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The Collection of Hindu Law Texts

Volume II. Part V.

YÂJÑAVALKYA SMRTI

WITH

MITÂKṢHARÂ

VÎRAMITRODAYA

AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA

Chapter I—On Impurities (Pages 1381–1486)

An English Translation with notes, explanations, etc.

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NOTE

The part now issued is the first of the five chapters in the **Prâyaścittâdhyâya** of the **Smṛti** of **Yājñavalkya**. The first two parts contain the **Âchârâdhyâya**; parts Nos. 3 and 4 contain the **Vyawahârâdhyâya** and this part and the next one *i. e.* No. 6 will cover the whole of the **Prâyaścittâdhyâya**. This will have presented to the reader the whole of the **Smṛti** of **Yājñavalkya** together with the two commentaries the **Mitâkṣharâ** and the **Vīramitrodaya** by **Vijñâneśwara** and **Mitrāmīśra** respectively, and also that of **Sūlapâṇi**, representing severally the doctrines generally respected in India, with particular reference to the Benares and the Bengal schools as they interpret this great **Smṛti** only second in importance to **Manu**.

As intimated at the outset, after the next part *i. e.* 6th part is issued, the last part will contain a General Index and a General Introduction to the entire work.

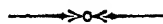
Poona, 25th March 1940.

The Editor.

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SRI YÂJÑAVALKYA-SMṚTI

TOGETHER WITH THE COMMENTARIES CALLED

THE MITÂKSHARÂ,

VÎRAMITRODAYA,

AND

DÎPAKALIKÂ.

THIRD BOOK

ON PENANCE : PRÂYAŚCHITTA

Chapter I

On Impurities

Bow to the prosperous Gaṇeśa. Bow to Srî Sarasvatî. Salutation to the revered preceptor.

Of the householders, the *Nitya*² and the *Naimittika*³ duties have been stated. The duties incidental to the possession of certain qualifications, and the duties of a particular householder possessing the qualification of annointment⁴ etc. have also been dealt at length.⁵

1. प्रायश्चित्त—Expiation, by penance or any other means. It has been defined thus:
प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते । तपोनिश्चयसंयुक्तं प्रायश्चित्तं विदुर्बुधाः ॥

It is thus not merely bodily or physical disciplining that makes for a प्रायश्चित्त; the essence is the mental purification or purging- of all 'undesirable acts of the mind and body; cf. the 'purging' of the English law.

2. नित्य—Ordinary, the daily routine performances or performances which are normal events in the daily-programme e. g. the bath, the *sandhyâ*, oblations to the fire, and the like.

3. नैमित्तिक—Special or periodical performances incidental to particular occasions.

4. अभिषेकादिगुणयुक्तस्य गृहस्थविशेषस्य—*a* गृहस्थ is one carrying on in the second of the four stages or आश्रमस in life viz ब्रह्मचर्यं, गार्हस्थ्यं, वानप्रस्थ and संन्यास, i. e. a householder. The particular गृहस्थ or householder referred to here is one who has been consecrated by the ritual of annointment, i. e. the king. See above (p. 631, ll. 1-2), where this गृहस्थ has been particularised as राज्ञ, 'of the king

5. प्रदर्शिताः—प्रकर्षेण विवरिताः i. e. in the Second Book above,

Now shall be discussed the exception to these by dealing with the exposition of impurities which become the cause for shortening their performance.

- By the word 'impurity' (*Āśauca*), moreover, is stated 'the condition which is capable of being removed by time, bath etc. as also one which becomes the cause for (the observance) of the rule regarding the offering of *piṇḍas* and the watery libations and of the prohibition against studies in regard to a person, and not merely² the unfitness for (the performance) of the duties. As for example, in the text such as 'All the kindred under impurity' etc. the state of impurity (अशुद्धत्वं), being mentioned here as the connotation of the word, is derived from the usage of the old and also from the rules of etymology, the term impurity according to the usage³ of the old does not indicate the absence of eligibility with reference to one who is an *Āhitāgni* and one who is initiated. Here the word 'impure' (*āsuddha*), is to be understood in its expressed sense, since, it is not (observed to be) used merely as indicative of unfitness for those who⁴ have not established the consecrated fire, or who⁵ have not been initiated, and also as it is controlled by popular usage and its etymological sense. Moreover, if from the fact that a prohibition has been seen in regard to (the making of) donation etc. by those under impurity, and that unfitness is regarded as expressed by the word *āśauca*, then, by the rule which is seen as prescribing (the rite of) the offering of the libation of water, etc. the fitness (also) for that will have been expressed; and thus in such a case there would be the fault⁶ of variableness in meaning. Therefore, this alternative suggestion is to be discarded.

1. आशौच—Impurity, which may arise from several causes, such as birth, death, contamination, apostasy etc.

2. Here Vijñāneśvara refutes an opinion expressed elsewhere, मतान्नं खण्डयति (Bāḷ.).

3. In line 8 for व्यवहारे read वृद्धव्यवहारे.

4. अनाहिताग्निः—one who has not consecrated the sacred fire by the special rituals prescribed therefor, and established it on the altar (आ + हित); one who has not performed the *āhavan* i.e. the ritual of consecrating and maintaining the sacred fire of the *agni* होतृ.

5. वीक्षित—one who has taken a vow and consecrated himself for a religious ceremony, until the completion of which he is declared to be above all rules of secular life, which may cause an interruption in the performance of the vow taken. (See e. g. Mann Ch. V. 88).

6. Of. वाक्यभेद—See above p. 117; Note 4. See Jaimini II. 1. 46 सङ्कटव्यापारिः शब्दः सङ्कटवार्थं गमयति. Sarkar's Tagore Law Lectures (1905) pp. 86-89 etc.

Now the Author states that which is to be performed by the *Sapindas* under impurity

Yājñavalkya, Verses 1-2

One less than two years, (one) should bury ; no water (one) should offer ; after that, upto the cremation ground, should be followed, any other by the people of his community, when dead (1). 5

Reciting the *Yama*¹ *Sūkta*, and also the *Gāthās*², he should be cremated with the *Laṅkika*³ (ordinary) Fire ; if initiated, (he should be cremated) in the manner of an *Āhitāgani*, with all the beneficial ceremonies (2). 10

Mitākṣharâ :—Ūne, less, i. e. not completed two years, of whom, he ūnadwiwarṣhaḥ, is less than two years ; such a one, when dead, nikhanet, (one) should bury, i.e. by making a pit in the ground shall place (in it), but shall not cremate ; this is the meaning. And na, not, the rites, concerning the dead as (stated in the) text 'Libating water once'⁴ etc. 15
kuryât, one should offer. This, moreover, after having bedecked with sandal paste, flowers, and other unguents, one should bury in a pure ground other than the cremation ground, free from any accumulation of bones, and outside the village. As says Manu⁵ : " One who " is dead before the completion of two years, the relatives shall, after 20
" having decked him, bury outside (the village), in a pure ground where " there is no accumulation of bones. Not for him should the cremation " rite be offered, nor for him should be performed the water libations " in the forest, leaving him like a piece of wood, they shall pass three " days only (in impurity)." 25

Of the expression ' In the forest, leave him like a piece of wood ' this is the meaning : just as, after having left a piece of wood in a forest, they remain indifferent about it, even so, in the case of one

1. यमसूक्त beginning with ऋषिवांस—R̥gveda VII. 6.14.

2. यमगाथा—R̥gveda VII. 3 11.

3. लौकिक—ordinary, worldly fire—as distinguished from the three sacrificial fires viz. गार्हपत्य, आहवनीय and दक्षिण—

पिता वै गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्थितः । पुरुराहवनीयस्तु सामिवेता गरीयसी ॥ मनुस्मृ. II. 231.

In the preceding verses Manu compares these with the parents and the preceptors.

4. See verse 5 onwards.

5. Manu Ch. V. 68.

who has died when less than two years, leaving him buried in the dug up ground, in regard to him they should remain indifferent as to the performance of obsequies such as *śrāddha* etc.; thus by this illustration has been suggested the absence of the *śrāddha* and the like performances which would follow as a ritualistic routine. He, moreover, after being besmeared with *ghee* while the *Yama-gāthās* are being recited, should be laid down (in the pit), vide the text of **Yama** :
 “One less than two years, when dead, besmeared with *ghee*, one
 “should bury outside (the village), chanting the *Yama-gāthā* and
 “reciting the *Yamasūkta*.”

PAGE 162*

Tataḥ, other than *that*, i.e., other than the one less than two years ;
itarah, any other, i.e. he who has completed his two years ; **mṛtaḥ**, when
 dead, i.e. when dead ; such a one, upto the cremation ground *jātibhiḥ*,
 by the people of his community, i.e., by his *Sapindas*¹ and *Samānodakas*
 being headed by the seniors, **anuvrajaḥ**, should be followed, i.e. should
 be followed after. From this very text it appears that going after
 one who is dead before the completion of two years is not obligatory.

And having followed, reciting **Yamasūktam** i.e. the *sūkta* in honour
 of the deity *Yama*, beginning with *Pareyirāmsam*² etc. and **japadbhiḥ**,
 chanting, the **Gāthās**, he should, **laukikena**, by the ordinary, i.e. which
 is not consecrated, **agninā**, by fire, cremate him if the dead had not
 set up the *Araṇi*³. When, however, the *Araṇi* exists, then he should
 be cremated by the fire churned out of it, and not by the ordinary
 fire; for its (i.e. the *Araṇi*'s) only purpose is its use to be made when
 any act is to be accomplished with the fire. Ordinary fire, more-
 over, should be taken, excepting the *Chandāla* fire or the like. As
Devala has said : “The *Chandāla*, the unclean fire, and the fire in the
 “room of a woman who has delivered a child; similarly, fire en-
 “kindled by a degraded person, and fire from a funeral pile are not
 “under any circumstances fit to be used by the wise.”

1. See above p. 1100. The *sapindas* are relations within seven degrees, and the *samānodakas* are relatives seven degrees beyond the *sapindas*.

2. Rgveda VII. 6.14.

3. अराणि—अग्नेर्वणिः—A piece of wood of the *Samī* tree, used for kindling the sacred fire by attrition.

In this respect a special rule has been stated by **Laugākṣhi** :
“Silently¹ shall he perform the water libation, and silently also
“shall he perform the *Samskûra*²; in case of all those on whom the
“*Chûdâ*³ ceremony has been performed and in other cases also at
“one’s option, both.”

5

Thus, this is the meaning : (In the case of a child dying) after the ceremony of the *Charula* is performed, the (rites of the) fire and water must necessarily be performed as a rule. In other cases also, where the *Nâmakarana*⁴ ceremony is gone through, then even though the *Chûdâ*-(rite) was not performed, at one’s option both *i.e.* the rites of offering fire and water may be performed in silence with a desire for the elevation of the deceased and not obligatorily; thus there is the option.

10

By **Manu**⁵ also a special rule has here been pointed out :
“The rite of offering the watery oblation need not be performed by
“the kinsmen for one who has not completed three years ; for one, in
“whom the teeth had appeared, it may be performed (optionally),
“as also when the naming ceremony has been performed.” The
use of the word ‘water’ is by force of association indicative by
implication of the rite of offering fire also. From the wording in the
text, “of one who has not completed three years” by regard to
family usage, that the rule of offering the fire sacrament after the third
year is inferrable, in the case when the tonsure has been performed.
From the text of **Laugākṣhi** that rule should be understood in the case
of these even, for one over whom the sacrament of *Chûdâ* has been
performed even before three years

15

20

25

Upeśāchet, if initiated, *i.e.* if he has been initiated; **âhitâgnyâvṛtâ**, in the manner of an *Âhitâgni*, *i.e.* with the special cremation ritual for an *Âhitâgni*, with the procedure well-known in one’s own *grhya*, he should be cremated with the ordinary fire only.

1. तूष्णीम्—cf. a similar rule as to women’s sacramental ceremony ;

‘तूष्णीमेतां क्रियां जीणां विवाहस्तु समं ब्रह्मः’ Yāj. I. 13, p. 41 ll. 24-25 above

2. Samskâras (संस्काराः) are 48 stated viz. *Gautama* Ch. VIII. 14-26 See Subodhini (on Yāj. II. 4.) at p. 6, ll. 18-35.

3. चूडा-चैलकर्म—The tonsure ceremony. See *Pâraskara* Gr. Sûtra II 1

4. नामकरण—The ceremony of naming the child. See *Pâraskara* Gr. S. I. 17.

5. Ch. V. 70

6. On page 162 l. 14 strike off the stop-line after वचनात्.

Arthavat, with all beneficial ceremonies. This is the meaning ; Whatever is permissible as the particular form of cremation fixed for a particular individual, such as the selection and sprinkling of the land and the like, that alone should be adopted. Such performance, moreover, the reason for which has ceased, such as the assignment of vessels etc. ceases. Thus, by prescribing the cremation with the household fire in the case of one who has been initiated by the ordinary fire, and who has not consecrated the sacred fire, the *Āhavanîya* (fire) and the like are excluded.

- 10 The rule as to (the use of) another fire, moreover, has been stated by **Vṛddha Yājñavalkya**: "One who has consecrated the sacred " fire should be cremated with the three fires¹, in accordance with " the rule. One who has not consecrated the sacred fire, with the " household (*grhya*) fire, and any other person with the ordinary " (*laukika*) fire."

- 15 Neither should the carrying of fire, fuel etc. be (allowed to be) done by a Śūdra, since **Yama** has observed : "He for whom a *S'ūdra* " carries the fire, grass, and also the wood, and the sacrificial articles " for such a one the state of the Preta² remains for ever, and he is " also affected by the *adharma*."

- 20 Also, cremation, moreover, should be performed after bathing (the dead body), vide the text³: "One should cremate a dead body after " it has been bathed with good fragrances, and decorated with garlands." By **Prachetāḥ** also has been declared: "The bath should be performed by " the sons or the like on the dead body ; thereafter⁴, decoration with " clothes etc.; never should one cremate a nude body ; something fit, " to be donated, should one give up." " Something fit to be donated, i. e. a portion of the cloth on the dead body, for the residents of the crematorium, one should abandon ; this is the meaning.

- 30 In regard to the carrying away of the dead body also, a special rule has been pointed out by **Manu**⁵ thus : " Never shall a *Vipra* be

1. The three fires are the आहिताग्निः, गृह्याग्निः; and लौकिकाग्निः viz. the consecrated fire, the household fire, and the ordinary fire respectively.

2. i. e. he never reaches the region of the *Pitrs*, which is the objective of the funeral rites; पेतत्वनित्यस्यै पितृत्वमाप्स्यत्यै is the usual संकल्प.

3. Of **Yama** (**Bālam**). 4. ततः—**Bālabhattacha** reads तया. 5. Oh, V. 104,

“allowed to be carried¹ away by a *S'ûdra* when (persons of) his own
 “(order) are available ; for, that burnt offering which is defiled by
 “a *śûdra*'s touch is detrimental to (the passage of the deceased
 “to) heaven.”

Here, moreover, the expression ‘when his own are available’ has 5
 no special significance, since non-heavenliness and the like calamity
 has been stated²: “ By the southern door should a dead *Sûdra* be taken
 “out; by”the west, north, and the east, respectively³ should however
 “the (members of the) twice-born classes ” So *Hârîta* also : “ They
 “should not carry a dead body (by the way) leading to the town.” 10

When, however, (in the case) of one who has died abroad, and the
 body is not obtainable, then an effigy of him should be made with the
 bones, and in the absence of these also, an effigy should be made of
parṇa stalks in the manner stated in the *Gr̥hya* by *Śaunaka* and others,
 and the (obsequial) ceremony should be performed. 15

The period of impurity here, moreover, is for ten days and the
 like, vide the text of *Vasiṣṭha*⁴: “ If one who has
 PAGE 163* “prepared the consecrated fire die while in a
 “journey, the exequial rites should be performed
 “again and the (period of) impurity should be like that for a dead⁵ 20
 “body”. One who has not prepared the consecrated fire, however,
 for three nights ; vide the text⁶: “ With good flour mixed with water,
 “similarly, should be cremated with fire by the kindred pronouncing
 “the hymn : ‘This for the heavenly region, this oblation (is offered)’ ;
 “similarly having cremated the *parṇa* sticks, one should observe 25
 “(the period of) mourning for three nights. ”

Therefore this is the import : Before the naming ceremony (if
 death occurs), digging and burying alone, and not the watery oblation
 and the like. After that (period), as far as three years, the offering
 of fire and water is optional. Subsequent to that until initiation, 30

1. हारयेत्—Bâlabhāṭṭa reads पाययेत्.

2. By *Manu* Ch. V. 92.

3. यथासंख्या—Bâlabhāṭṭa reads यथायोगं.

4. Ch. IV. 37.

5. शववत्—i. e. as is done when the body of the deceased is available and the
 crematory rites are performed as usual.

6. अक्षप्राणम्—Bâlabhāṭṭa p. 13.

silently alone has the offering of fire and water been laid down, also for one on whom the tonsure ceremony has been performed even before three years. After the initiation ceremony, however, after having performed the cremation similarly as for an *Āhitāgni*, the
5 exequial rites should be performed in the same manner.

This, however, is the difference: Of one who has been initiated, the cremation should be performed with the worldly fire; of one who was not *Āhitāgni*, the cremation shall be with the household (*grhya*) fire, and the use of utensils should be made as may be possible. (1-2).

Vīramitrodaya

10 Now the Author begins the third Book. There, moreover, the following are the Chapters: I. Chapter on Impurity (Verses 1-34). II. Chapter on Rules of conduct during adversity (Verses 35-44). III. Chapter on the Duties of Hermits. (Verses 45-55). IV. Chapter on the Duties of the Ascetics (Verses 56-205). V. Chapter on Penances
15 (Verses 206-334).

There, purification being a part of the Vedic performances stated above and also to be stated hereafter, through the medium of describing impurity, while discussing it, at the outset, the Author describes certain performances which are part of purification

20 Yājñavalkya, Verses 1 & 2

One who has not completed two years, when dead, one should dig a pit in the ground and bury, and must not cremate. And not under the general rule¹ 'they sprinkle water once', water which is included, should one offer to him. Here *Manu*² states a special rule (see page 1383
25 lines 19-25). The expression 'like wood' demonstrating indifference, indicates the avoidance of *śrāddha* and the like. *Yama* also; "One less
"than two years when dead one should dig and bury in the ground,
"while chanting *Yama-gāthā* and also reciting the *Yamasūkta*." *Manu*³
(see p. 1385 lines 15-18). 'Not of three-years', *i.e.* whose third year
30 has not begun, whose second year has been half over, is with reference to the offering of water to these two, while the text under consideration states a general (rule of) prohibition; thus there is no conflict.

'*Tataḥ*', than 'that', *i.e.* than such a one who is less than two years, *itaro*, 'any other', when dead, should be followed after by the

1. In verse 5 further on.

2. Ch. V. 68.

3. Ch. V. 70.

members of the *jñāti* as well as by the *sapindas*, as also by the members of the family (*sakulyas*), reciting the *Yamasūkta*, such as, *Pareyuvāṁsam* etc. as also *Aharaharmayamānā* etc., as also the *Yamagāthā* as in the Rk¹ *Nāke suvarṇam* etc., and similarly should be cremated according to the ritual stated in the *Śāstra*.

5

If he be initiated and was *āhūtāgni* i.e. had consecrated the sacred fire, then he should be cremated with the ceremonies in connection with an *āhūtāgni*, such as consisting of the sprinkling of the vessels etc., so that it becomes beneficial such as the arrangement of the vessels etc., Some, however, on the strength of this text prescribe the procedure involving the consecration of the ground etc. in the case of the cremation of one who had been initiated.

10

‘While repeating’—this statement indicative of the future (tense) is made under the rule² viz. “the affixes indicative of the present “tense may be optionally employed when the sense (of the past or “the future) is not remote from the present.” Thus says *Vaijavāpa* : “After having gone to a forest, and after consigning the dead body to “fire in accordance with the prescribed procedure, unobserved they “(will) restrain themselves, putting on one cloth (only) from over “the neck on to the two³ sides in front, with faces turned downwards, “chanting the *Yamagāthā*, and also repeating the *Yamasūkta*, and “daily carrying the cow, horse, and also the man and the cattle, do “not appease themselves just as the wicked from the wine.”

15

20

In the expression *Jñātibhūh*, the plural number is used with the object of the employment of many as for collecting the wood and doing the like acts. By this is excluded the collection of wood etc. by a *Śūdra* as has been stated by *Yama* (See p. 1386 ll. 17-20)

25

Śūlapāṇi

Yājñavalkya, Verses 1-2

Ūna etc.—‘less’ etc. One who had not completed two years, such a child on whom the tonsure ceremony was not performed, when dead, should be bedecked with garlands etc. and after digging a pit outside the village, one should deposit (it in). Thereafter the water libations should not be offered. Thus this is in prohibition of the entire obsequial rites.

30

1. Rgveda VII. 3. 11

2. Pāṇini III. 3. 131.

3. यज्ञोपवीती. See above p. 116 note 2, and p. 117 note 1.

Itarāḥ, 'any other', i. e. one who has completed two years, if dead before the initiation, should be followed after by the members of the *jñātis* assembled together as far as the cremation ground repeating the *Yamasûkta*¹ viz, 'Fareyuvâmsam' etc., well-known in the *R̥gveda*, and the

5 *Yamgaâthâ*² 'Nāke *Suparṇam*' etc.

If he be one who had been initiated, then with the rites prescribed for an *Ahūṭagni*, consisting of the consecration of the ground omitting the hymn '*Asmât uvam abhijātoṣi*' etc, should be silently cremated.

10 *Artharat* etc, 'beneficial' etc., i. e. as much as may be necessary, such as the sacred thread on the wrong side and the like; with that much.

Here, by reason of the text of *Parâśara*³ viz. "Those infants in whom the teeth had not appeared, as also those which had dropped out of the foetus, for such, (there shall be) no fire ritual, nor mourning, nor the water libations," for one who was less than two years, from the time of the appearance of teeth should have the funeral rites before cremation.

15 For non-performance, there would be absence of a sin. In the case of one who has completed two years, non-performance certainly causes sin. As (says) *Manu*: "For one who is not of three years, the water libations should not be offered by the relations; of one in whom teeth had appeared, they should perform, as even when the naming ceremony had been performed." 'Not of three years' i. e. one who has not reached the third year (1-2).

What should be done after (the performance of) the rite? So the Author says

25 *Yājñavalkya*, Verse 3

Before the seventh day, or even the tenth (day), the *jñātis* go near a water place with the hymn *apa⁵ naḥ śosuchat*, with their faces turned towards the direction of the manes (3).

30 *Mitâkṣharâ*:—*Saptamât*, before the seventh day, i. e. on this side (of it), *daśamât vâ*, or of the tenth day, *jñātayaḥ* i. e. the *samānagotras*, *sapindas*, as also the *samānodakas* with (the recital of) the hymn '*apa naḥ śosuchadagham*', with faces turned towards the south, *apah abhyupayanti*, go near a water place. By (the use of the expression) 'go near' is included by implication the particular rite of water

1. *R̥gveda* VII. 6-14.

2. *R̥gveda* VII. 3-11.

3. Ch. III. 16.

4. Ch. V. 70.

5. *R̥gveda* I. 7-5.

libation which is the objective of it. Similarly in the case of the maternal-grandfather, the preceptor, and the like; since the water libation is stated to have been extended (to these).

This, moreover, should be done on not even days since **Gautama**¹ has stated : “ On the first, third, fifth, seventh, and the ninth (days) the 5
“ water libation ”. This, moreover, is to be performed after bathing, as **Śatātapa** has observed : “ Having consigned the (dead) body to “ the fire, without looking back, they go near the water.” Also a special rule has been indicated here by **Prachetās** : “ The relations 10
“ of the deceased in the order of seniority, having got down into the “ water, should not lament,² and should offer libations at the end of “ the water with their (upper) garments and the sacred thread in the “ *apasavya* style, with their faces turned towards the South, in the “ case of a Brâhmana, with the faces turned towards the North, and 15
“ in the cases of the Kṣatriyas and Vaiśyas, with the faces turned “ towards the East.”

In another **Smṛti**, however, as many are the days of mourning, for so many the repetition of the water libation has been stated. As says **Viṣṇu**³ : “ As long the (term of) mourning lasts, so long should they “ offer water (libation) and also the ball of rice.” So also has been 20
stated by **Prachetās** : “ Day by day should one offer forth handfulls (of “ water) for (the benefit of) the dead. So long should the increase be “ made, as long as (the offering of) the *pindas* (are continued to the) “ end.” The meaning is that every day the increase of the water libations should be made as far as the tenth *pinda* is concluded. 25

Although by the adoption of either of these two courses viz., the more difficult, and the easier, the purpose of the *S'âstra* is accomplished although there being (generally) a disinclination for the harder course by reason of its involving greater trouble, still it must be adopted, as it results in greater benefit to the deceased; otherwise, there might 30
arise the contingency (of the fault) of uselessness in the recommendation of a harder rule. By **Vasiṣṭha**⁴ also has a special rule been laid down : “ with hands other than the left, should they perform the “ water offering ” (3)

1. Ch. XIV. 40. — 2. नोद्विषेयः—Cry aloud.

3. Ch. XIX. 13

4. Ch. IV. 12.

Śûlapâṇi

Yājñavalkya, Verse 3

- 5 *Seven* etc. *Jñātayah*, 'jñātis', i. e. the sapinḍa relations as far as the seventh generation; one whose three ancestors i. e. the father and the rest are alive, as far as the tenth generation, enter the water with faces turned towards the South with the object of a bath. With the hymn, *apa naḥ śośu-chat*, they should stir up the water and plunge, vide the text of Pâraskara :¹ "With the left fourth finger, having stirred the water, (the hymn) *apa naḥ śośuchadagham*, (they should repeat)". (3)

- 10 The Author states an extension for *Samânagotras*, *maternal grand-father* and others, of the rite of water-libation more particularly to be described hereafter as particularised by the offerings each with the (reciting of the) name, gotra etc.

Yājñavalkya, Verse 4

- 15 In the same manner is (to be) the water libation for the maternal-grand-father and the preceptor when deceased. Optionally is the water (libation) for a friend, the married daughter, sister's son, father-in-law, and the sacrificial priest (4).

- 20 **Mitâkṣharâ** :—In the manner that water (libation) is offered to the *Sagotras* and the *Sapinḍas* when deceased, similarly for 'Mâtâmahânâ-mâchâryânâṃ, the maternal-grand-father and the preceptor, pretânâṃ, when deceased, always, *udakakriyâ*, the water libation, should be performed. *Sakhâ*, a friend; *prattâḥ*, the married daughter, sister, etc. *Swasriyo*, sister's son; *śwaśuraḥ*, the father-in-law is well-known; *ṛtviḥ*, the sacrificial priest i. e. those who cause the sacrifice to be performed. For these i. e. the friend etc., when deceased *kâmodakam*, optionally the water libation, should be performed. *Kâma*, means option; at the option, the offering of the water-libation, is the *Kâmodakam*. When a desire exists for the elevation of the deceased, the water libation should be offered, when it does not exist, it should not be given. For (its) non-performance there is no sin; this is the meaning. (4)
- 25 Page 164*
- 30

Śūlapâṇi

Yājñavalkya, Verse 4

Thus 'similarly' etc. Similarly *i.e.* in the manner aforesated; for the maternal grandfather and the rest, when dead, the water libations should be performed. For the friends and the like, *Kâmodakam*, optionally the water libation may be performed. *Prattâ*, 'married'. Śaṅkha and Likhita: "The water libation optionally for the father-in-law, the "maternal uncle, the pupil, the co-student, and for the king also." (4).

5

Yājñavalkya, Verse 5 (1)

Once should they sprinkle water with (the pronunciation of) the name and the *gotra*, restrained in speech. (5 [1])

10

Mitākṣharâ:—That water libation, moreover, should be performed in this manner. The *sapindâs* as also the *samânagotras*, observing silence, after having pronounced the name and the *gotra* of the deceased thus viz. "By name so and so, and of such a *gotra*, such a one may be the deceased be gratified", **sakṛt**, *once* only, should sprinkle the water, since **Prachetâs** has stated: "Thrice or not thrice, should each perform with the words 'may the deceased be gratified'." The increase of hand libations by each day has, however, been already demonstrated.

15

20

Similarly the following particular (procedure) also has been stated by him also: "Thereafter going to the river-bank and after having performed the ablutions in accordance with the spirit (of the rules) one should first wash the cloth and then should perform the bath; thereafter, having bathed (the head) together with the hair, purified and with a concentrated mind, then he should take up the stone and should offer ten water handfulls for a Brâhmaṇa; twelve he should offer for the Kṣatriya, and for a Vaiśya five plus ten have been stated; thirty should be offered to a Sûdra; thereafter one may enter the house. Thereafter, again, the bath should be performed, and (he) should direct the cleansing of the house." 5'(1).

25

30

Vîramitrodāya

The Author states the ritual to be performed after the cremation.

Yājñavalkya, Verses 3, 4, 5 (1)

‘As far as the seventh;’ here the ablative case is used with the gerundial prefix dropped; therefore, (it means) inclusive of the seventh (generation), the *jñātis* i.e. the *sapīṇḍas*; (and) after the seventh, inclusive of the tenth ancestor the *jñāti’s* i.e. the *sakulays* also with faces turned towards the South, with the hymn ‘*Āpa Naḥ Śośuchat* etc.’ having shaken the water, enter it, and after taking a plunge, sprinkle a water libation with folded hands. By the use of the word *api*, ‘also’ are included co-residents of the town, and not related. That has been stated by Pâraskara: “with the churned fire; then they should ask for permission thus ‘we now offer (him) the water libation, and they should say ‘do not do so again;’ thus they should say only if the deceased be less than one hundred years; in the case of others, all the members of the *jñāti go* near the water, all the relatives as far as the seventh generation or the tenth in the case of a residence in another town, as far as relationship extends in their memory—all these with one cloth on, with the sacred thread in the *prâchinâviti* manner, should disturb the water with the fourth finger of the left hand, and after repeating the (hymn) ‘*Āpa naḥ Śośuchadagham*’ etc. with their faces turned towards the South, plunge (into the water) and to the deceased offer water libation with the words ‘This for you.’ In this manner for the *Sapīṇḍas* and the married only.

In the case of the maternal grandfather, the Preceptors etc. when deceased the offering of water libation etc. should be performed as an ordinary duty. Of friends etc. the performance of water libation is at one’s option i.e. wish. By the use of the word *cha* is included a bath for the deceased ‘married,’ such as the daughter, the sister etc. The rest are well-known (4).

In regard to the offering of water libation already stated, the Author states a special procedure by *sakṛt* etc. ‘once’ etc. the member of the *jñātis*, restrained in speech i.e. absolutely devoid of any utterance excepting oblation, with the (pronunciation of the) name and the *gotra* of the deceased, offer water only once, measured by the cavity of the hand, and the *sapīṇḍas* etc. sprinkle i.e. offer up [3-4-5(1)].

Śûlapâṇi

Yājñavalkya, Verse 5

Salrî 'Once etc' For one time, (the members of) the *jñâtis* with restraint in speech shall sprinkle the water libation with folded palms in accordance with (the dictates of) the *śâkhâ* with the words, "Of such a 'gotra, O deceased, of such a name, this sesamum water (is) for you, may 'you be satisfied.'" Three times offering is for producing the best result. So also **Paithînasi**: "The deceased, one should contemplate in mind, and 'three water offerings one should offer, (commencing) from the (day of) "death, on the eleventh day one should cease (offering)".

5

10

Although (members) of the *jñâtis*, the *Brahmachâris* and the degraded should not perform; for the mother etc. however, they must perform certainly. As (says) **Baudhâyana**: "For the *Brahmachâris*, there is "exemption from the performance of the funeral rites; otherwise than in "the case of the mother, father or the *guru*" (5).

15

The Author mentions a prohibition of the water-libation by some from among the *Sapindas*

Yājñavalkya, Verse 5 (2)

Never shall the Celibate students¹ perform the water libation, and so also the degraded (5 [2]).

20

Mitākṣharâ: Although their status as members of the *jñâti* subsists, *brahmachârîṇaḥ*,² the celibate students, until the *samâvartana* (is performed), and also *patitâḥ*, the degraded i. e. who have fallen from the privilege of performance of the duties of the twice-born, the offering of the water libation etc., *na kuryuḥ*, shall not perform. After (the completion of) the period of *brahmacharya*, one should certainly perform the water libation and observe the mourning for the *sapindas* and others deceased before. As says **Manu**³: "One who is under a "vow shall not perform the water-libation, until the completion of the "vow; after completion, however, he should offer the water-libation

25

30

1. ब्रह्मचारीणि—i.e. those who have taken the vow of celibate-studentship See above *Āchâra*. Verses 49-50, pp. 140-141 and notes. In the common and current language one who had not married is called a ब्रह्मचारी. But the application of this term is technically confined to those only who take the vow of celibacy and study, and stick to it.

2. Oh. V. 88.

3. See *Āśvalâyana Gr. S.* and I. 22.3.

“and remain in mourning for three days” *Ādiṣṭi*, ‘one under a vow,’ one who has been ordered with an injunction for a vow such as ‘You should perform the water drinking prescribed for a celibate, do not sleep during the day’ and the like.

- 5 This, however, with the exception of the father and the like as the Author will state hereafter in the text:¹ “The Âchârya, the parents, the “*Upâdhyâya* etc.” The **Venerable preceptor**, however, opines thus: “By *Ādiṣṭi* is declared to be one who has commenced the vow of an
10 “expiation. For him only is this prohibition for the offering of the
“water-libation etc. and the rule for (the observance of) mourning
“subsequent to the period of the completion of the vow of penance.”

- Similarly, the (right of) offering² water-libation has been prohibited for the impotent etc. vide the text of *Vṛddha Manu*³: “The impo-
tent and like others should not perform water-libation, so the thieves,
15 “the *vrâtyâs*, and those following different religions; as also those
“women who cause harm⁴ to a foetus or the husband, and those who
“drink liquor.” (5 [2]).

- Thus in regard to the offering of the water libation after having stated the (rules of) prohibition with special reference to the person
20 performing, the Author states the (rules of) prohibition by specifying the persons to whom it is to be offered

Yājñavalkya, Verse 6

- The heretics, persons belonging to no order,⁵ thieves, and husband-killers, those having intercourse at random, and the like others, women who drink
25 liquor, and those who destroy themselves; these do not deserve a mourning (to be observed), nor the water-libation. (6)

Mitākṣharâ :—Putting on as an external sign, the human skull bone or the like excluded by the Vedas is called **pākhaṇḍa**; those of whom that exists, are the **pākhaṇḍis**, the heretics, **anâsṛitâḥ**, belonging to

1. Verse 15 further on.

2. There is a mistake in the print at p. 164. l. 22; for चोदकादायित्वं read चोदकदायित्वं.

3. There is a mistake in the print at p. 164 l. 23; for मनुद्वह read मनुद्वह.

4. Ch. V. 88.

5. अनाश्रिताः—आश्रमरहिताः as has been explained in the **Mitākṣharâ** in the rule अनाश्रिता न तिष्ठन्.

no order i.e. although having the privilege, still without resorting to any particular order; **stenâḥ**, thieves, those who rob away gold and similar other precious articles; **bhartṛghnyaḥ**, husband-killers, those who murder their husbands; **kâmagâḥ**, those having intercourse at random, i.e. adulteresses. By the use of the word *ûdî*, 'and the like others', are included those who destroy their own *fœtus*,¹ and the Brâhmanas. 5

Surâpyo, women who drink liquor, i.e. addicted to drink that liquor which is prohibited for them. **A'tmatyâginyaḥ**, those who destroy themselves, i.e. those who kill themselves by poison, fire, hanging and the like other means. 10

Those, i. e. the heretics and others **bhâjanâ na bhavanto**, do not deserve, the mourning for three nights or ten nights as may be stated hereafter, as also the water-libation and such other exequial rites. Those who deserve are 'the deserving'. They do not (deserve to) become the cause of mourning by the *sapindas* and the like. Therefore this text is intended to demonstrate that on their death the water-libation etc. should not be performed by the *sapindas*. 15

Here, moreover in the expression *surâpyaḥ* i.e. 'women who drink liquor', the gender has no special significance; since by the rule, "Gender, number, place, the particular time, and the result following from an act, the adept in the *Mīmāṃsâ* declare these as five unrecognizable factors", these have been regarded as unrecognizable. 20

This, moreover, has a reference to what has been done intentionally. As says **Gautama**²: "Men who voluntarily (die) starving themselves to death, by weapons, fire, poison or water, by hanging themselves, or by jumping (from a precipice)." *Prâyo*, 'going away' i.e. the setting out for the great journey; *anâśakam*, 'starving,' i.e. not eating; throwing (oneself) down from the mountain top is *prapatanam*, 'jumping off'. Here, however, having regard to the use of the particular word 'voluntarily', it should be understood that if done through an error, there is no sin; vide the text of **Âṅgiras**: "If, any one die accidentally by fire, water, or the like, for him the mourning should be observed, and also the rite of water-libation should be performed." 25 30

1. Bâlabhaddra as स्वर्ग for स्वर्ग.

2. Ch. XIV. 11.

And similarly for death occurring under particular circumstances also there is a prohibition¹ for observance of mourning etc. :
 “From a *chāṇḍāla*, from water, from a reptile, from a Brâhmaṇa, from
 “lightening, from tusked beasts, when death occurs to sinners, to all
 5 “these, the water-libation, as also the *pinda* offering which is offered
 “to the deceased, does not reach, but vanishes in the sky.” This also
 has a reference to wilful self-destruction ; since under the text of
Gautama it is only to one who has voluntarily been destroyed by water
 that the prohibition of mourning has been stated. Here also in the text
 10 “from a *chāṇḍāla*, from water, from a reptile etc.” its contiguity to it
 leads to the conclusion that it has a reference to deliberateness. Thus
 where one had gone out of arrogance to kill the *chāṇḍāla* and the
 like others, and was killed by these, for him is this prohibition of the
 offerings of *pinda* and the like, as it is due to the reason of a violation
 15 of the rule (in the text) “From everywhere one should protect him-
 “self.” Thus should it be inferred that this prohibition is for one who
 has met with death while going forth in the face of the ferocious tusked
 animals with the object of catching them. Moreover, this rule as to
 the prohibition for a mourning is with reference to that mourning
 20 which is characterised by a ten days’ period, since in the text : “For
 “those killed by the king, or the Brâhmaṇas, as also those who des-
 “troy themselves, (only) as long as (the body) is visible,” an imme-
 diate purification will be stated.

Similarly, even the cremation etc. of these must not be per-
 25 formed, since **Yama** has stated, “Neither mourning, nor the water
 “libation, nor crying, nor the cremation and other exequial rites, one
 “should perform for those who have been destroyed by a *Brahma-*
danda, nor should one carry him over the funeral bier.” ‘Destroyed
 by *Brahma-danda*,’ i.e. killed under a Brâhmaṇa’s punishment. By
 30 the word *Kaṭa* are indicated the means of carrying a dead body, such
 as a cot and the like.

It should not be supposed that under the text “They shall
 “cremate the *Ahitâgni* with the sacred fires, and with the sacrificial
 “utensils also,” there might arise a difficulty about the disposal of the

1. Text of Aṅgiras ; See Bâlabhāṭṭa.

sacred fires, the sacrificial utensils etc. as laid down in the Śruti, and that therefore this rule of prohibition stated in the Smṛtis does not affect the sacred fires of an *āhitāgni* destroyed by a Brāhmaṇa etc. Since, in another Smṛti another rule has been laid down for the disposal of the sacred fire, and the sacrificial utensils of an *āhitāgni* killed by a *Chândāla* and the like thus: "The *Vatāna*¹ (sacrificial) fire one should throw into the fire; the *Āvasathya* (household) fire on a cross road; while the utensils one should burn in the fire, when the sacrificer dies of a bad death."² Similarly even of his corpse also a different (way of) disposal has been stated, as it has been stated in a Smṛti: "For those who throw themselves, as also for the degraded, there is (exequial) rite; for these also a consigning into the Ganges water is beneficial." Therefore, without an exception and for all is this rule of prohibition of cremation (applicable). Therefore for a transgression of this (rule of) prohibition out of affection etc. an expiation must be performed; vide the Smṛti: "For having offered the fire ritual, the water libation, or the ablution, or the touch, or the carrying, as also for having a talk, or the cutting off of the ropes, or shedding tears, one becomes purified by the performance of the *Tapta Kṛchhra*."³

This, moreover, in each case is to be understood to be applicable only to a deliberate act. When, however, it is without any deliberation, the rule stated by *Samvarta* should be observed: "Of these, when any one is dead, one who either carries or cremates him, after completing the cremation and the water oblation, he should perform the *Kṛchhra Sântapana* expiation."

As for the text: "If his corpse has been touched⁴ only, or if one has shed tears, if what has⁵ been stated before is not done, then non-

1 वैतान, sacrificial—as distinguished from अवसथ्य—fire which is kept in the house; one of the five sacrificial fires पञ्चाग्नयः viz (1) अन्वाहार्यपचन or दक्षिण, (2) गार्हपत्य, (3) आहवनीय, (4) सव्य, and (5) अवसथ्य.

2 वृथामृतः i.e. one who need not have died, but wantonly rushes unto death. viz by any rash or wanton act See above; e. g. one who through arrogant pride sets out to kill a chandāla and is killed by him

3 तप्तकृच्छ्र—one of the several penances of the class of कृच्छ्र *Kṛchhra* enumerated and severally detailed further on in verses 317–323.

4. There is a mistake in the print on p. 165 l. 30, for स्पृश्य read स्पृष्टम्.

5. i. e. touching the body or shedding tears. See Bālam, p 16 l.1 5

- “eating for one night (should be observed),” in which a fast has been stated for a touch and shedding of tears, it is for one who is not of enough strength for the *Kṛchhras*. Similarly: “For cutting off the tying ropes, subsisting on alms for a month, and bathing at three
5 “*śharaṇas*,”¹ the subsisting on food begged as stated by **Sumantu**, that also is for one who is unable. In this way other *Smṛti* texts bearing on the point have to be adjusted.

- This prohibition for cremation &c., moreover, is applicable to those others than those who are unable to observe
10 PAGE 166* the ordinary performances, such as those emaciated by old age, the *Vānaprasthas* and the like others. Since for these a permissive rule exists; Vide the **Smṛti** text²: “The aged, one who has lost the memory³ of purification, who
15 “has been declared to be incurable by medical treatment if such a “one destroys⁴ himself by throwing himself from a height, or into the “fire, or by non-eating, or into the water, for such a one, three nights “shall be the period of mourning; on the second day, however, shall “be the collection of bones; and on the third after having performed “the water libation, on the fourth should one perform the *śrāddha*.”

- 20 Thus, under whatever restrictions is self-destruction permitted by the *S'āstras*, if self-destruction occurs by means other than these, the *śrāddha* and other exequial rites have been prohibited; what then should be done for them? **Vṛddha Yājñavalkya** and **Chhāgala** have stated: “The *Nārāyaṇabali* should be performed by men out
25 “of fear of a censure by the people; in that way shall be their purification, and not otherwise.” So said **Yama**: “Therefore to them also “should be offered food, along with the *dakṣhiṇā*.” By **Vyāsa** also, has it been said: “Intended for *Nārāyaṇa*, or *Siva*, whatever is given “away, that becomes the purificatory performance for him, and nothing “also than that.” Thus the *Nārāyaṇa Bali* by reason of its bringing the
30 purification of the dead body, creates the capacity for the receipt of the *śrāddha* and other offerings, and thus the exequial rite also should

1. त्रिवचन—the three periods for offering oblations to the fire viz. the dawn, the noon, and sunset.

2. Vṛddha Gārgya; vide Bāl. See p.161.27. Viramitrodaya assigns it to बुद्धगौतम.

3. शौचस्मृत्युत्थः—i.e. who, by reason of its non-observance has even ceased to remember the necessity of purification; or तद्विघ्नकन्मृत्युपरहितः or तन्मरणनोऽपि रहितः See Bālam. p.16 l. 28.

4. भक्ष्यपतन—throwing oneself from the mountain top. See Bālam. pp. 17-21.

indeed be performed in entirety. It is thus only that in the **Ṣhaṭtriṃśanmata** also is seen the permission for the funeral rites : “ Of those killed by the cow, or the Brāhmaṇas, similarly also of the degraded, after a year, the entire funeral rite should be performed. ” Thus after a year only after performing the Nārāyaṇa Bali, the funeral rites should be performed. 5

The Nārāyaṇa Bali, moreover, should be performed in this manner : On a certain *Ekādaśī* day, after having worshipped Viṣṇu, Vaiśvata, and Yama in a proper manner, near the same, ten balls besmeared with honey, ghee, and mixed with sesamums, calling to mind the deceased in the form of Viṣṇu, and after pronouncing the name and the *gotra* of the deceased, with face turned towards the South, one should perform the offering of *piṇḍas* on *darbhās* with their ends towards the south; should throw in the river, should not give to the wife or any other. Thereafter, in the same night, after having invited an uneven member of Brāhmaṇas, and having observed a fast, on the day following, after having performed the worship of Viṣṇu, and having in the manner of the *Ekoddiṣṭa*¹ ritual commencing with the washing of the Brāhmaṇas' feet and ending with the inquiry as to their satisfaction,² and silently observing the sacrifice³ to the manes with the *piṇḍas* beginning with the marking up and ending with the line, and after having offered four *piṇḍas* to Viṣṇu, Brahmā, Siva, and also to Yama together with the followers, one should call to mind the deceased together with his name and *gotra*, and after pronouncing the name of Viṣṇu one should offer the fifth *piṇḍu*. Thereafter with the Dakṣiṇā presents, having pleased the Brāhmaṇas who had washed their mouths, and determining in the mind one from among these who is endowed with the best qualities, as for the deceased, one should bring about his entire satisfaction by (donating) cow, land, gold etc One should cause water together with sesamums etc. to be offered to the deceased by the Brāhmaṇas with the *pavitra* in their hands, and then take the food along with his own people. 10 15 20 25 30

1. एकोद्दिष्ट—a kind of *śrāddha* which is offered to one only See Āchāra Verse 25 pp 499–502 and also notes on pp. 448,

2. नृप्तिप्रश्न—See Āchāra Verse 241 p. 486 above,

3. पिण्डपितृयज्ञ—See Verse 242 and preceding verses from 228–242.

On a serpent being killed, however, this is the special (ritual)
For the space of one year, with the ritual stated in the Purâṇas, on the
fifth day one should perform the worship of the *Nāga*, when the year
has been completed, one should perform the *Nârâyaṇa Bali*, and donate
5 a golden *Nāga* (Cobra), and a cow in specie. Thereafter, one should
perform the exequial rites in entirety.

The nature of the *Nârâyaṇa Bali* has, moreover, been described in
the *Viṣṇu Purâṇa* : “Having selected the eleventh
Nârâyaṇa Bali as described in the
10 *Viṣṇu Purâṇa* “day of the bright half (of a month) one should
“devoutly worship Viṣṇu, and also Yama, the son
“of Vivaswân. With concentrated mind one should offer on the *darbhas*
“ten *piṇḍas* besmeared with ghee and mixed with honey and sesamum
“with the face turned towards the south. Having fixed Viṣṇu in the
“mind, he should then throw it in the river water ; there the name
15 “and the *gotra* should be taken up, and also worshipping with flowers
“and offering the incense and light, as also the edibles and the eatables.
“One should invite Brâhmanas five, seven, or even nine in number ;
“well accomplished in learning and austerities, born in high families,
“and intent on concentration.”

20 “When the second [day is reached, at midday, having
“observed a fast, after performing the worship
PAGE 167* “of Viṣṇu one should seat the said Brâhmanas,
“with faces towards the North according to senior-
“ity calling to mind the form of the manes, and centering the
25 “mind in Viṣṇu one should perform the whole with alertness;
“the invocation and all the rest as has been stated, that one should
“perform commencing¹ with the gods. After ascertaining that they
“were satisfied,² and after seeing to their satisfaction in due course, with
“the unction of the sacrificial material and also together with sesamum
30 “etc. one should offer five *piṇḍas* with the form of the gods called to
“the mind—the first, one should offer to Viṣṇu, to Brahmâ, and to
“Śiva also, and the fourth *piṇḍa*, one should offer up to Yama together
“with the followers; calling to mind the deceased with his *gotra*, there-
“after along with the pronunciation of Viṣṇu's name, the fifth *piṇḍa*

1. देवपूर्व—i. e. commencing with the Brâhmana invested for representing the
devas as distinguished from *pitrs*.

2. ब्रह्माह्नं ज्ञात्वा i. e. after the ब्रह्मिष्ठ was put and the reply was received etc.

"one should offer up as before Having caused the Brāhmanas to wash
 "their mouths, one should respectfully honour them with the *dikṣhmas*
 "in due compliance with the rules One, the most senior Brāhmaṇa
 "(from among them), he should honour with gold, and also with cow.
 "cloth, and also land, calling to mind the said deceased. Thereafter, the 5
 "Brāhmanas with their hands covered with *darbhās* should scatter
 "sesamum pronouncing the name and the *gotra*, they should give him
 "with concentrated attention the sacrificial material, fragrance, the
 "sesamum water; and after that he should take his meals along with
 "his friend and dependants, restrained in speech Thus placing him- 10
 "self in the thought of Viṣṇu, one who offers to a suicide, he raises
 "him up immediately; no question¹ should be raised here."

For a bite by a serpent, the donation of a golden cobra in the
 form of an effigy has been stated in the **Bhaviṣyat Purāṇa** by **Sumantu**:
 "A cobra prepared with gold weighing a *bhāra*², and similarly a cow, 15
 "one should donate to Vyāsa according to the ritual, and thereby one
 "would secure redemption from the paternal debt."

Vīramitrodaya

Now the Author mentions a prohibition as to the water oblation
 for some of the *Sapindas* and the like 20

Yājñavalkya, Verses 5 (2), 6

Although they belong to the *jñātis*, neither the *brahmachāris*, nor
 the degraded shall offer water libation. To this, the Author shall men-
 tion hereafter an exception in the text: "The *Āchārya*, the parents etc."
 In this connection **Manu**³ states a special rule (see p. 1395 ll. 28-30). 25
Ādiṣṭi, 'one who has taken a vow,' i. e. the celibate student; *vrātam*.
 'vow,' i. e. of celibacy and study; *udakam*, 'water libation' i. e. for
 those who have died during the period of celibate studentship. **Vṛddha**
Manu: (see above p. 1396 ll. 14-17). [5(2)].

Thus, in regard to the offering of the water libation, having stated 30
 the (rule of) prohibition as regards the performer, the Author states
 the prohibition by regard to the school of persuasion. *Pākhaṇḍi*,
 'heretics' etc., those not acknowledging the authoritativeness of the

1 नात्र कार्या विचारणा—There is no doubt about it

2 भार—A measure of gold weighing 2000 *palas* For the measures of gold
 etc. see above *Āchāra*. Verses 362-365 pp 622-627. See Hemādri, *Dānakhaṇḍa*
 ch. III pp 114-122. 3. Ch. V. 88.

- Vedas; *andśritāḥ* 'belonging to no order,' i.e. although entitled, one who has not resorted to any particular Order of life. For the reading *Pākhaṇḍamāśritāḥ*, 'those who have resorted to heresy,' meaning those who have taken to red clothes and a close shave; *stenāḥ*, 'thieves,' men
5 stealing Brâhmana's gold — in short—the degraded. *Bhartrghnyaḥ*, 'husband-killers,' those who destroy their husbands; *Kāmagāḥ*, 'having intercourse at their pleasure,' i.e. wanton women; by the use of the word *ādi*. 'and others,' are included the destroyers of their own womb; as also those who are addicted to the (committing of) sins far in excess
10 of those specially stated as the most extreme.

- Surāpyāḥ*, 'liquor-drinkers,' i.e. addicted to the drinking of any of the liquors prepared from jaggery, malt, or honey. *Ātmatyāgunyo*, 'self-killers,' i.e. women deliberately casting off their body by poison, fire, etc., do not deserve to be the subject of mourning; i.e. the meaning
15 is that they do not deserve the offering of the water libation.

- Here *Manu* 1: "To those who have been born in vain,² or in consequence of a mixture of castes, as also those who continue to be "ascetics, and to those who have committed suicide, is forbidden the "performance of the water libation." Moreover, for those who do not
20 deserve the water libation, the cremation and other rites also must not be performed. vide *Yama* (see p. 1398 ll. 25–27) *Brahmadanḍahatāḥ* i.e. killed by a *Brâhmana*. *Angirâḥ* (see p. 1397 ll. 31–33) *Vrddhâgastyāḥ* (see p. 1400 ll. 13–18) (6).

Śūlapâṇi

Yājñavalkya, Verse 6

- 25 *Pāshaṇḍa* etc. 'Heretics'. 'The pursuit of a path of life with red apparel and a clean shave divorced from (the dictates of) the Veda (is) (known as) heresy. Those who resort to it. *Stenāḥ*, 'thieves'; always inclined towards causing the death of the husband. *Kāmagāḥ*, 'wanton
30 women', at their unrestrained wish having intercourse with numerous men; by the use of the term *ādi* 'and like others', are included the murderers of babies and of (children in the) wombs.

- Surāpyāḥ*, 'liquor-drinkers,' i.e. the twiceborn women. 'Those who have destroyed their lives by ways not sanctioned by the *Śāstra*, such as
35 poisoning, hanging, etc. and the like. These do not become entitled to the rituals for the deceased, and mourning, water offering and all other rites. These have neither the right to perform, nor to receive (as objects) (6).

Having thus stated the procedure for the water libation together with the exception, in answer to a question thereafter what should be done? The Author says

Yājñavalkya, Verse 7

When they had finished the water libation, have come out, and are seated on soft green (herbage) after they had bathed, (to these, the others) should offer consolation with ancient historical narrations (7). 5

Mitākṣharā:—Those who have performed the offering of the water libation are the **Kṛtodakas**, those who had finished the water libation, **snātān**, bathed well, and **uttirṇān**, had come out of water, **mṛduśādwale**, on soft green, i.e. on the portion of the ground covered by fresh sprouts of grass, when the sons and the like are well-seated, are the senior ones **purātanaīritihāsaib**, with ancient historical accounts, (such as) to be stated hereafter, **apavadeyuh**, should offer consolation i.e. with talks calculated to remove the grief, should enlighten them (7). 10 15

Śūlapāṇi

Yājñavalkya, Verse 7

Kṛtā etc. those who had performed the water libation and were seated on ground covered with tender green grass. **Snātān**, 'who had bathed,' is used to point to the rule for a bath after the *tarpana*—the water libations. **Itihāsaib**, 'by historical accounts', such as the Paurāṇic episodes as will be stated in verses following hereafter, should discuss with a view to the alleviation of grief (7). 20

The Author mentions the nature of the history calculated to remove the grief

Yājñavalkya, Verse 8

In the human form (which is as) unsubstantial as the trunk of a plantain tree, and is like a water bubble, he who attempts to seek substantiality, such a one is under a delusion (8).

Mitākṣharā:—By the (use of the) word human are intended the fourfold created beings such as, the secundines¹, the oviparous etc., the state of that is **mānuṣhya**, the human form; there, by reason of its 30

1. जरायुज—born of a cover, i.e. the womb; अण्डज, of an egg. etc.

- attribute of rotation it is, like the **kadalistambha**, the plantain trunk, devoid of internal strength, and **jalabudbuda**, like a water bubble, perishable within a short interval; in such a worldly existence, **yah**, one, who seeks. *i.e.* looks for substantiality *i.e.* permanence, **sah**, such a one, 5 **sâmmûḍhaḥ**, is under a delusion, *i.e.* has his mind extremely obtused; therefore those who know the real nature of this worldly existence should not act in this manner (8).

Yājñavalkya, Verse 9

- 10 The body which is composed of the five, if it is reduced into the five by reason of acts performed by one's own body, where is there (a room for) a lament? (9)

- Mitâkṣharâ** :—Moreover, by reason of the germs¹ of actions generated by one's act in another birth, for the consummation of their own results, **pañchadhâ**, composed of five, *i.e.* by reason of its containing the 15 five great elements, the earth, (water) etc., stuffed in five ways and so created **kâyah**, this human body, if after completing the consummation of the fruits, **pañchatwamâgataḥ**, is reduced (back) 20 **paridevanâ**? As there is no reason, the lamentation should not be made; such is the position of things. Never, indeed, can the position of things be overcome by any one (9).

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Yājñavalkya, Verse 10

- 25 Liable is the earth to perish; the ocean, and the gods also; reputed to be like a foam, how can the mortal world not go to ruin? (10).

- Mitâkṣharâ** :—Moreover, it is no wonder what is called death; because the earth and like other gigantic creations also go to destruction. So also the seas, also the immortal gods immune from oldage and death, at the time of destruction go to annihilation. How then, the 30 created beings by reason of their evanescent condition resembling foam and who are mortal by nature not go to ruin? Proper indeed is the passing away for those who are mortal by nature. Therefore, causeless is the emotion of grief! (10).

1.—कर्मवृत्तिः. Every birth is the result of कर्म.

By reason of the likelihood of its bringing on an evil also should lamentation not be made ; so the Author says

Yājñavalkya, Verse 11

The phlegm and tears dropped by the kinsmen, since the deceased has to swallow helplessly, therefore one must not lament ; indeed the rituals should be performed according to one's capacity (11).

5

Mitākṣharâ :—Since śleśmâśru, the phlegm and tears, emitted by the lamenting kindred, **avaśo**, helplessly, i.e. even not wishing, **preto**, the deceased, **bhūṅkte** has to swallow, therefore **na roditavyam**, one must not lament. But, moreover, by those wishing good by the deceased should according to their capacity, the Śrâddha and the like (funeral) rites be performed (11).

10

Śūlapāṇi

Yājñavalkya, Verses 8-11

'In the human form' etc. Fire etc. Liable to perish etc. Phlegm etc. 'Composed of five, etc.' z.e. such as the earth, water, light, air and space. Helpless z.e. powerless, (8-11).

15

Yājñavalkya, Verses 12, 13

Thus having listened they should go home, the children walking before. After having chewed the *nimba* leaves with restraint at the door of the house (12) after having performed the sipping, and after having touched fire etc. water, cowdung, white mustard seed, should enter slowly, after placing the foot on the stone¹ (13).

20

Mitākṣharâ :—In this manner, having diligently listened to the speeches of the elders in the family, with grief renounced, and placing the youngsters in front, **grham gachchheyuh**, they should go home. After having gone, moreover, and stopping, **vesmano dwârî**, at the door of the house, **niyatâh**, with restraint, i. e. with their minds kept under restraint, **nimbapatrâṇi vidaśya**, having chewed the *nimba* leaves, i. e. having slowly crushed, eaten, and after vomiting, and after having touched fire, water, cowdung, and the mustard seed —by the use of the word *âdi*, 'and the like,' also 'the *dûrwâ* grass, coral, fire, or the bull' as stated by **Saṅkha**, having touched the *dûrwâ* sprouts and the bull also, having placed **aśmani padam**, the foot on the stone, **śanaiḥ**, slowly i. e. without stumbling, they should enter, **praviśeyuh**, the house. (12, 13).

25

30

35

1. i. e. the stone slab at the entrance of the house.

Vīramitrodāya

The Author states the performance after the water libation

Yājñavalkya, Verses 7-13

- Those who had finished the water libation, those who had bathed
 5 and had come up from the water and had been well seated on a soft green
 ground, *i.e.* the portion of ground on which tender sprouts of grass had
 newly sprung up, the aged in the family should offer consolation to
 the son in regard to the dead by means of ancient historical narrations,
 in the form of the four verses beginning with "The human form etc."
 10 (Yāj. 8-11) or by others of similar import, and enable them to get over
 the grief. Those *i.e.* the sons and the like having intently listened
 to the historical narration in the form of the four verses, placing the
 children in front of them, should proceed homewards. There, at the
 entrance of the house, with restraint *i.e.* with a restrained mind, having
 15 chewed the *nimba* leaves *i.e.* crushed with their teeth, and after sipping
 water, and touching the fire etc. should place their foot on the slab in the
 courtyard, and should gently enter the house; this is the meaning.
 By the use of the word *ādi*, 'etc.', are included the undisturbed bed and
 the like. So says **Vaijāvāpa**: "They touch the stone (repeating the
 20 "hymn) 'May the stone put down sin', they touch the stone—'may
 "he be as undisturbed as a stone,' pray for a bliss from Fire thus;
 "'May the Fire (God) bestow bliss upon us.'" **Āśvalāyana**: "Having
 "reached the dwelling, and set foot on the stone slab, after eating
 "cowdung they (shall) touch water."

- 25 The meaning of the historical narrative moreover is "In the
 "'human form', *i.e.* in the series of acts in connection with the birth
 "in the human species, which, like the trunk of a plantain tree is un-
 "substantial and perishable like a water bubble, one who seeks after
 "substantiability *i.e.* one who regards it as substantial, such a one
 30 "is under a delusion." With the merits and demerits acquired in
 other births if the body which is produced by the cumulation of
 the five great elements *viz.* the earth and the rest is created for
 the purpose of experiencing the results of that body and is reduced to
 the five great elements such as the earth and the rest which formed its
 35 constituents, why then the mourning and lamenting? If the Earth, the
 ocean, and also even the Gods go to destruction, then this mortal world
 (which is) evanescent like foam and the multitude of animals — how
 should it not go to destruction? Not only is the lamentation causeless
 merely, but moreover, the shower of tears along with phlegm shed by the

relatives has to be consumed by the deceased helplessly; therefore the kinsmen should not lament. Since, because, rituals performed with the object of warding off evil from the deceased, such as the *Śrāddha* and the like, become really beneficial (7-13).

Sūlapāṇi

5

Yājñavalkya, Verses 12-13

Thus etc, after having sipped etc Having listened to the palliatives to the grief, as stated above, placing the youngest in front, they should proceed. At the entrance of the house also, after chewing with the teeth three *nimba* leaves, and having sipped water and touched the fire and the like, placing their foot on the stone slab immediately should enter the house. By the use of the word *ādi* 'etc', should be included what has been stated by *Saṅkha* viz.—“The tender sprouts of the *dūruā* grass, cowdung, fire, “bull—having touched all these, while entering, they should besmear their “forehead and the limbs with ghee, and white mustard seed” (12-13).

10

15

The Author states an extension

Yājñavalkya, Verse 14

The act of entering and the like is even of those who touch the dead body. Of those who so wish, the purification is immediate by a bath and restraint of breath (14).

20

Mitākṣharā :—What has been stated before viz. the act commencing with chewing the *nimba* leaves and ending with entering into the house—that is not only for the members of the caste, but even for outsiders also who do the carrying away of the dead body as a charitable act. In the expression ‘the act of entering and the like’, the expression ‘and the like’, by reason of its auspiciousness, has a reference (also) to acts stated¹ before. Of these, moreover, those who have joined in the carrying away (of the dead body) as an act of charity, and those of the *non-sapindas* who wish for an immediate purification, by means of a bath and restraint of breath merely, there is purification. As says **Parāśara**² : “Those of the twice-born who carry away an ownerless corpse of a *Brāhmaṇa*, at each step these obtain the merit of a “sacrifice. In the case of these there is nothing inauspicious, or even

25

30

1. प्रतिलोमक्रम—i. e. has an inverse application.

2. Oh. III. 45, 47.

“a sin — for those who perform this meritorious act. By an immersion in water, an immediate purification has been ordained for these.”

For carrying away out of regard for friendship etc. however, is a special rule stated by **Manu**¹: “A *vipra* having carried

- 5 PAGE 169* “out (the body of) a dead Brâhmana who was not a
“*sapinda*, as if he were a (near) relative, becomes pure
“after three nights, as also the near relations of the mother. If he
“eats the food of these, by ten days only does he become pure; if
“he does not eat food, by a day only, provided he does not dwell
10 “in their house.” Here this is the adjustment: One who out
of friendship carries out a dead body and eats their food, and also
dwells in their house, of him, the purification is by ten days only; he,
however, who merely resides in their house, but does not eat their
food, of him (the purification is) after three nights. He, moreover, who
15 simply carries out the corpse, and does not dwell in their house, nor
does he eat their food, of him, by one day. This has a reference to a
member of the same caste.

- In regard to members of different castes, of whichever caste one
carries the corpse, the (period of) impurity (prescribed) for that caste
20 should be observed. As says **Gautama**²: “And if a man of a lower
“caste, carries out (the corpse of) one of a higher caste, or a man of
“a higher caste one of a lower caste, the impurity in these is determined
“by what is prescribed for the dead man.” *Upasparśanam*, ‘carrying
out.’ For a Brâhmana, for carrying a *Sûdra*, (the period of)
25 impurity is a month. For a *Sûdra*, however, for carrying a Brâh-
mana the (period of) impurity is ten days. Thus the period of
impurity is as for the dead man. This is the meaning (14).

Vîramitrodaya

- The performances by the sons etc. have been stated by the text
30 “Having chewed etc.” The Author extends the same elsewhere also

Yājñavalkya, Verse 14 (1)

By those who had close contact with the dead body by reason of
carrying it out and the like—and by the use of the word *api*, ‘also’, of

1. Ch. V. 101, 102.

2. Ch. XIV. 26 (29)

those who also follow after it, the act of entering the house, of touching the fire, and the like acts must be done.

Vîramitrodaya

In the case of these, this is a special rule distinguished from the *jñâtî*; so the Author says

Yājñavalkya, Verse 14 (2)

Of outsiders carrying out an ownerless Brâhmana corpse with a view to secure the merits of a sacrifice, who are others than the members of the *jñâtî*, by the restraint *i. e.* the restraining of breath preceded by a bath, not immediately only, is the purification-, and not after three days. That says *Pârâsara*¹ (see p. 1409. ll 31 etc.). For carrying out of feelings of friendship etc., however says *Manu*² (see p. 1410. ll. 5-11). Three nights after residence in their house; but after eating their food, however, ten days alone should be understood to be the period for impurity. The rest is easy (14).

Śûlapâṇi

Yājñavalkya, Verse 14

Entering etc. the act of entering etc. which has been stated before, that must be performed by even those who touch the dead body. Of the outsiders *i. e.* those who are not *sapinda*s, who desire immediate purification by a bath and the restraint of breath is the purification. As for carrying away, *Manu*² says (see above p. 1410. l. 5 etc.).

For a residence in the same house out of friendship or such other attachment, three nights; for a residence in a different house, one night is the (period for) mourning. For having carried out the mother's uterine brother or sister and the like, even with a residence in a different home, three nights. After eating their food, ten nights (14).

The Author states the rule in regard to the celibate student

Yājñavalkya, Verse 15

Even after removing (the corpse of) the preceptor, the parent, or the family priest, one under a vow remains (as) under a vow; he must not eat the food of impurity, nor, moreover, should he reside together with them (15).

Mitākṣharâ:—Āchâryah, the preceptor, as has already been defined before. The mother and the father (make up the compound word), the parents, **pitarau**. **Upâdhyâya**,³ the family priest, moreover, has been

1. Ch. III 45-47.

2. Ch. V. 101-102.

3. See *Āchâra* verses 34-35 pp. 126-127 above.

described before. These, although *nirṛtyāpi*, even after removing, *vrati*, one under a vow, i.e. the celibate student, *vrati*, remains still under a vow, and there is no breach of his vow. By the word *kaṭa* is intended to indicate impurity. Food associated with that is *sakaṭānnam*, the
 5 food of impurity: that, the celibate student *nāśniyāt*, must not eat. *Na cha*, nor moreover, along with those under impurity, *saha samvaset*, should he reside.

By thus saying, it necessarily follows thus by removing the dead bodies of others than the preceptor etc., there occurs a vitiation of
 10 the vow of the celibate student. Hence also has it been stated by *Vasiṣṭha*¹: “Of a celibate student, by performing funeral rites, “there occurs a cessation from the vow; excepting (in the case of) “those of his mother and father” (15).

Vīramitrodaya

15 With a view to limit the rule stated in the *text*² ‘Not the celibate students should perform etc.’ the Author states their duties on the death of the parents

Yājñavalkya, Verse 15

After having carried out the preceptor etc., — and by the use of
 20 the word *api*, ‘also,’ — having cremated them, and joined them with the exequial offerings in the form of watery libations, one who has taken a vow, i.e. the celibate student, remains in the vow, i.e., remains with the vow of a celibate studentship unbroken. By the word *Kaṭa* is indicated impurity; food in association with that, is the *sakaṭānnam*, ‘impure
 25 food’; that a celibate student should not eat; nor should he reside, i.e. sleep with those in the mourning. Somewhere the reading is *samvaset*, ‘live together.’ Even then, by the force of the preposition, the same is the meaning. By the word *Pitṛ* ‘father’, are indicated the mother and the father, by the force of the semi-residual compound.
 30 That says *Vasiṣṭha*¹: “Of a celibate student, by performing funeral “rites, there occurs a cessation from the vow; excepting (in the case of) “those of his mother and father.”

By the first use of the word *cha*, is included impurity, and by the second use of *cha*, the *śrāddha*, during the period of celibate studentship

1. Ch. XXXIII. 7.

2. Verse 5, p. 1395 above.

vide the **Brahma Purāṇa**: “Even by a celibate student¹ who has not completed the vow, must be performed the rites, urged on by compassion in the case of a *sapinda* dying without an heir. After having observed the (period of) mourning for him, he should perform their ceremonies like that of the father²; Of an ascetic nothing should be done; nor does he perform for others.” (15) 5

Śūlapāṇi

Yājñavalkya, Verse 15

Āchārya etc. By performing for the *āchārya* and the like, the entire exequial rites, such as the cremation, the *pinda* on the tenth day, and the sixteen *śrāddhas* and the like, he remains a celibate student, i. e. a celibate student even (as before); he does not lose his vow; this he certainly does by carrying out any other. *Śakaṭānnam*, the food of one under impurity. ‘By them’, i. e. by those in mourning³ (15). 10

For the mourners, the Author states a special rule

Yājñavalkya Verse 16

Subsisting on provisions purchased (by them) or obtained, on the ground should they sleep, each apart; after the manner of the *Piṇḍayajña* should be offered food to the deceased for three days. (16) 15

Mitāksharā :—*Purchased or unasked obtained subsistence* by whom, these are **kṛitālabdhāśanāḥ**, *subsisting on provisions purchased or obtained*; thus they should become; this is the implication. From the restrictive rule as to subsistence on purchased or obtained (food), in the absence of that, non-eating becomes necessarily established. Therefore also **Vasiṣṭha**⁴: “After going to their homes, on ground mats for three days, they should pass without eating, with food prepared from purchases must they subsist.” ‘Ground mat’ i. e., for those in mourning, for sleeping on the ground a mat prepared from grass. These *sapindas*, moreover, on the ground only, each apart, should sleep, and not on a cot or the like. By **Manu**⁵ also, in this connection a special rule has been pointed out: “They should eat food which is neither pungent nor containing salt; for three days” 20 25 30

1. Here the passage apparently refers to the *Brahmachārin* as the *object* and not the *agent* in which sense the central text of Yājñavalkya reads. Vīramitrodaya suggests a reciprocity in the case of ownerless corpses.

2. Another reading in अ is त्रयणा आश्रमिणा च कुर्याद्वाहादिका क्रियाम् “In the case of the three orders, one should perform the rite of cremation etc.”

3. आशौच—This word has been rendered as ‘impurity’, and ‘mourning’ according as is suitable to the context. 4. IV. 14-15. 5. Ch V. 73.

- “they should (simply), however, plunge¹ (in water); should not eat meatfood, and moreover should sleep on the ground each separately.” Similarly, a special rule has been stated by Gautama² also: “On the ground should they sleep and be continent, those who perform
- 5 “the funeral rites”.

- Moreover, after the manner of the process observed in the *pinḍa-pitryajña*, such as with the sacred thread in the *prâchînâvîti*³ form and the like, to the deceased should be offered food in the form of *pinḍa* in⁴ silence on the ground. As says Marichî⁵: “The *pinḍa* for the
- 10 “deceased, one should offer outside without the *darbha* or the *mantras*, “after having prepared the boiled rice in the north-east, after having “bathed and with concentrated attention.” The avoidance of *darbha* and *mantra* has a reference to the uninitiated, as has been observed by Prachetâs: “For the uninitiated, on the ground should the
- 15 “*pinḍa* be offered; for the initiated, on the *kûsas*”. So also, the rule about the performer also has been pointed out in the *Gṛhyapari-śiṣṭa* thus: “Whether of not the same *gotra*, or of the same *gotra*, “whether a woman or a man, he who offers on the
- PAGE 170 * “first day, that one should continue it to the conclu-
- 20 “sion as far as the tenth day.” Another rule regarding the articles also has been indicated by *Sunahpuchchha* thus: “With *śâlî* rice, or even with barley meal, or also with vegetables, one “should make the offering; whichever material is used on the first “day, the same shall be for the ten days⁶; silently should be the sprink-
- 25 “ling, and the flowers; the light and the incense shall be in the same “manner.”

- The *pinḍa*, moreover, should be offered on the stone, since *Saṅkha* has stated: “On the ground the flowers, *pinḍa*, and drinking water, “or on the stone, should they give.” Nor, from the plural number in the expression ‘they should give,’ should it be imagined that like the
- 30

1. निमज्जेयुः i. e. merely plunge, and not have a leisurely bath as a luxury तीर्थस्नानमंगपरिवर्षणादिवर्जनम् *Medhâtithi*. See also *Bâḷambhaṭṭi* p. 28, ll. 11-12.

2. Oh. XI. 32. 3. See p. 117 Note 1.—with the sacred thread pending over the right shoulder to the left side. 4. i. e. without any *mantra*, see further on.

5. See *Bâḷam*. p. 29, ll 4-6, for a further elaboration of this.

6. A similar rule as to the performer is stated in the *Brahma Purâna*. See *Bâḷambhaṭṭi* p. 29, l. 26.

water libation the *pinda* offering should be performed by all ; but on the other hand, it should be performed by the son alone ; in his absence, by any of the kindred nearest by consanguinity ; when these are not available, by any kindred on the mother's side should be performed, vide the text of **Gautama**¹ : “ In the absence of the sons, the
“ *sapindas*, the *sapindas* on the mother's side, and the pupils also
“ should offer ; failing these, the *Ritwik* and the *Āchārya*.”

When, however, there are several sons, by the eldest² alone should be performed, since **Marichi** has stated, “ With the agreement of
“ all, what has been performed by the eldest alone, or with the pro-
“ perty which³ was undivided, is indeed regarded as done by all.”

The rule regarding the number of the *pindas*, moreover, is for a Brāhmaṇa ten *pindas*, for a Kṣatriya twelve only ; thus by regard to the days of mourning has been stated by **Viṣṇu**⁴ : “ While the term of
“ impurity lasts, they must offer water libation and the *pinda* to the
“ deceased.” So in **Another Smṛti** also : “ By nine days one should offer
“ nine *pindas* with bent attention ; after having offered the tenth *pinda*,
“ at the end of the night, one becomes pure.” The statement about purification is in regard to (the capacity for) the invitation to the Brāhmaṇas for the *śrāddha* to be performed on the next day. By the *Lord* of the
Yogis, however, the offering of three *pindas* has been stated. In regard to these two courses, the larger and the smaller, the adjustment should be observed as has been stated⁵ above in regard to the water libation.

In this connection, another special rule has been stated by **Śātātapa** : “ During the period of mourning, however, even though
“ diminishing, the *pindas* which one should offer should, how-
“ ever, be ten only.” For those for whom the period of mourning is three nights a special rule has been pointed out by **Pāraskara** :
“ On the first day should be offered three *pindas* by them with bent
“ attention ; on the second, one should offer four in a similar manner
“ after the collection of bones ; three, moreover, one should offer on
“ the third day, and one should wash the clothes, &c.”

1. Oh. XV 13-14

2. See *Bālabhāṭṭi* p. 30 ll. 12-17 re : the right of performance.

3. There is a mistake in the print at p. 170 l 7. द्रव्येण वा विभक्तेन read द्रव्येण वा द्रविमक्तेन.

4. Oh. XIX. 13.

5. See p. 1391 ll. 25-32. Sk. Text. p 163 ll. 22-24

Śūlapāṇi

Yājñavalkya, Verse 16

- 5 **Kṛita** etc.. *purchased* etc., As long as the mourning continues, they should &c. by purchasing or obtaining; and not that (which was) stored before, such as rice etc. On the floor, moreover, they should sleep, all alone. Commencing with the day of death, for three days, this *piṇḍa* for the satisfaction of one should be given, 'After the manner of the *pitṛyajña*,' i. e. following the procedure observed in the *piṇḍapitṛyajña*; by this are pointed out the marking of the lines, the spreading of the *darbhās*, sprinkling of the water (on the *darbhās*), and the resprinkling (16).
- 10

Yājñavalkya, Verse 17 (1)

Water, for one day, in the sky should be placed, and milk also in an earthen (vessel) (17[1]).

- 15 **Mitākṣharâ** :—Moreover, *jalam*, water, *kṣhīram* cha, and milk also, *mṛṇmaye*, in the earthen vessel, separately in each, *ākāśe*, in the sky, such as in a swing or the like, *ekāham*, for one day, should be placed. Here, as no special rule has been stated, this should be done, on the first, day, to that effect being the text of **Pāraskara**¹: "O deceased, have a bath, "here," with these words, water should be placed ; 'drink also this,'
- 20 "with these words, milk."

- Similarly, the collection of bones also should be made on the first and the subsequent days. So says **Samvarta** : " On the first day "or on the third, or on the seventh or on the ninth similarly, the "collection of bones should be made on that day by the *gotrajas*
- 25 "together." Somewhere, it has been stated that the collection of bones may be made on the second (day). In the **Viṣṇu**² *Smṛti*, however : " On the fourth day one should make the collection of the bones, "and of these, the consigning into the Ganges water." Therefore on any of these days, in accordance with the ritual stated in one's
- 30 own *gr̥hya*, the collection of bones should be made.

In this connection, a special rule has also been pointed out by **Āṅgīrasa** : "In the collection of the bones a sacrifice to the "Gods has been declared ; intended for the one who is deceased, "if one after purifying himself do not perform the sacrifice to

1. Ch. III. 10-28.

2. Ch. XIX. 10-11.

“the deities, then the deities curse him. The deities here, more-
“over, are those that dwell in the cemetery.” The **Same Author** has
stated that those cremated there before “dwellers in the cemetery, are
“the deities reputed to be those of the dead bodies.” Therefore it
comes to be said that intending for those deities as also for the one
not long deceased, worship should be offered with incense, light, and
the like, and with food in the form of the *pinda*. 5

So also shaving should be performed on the tenth day, as
Devala has stated : “On the tenth day, when reached, the bath shall
“be outside the town ; there should be given up the clothes, as also the
“hair, moustache and the nails too.” Similarly in **Another Smṛti** also :
“On the second day should be performed the shaving operation with
“effort ; or on the third, or on the fifth, or even on the seventh, as
“long as the offerings (one) makes” *i. e.* before the offering of the
śrāddha ; that is the limit. 10 15

For whom is the shaving ? for such an inquiry **Āpastamba**¹ has
stated : “For those suffering, is the shaving.” Those
PAGE 171* who experience grief at the death, are the suffering
(*i. e.*) the kindred, for these, with particularisation is
the shaving. Indeed, even for the junior in age ? Anticipating this,
it comes to be stated *the anubhāvins*. 20

“For those who follow after, is the shaving.” *Anu*, after *i. e.*
afterwards ; those who are born after are *anubhāvins*, *i. e.* juniors in
age ; for those, (is) the shaving. *Anubhāvins*, *i. e.* the sons, so some
think, since the **rule** is observed : “At the Ganges, in a holy place
“of the Sun, upon the death of the mother, the father, or of the
“preceptor, at the time of the consecration of the fire, and at the
“Soma sacrifice, shaving has been stated to be on these seven
“(occasions).” 25

By reason of the impurity, there might necessarily be a cessation
of the right regarding all the *S'rauta* and *Smārta* performances ; so by
way of a concession in regard to particular ones the Author states 30

Yājñavalkya, Verse 17 (2)

Ceremonies on the *Vaitāna* and the *Aupāsana* fires must, however,
be performed, since (they are) enjoined by the *S'ruti*. [17 (2)] 35

Mitâkṣharâ :—*Vitâna* is the extention of the (three fires); occurring there are the **vaitânas**, to be accomplished at the three fires, such as the *Agnihotra*, *Darśapūrnāmīsa*, and the like performances are spoken of. That which is worshipped every day is the *Upâsanah*, the household fire; produced there are the *Aupâsanas*, the evening and the morning sacrificial rites are (here) spoken of. Those *Vaitâna* and *Aupâsana* vedic **kriyâh kâryâh**, ceremonies must be performed. If it be asked, how do they pertain to the Vedas? (the answer is) **śrutichodanât**, since (they are) enjoined by the *S'ruti*. For “for the whole of one’s life, one should offer a sacrifice to the fire,” from this and the like *S'ruti* texts, the injunction in regard to the fire sacrifice is quite clear. “Similarly, every day, one should perform the *swâhâ* rite; and in the absence of food, with anything (else), so long as the body lasts.” From this *S'ruti* text the *Aupâsana* sacrifice has also been mentioned.

Here, moreover, by reason of the particular mention of the *śrauta* character the non-performance appears to be inferred of the *smârta* performances, such as donation and the like. Hence also has it been stated by **Vaiyâghrapâda** : “The abandonment of the *smârta* performances follows in an impurity otherwise than that of *Râhu*; for a *S'rauta* performance when bathed, one gets the purification immediately at the time.” The mention of the performance of the *S'rauta* rite is by regard to their *naimittika* (occasional) character; as says **Paithînasi** : “They shall desist from the (obligatory) *nitya* rites, excepting the *Vaitânas*, and some say, also those (performed) on the household fire.” From the text ‘they shall desist from the *nitya* rites, stated generally a necessary inference may arise as to the dropping of the *nitya* as well as the *naimittika* rites, so an exception has been stated by the text ‘excepting the *Vaitânas*’ in regard to the ceremonies which are to be accomplished by the three fires. And by the clause, ‘some say also those (performed) on the household fire’ a partial exception has been stated for those necessary rites even though performed on the household fire; therefore in regard to these, there is no objection (on the ground) of impurity. Of the *kâmya* rites, however, by reason of the absence of purity, there is no performance.

By **Manu**¹ also has it been stated with this same object : “ One must not interrupt the rites (to be performed) with the (sacred) fires.” By the expression ‘ the rites with the fires one must not interrupt,’ is (implied) the cessation of the rites (which can be) performed without the fire, such as the five great sacrifices and the like others. 5
And so also **Samvarta** : “ The sacrifice there, one should perform with “ dry food or with fruit ; the ritual of the fire sacrifices, however, one “ must not perform on (the occasion of) death or birth”.

Although the *Vaiśvadeva* sacrifice also is to be performed on the fire, its exclusion is on account of a text: “ A *nīpra* should remain for 10
“ ten days without the *Vaiśvadeva*, ” thus having been stated by the Same Author.

Although from the text : “ During the mourning, the abandon-
“ ment of performances such as *sandhyā* and the like is ordained”, the
cessation of the *sandhyā* is inferred, still the offering of the *añjali* and 15
the like may be done, since **Paithīnasi** has stated : “ During mourning,
“ one may offer the *añjali* to the Sun, and after performing the circum-
“ ambulation, contemplate the Sun and make a bow.” It has been
stated generally that ‘ the *vaitāna* and *aupāsana* rites should be per-
formed,’ still, however, he should cause it to be done, as **Paithīnasi** has 20
stated : “ Others should perform these”. By **Br̥haspati** also has been
said : “ In the case of birth, or upon a death, in the case of inability,
“ dining at a *śrāddha*, and on occasions of a journey and the like, one
“ should have it done and not abandon (it).”

Similarly, although they are *smārta* performances, the daily 25
sacrifice and the *Pindapitryajña*, *S'ravanākarma*, the *Aśvayujya* and
the like must indeed be performed, since **Jātūkarnya** has stated :
“ When impurity on account of birth occurs, how should a *Smārta*
“ rite be performed ? The *pindayajña* and the rice oblation should
“ be caused by one not of the same *gotra*.” 30

Although the incapacity for performance is in regard to the
entire rite in (all) its details, still the principal part viz. the offer-
ing of one's own material one must perform onself ; since it cannot be

accomplished by any other; and hence also has it been said: "In regard to a *S'rauta* rite, one might, for the time being, having bath-
"ed, obtain purification." As for the prohibition
PAGE 172* of an oblation in the text: "A gift, the acceptance
5 "of a gift, an oblation, as also the study of the Vedas
"cease," that should be adjusted as having a reference to a *Kâmya* performance, or to the *Vaiśvadeva* rite.

Similarly, the eating of the food of (one in) impurity must also not be made, since **Yama** has stated: "In both cases for ten days
10 "the food of the family is not eaten" 'In both cases', *i.e.* in the case of birth and of death: 'Ten days' is indicative of the period for the impurity. 'Of the family' *i.e.* of the family under impurity; food in connection with this family must not be eaten by those not of the family. For the members of the family,
15 moreover, there is no objection, as the **Same Author** has observed, "During impurity, however, the food of the family is without a
"fault; so" says **Manu**.

This prohibition, moreover, is to be understood to be whether either the person who offers or one who eats had come to know of the birth
20 or of the death, since it has been observed in the **Ṣhaṭṭrimśanmata**: "In the absence of the knowledge of both, impurity does not bring
"about any sin; if known even by one, it would induce a sin for
"one who eats."

Similarly in a marriage and the like, food separately prepared
25 for the **Brāhmaṇas** before the occurrence of the impurity, may certainly be eaten, vide this **Smṛti** of **Brhaspati**: "If, however, in the
"midst of a marriage, a festivity, or a sacrifice, death or birth occur,
"no fault has been mentioned in regard to matters already decided
"upon before." Moreover, another special rule also has been pointed
30 out in the **Ṣhaṭṭrimśanmata**: "If in the midst of a marriage, a
"festivity, or a sacrifice, death or birth occur, others should offer
"food, and it should be eaten by the best of the twice-born.
"If while the **Brāhmaṇas** are eating, death or birth occur, all these
"are declared to be purified when they sip water from another's
35 "house."

Similarly in the case even of acceptance of gifts during impurity, there is absence of a fault in regard to certain things, as says **Marichi**:
 "In the case of salt, honey and meat, flowers, roots and also fruits,
 "vegetables, dry wood, grass, water, curds, clarified butter, and milk,
 "sesamum, medicament, deer-hide, cooked and uncooked things, one 5
 "may take oneself; also in regard to all articles sold in the market,
 "there is no impurity owing to death or birth." 'Cooked' *i.e.* all eatable
 food, such as the (sweet balls of) *modaka* and the like; 'Uncooked', such,
 as rice etc. 'One may take oneself' *i.e.* one himself permitted by the
 owner may take; this is the meaning. Cooked or uncooked food 10
 permitted, has a reference to a public sacrifice which has started, vide
 the text of **Āṅgīrasa**: "Of those who have started on a general sacrifice,
 "stale food is unblameworthy; after eating the cooked food of these,
 "one should, however, drink water for three nights." Here, the word
 'cooked' has a reference to cooked rice other than the edibles. 15

In regard to contact with a dead body, however, a special rule
 has been stated by **Āṅgīrasa**: "Of a householder to whom an
 "impurity happens on account of contact, his performances are not
 "cut off; nor does it affect those in the house." 'It,' *i.e.* the impurity,
 is purely of the householder only, and not, moreover, for those who 20
 are in his house, such as the wife and like others, nor in regard to his
 things also. In the case of an impurity for which the period has been
 passed, a similar rule has been brought out in **Another Smṛti**: "After
 "the period of ten days is over, if a householder comes to know
 "afterwards, for three nights is the (period of) impurity for him, and 25
 "in no case for his things" (17 [2]).

Viramitrodaya

The Author states the duties for the mourners

Yājñavalkya, Verses 16-17

Te, *i.e.* 'these', mourners, 'purchased' or obtained without having 30
 asked for it — not however cooked before—such food is to be eaten by
 whom; so they should be. This, moreover, has a reference to the weak;
 for one however, who is able, a day's fast. Here, when possible, under,
 the text of **Vasiṣṭha**:¹ "For three days they should remain without

1. Ch. IV. 14-15.

“eating or should subsist on (food) obtained by purchase”. For one who is not strong, one fast, vide the text of Āśvalāyana¹: “Never should they cook food at night”.

Separately each, women and men, on the ground *i.e.* without a cot
5 or the like, should sleep. In this connection, Gautama² states a special rule, “Those offering the rites to the dead should sleep on the “floor and be content”. Manu³ (see p. 1413 ll. 30 &c.); of the piṇḍa sacrifice *i.e.* of the exequal piṇḍa offering, after the manner of that such as the foot-wash and the like, food *i.e.* in the form of the supplementary piṇḍa, to the deceased for three days’ duration should be
10 given by the members of the *jñāti*.

The *Sapiṇḍas*, however, should offer for ten days, vide the text : “He who offers on the first day should finish up for ten days.”

‘Water,’ *i.e.* water and also milk in two earthen pots separately in
15 the air, such as in a swing or the like, for a day and night after the death, should be placed by the sons and the like for the benefit of the deceased.

By the use of the word *cha*, ‘also,’ the offering of the pot in the sky is cumulatively mentioned as including the rites mentioned before
20 it and continuing for ten days. Vide the following text: “In it hanging in the sky should be placed water for ten nights, for an entire “appeasement of the heat and abatement of the fatigues of the journey.”

Having regard to the fact that during the period of mourning all *Śrauta* and *Smārta* rites are stopped, the Author observes: “The Vaitāna
25 “performances etc.,” *Vitāna* means all the fires; those offered there are *Vaitānas i.e.*, those that can be accomplished with the three fires such as the Agnihotra, Darśapūrṇamāsa and like others; *upāsanaḥ i.e.* rites which must be necessarily performed. *Śrutichodanāt*, “since directed “by the Śruti,” as prescribed in the vedic text: “He performs the agni-
30 “hotra sacrifice the whole of his life-time.” By mentioning the dictate of *Śruti* as the reason it appears that the right does not extend to a *Smārta* performance. In this connection the text of *Vyāghrapāda* cited in the *Mitākṣharā*⁴ also concurs., viz. “the abandonment of the *Smārta* “rites (should be made) on an impurity other than that of *Rāhu*.”
35 In regard to a *Śrauta* rite one obtains purification for the time being when he has bathed.

1. Gr. S. IV. 4-14,
3. Ch. V. 73,

2. Ch. XIV. 32.
4. P. 1418 ll. 18-21.

By the use of the word *cha*, the Author adds the exequial rites such as the bone collection etc. That has been stated by Viṣṇu¹: "On the fourth day the bone-collection and their throwing into the "Ganges Water." A detailed elaboration of the rites of the bone-collection and the like having been found to have been made respectively in works with particular details has been passed over here (16-17).

Sûlapâṇi

Yājñavalkya, Verse 17

Jalam, water etc, water and milk also in a swing or the like on the first night should be placed after dedicating it with the (recitation of the) *mantra* stated by Pâraskara² viz: "After having offered *pinḍa* to the "deceased, they should offer the sprinkling and the re-sprinkling with the "pronunciation of one's name and place, milk and water in an earthen pot "for three nights saying, 'O deceased, bathe here, and also drink the milk'" As to what has been stated in the **Brahma Purâṇa** viz: "Therefore, should "be placed in the sky for ten nights water also", that is with the object of service to the deceased. *Vaitânâ* i.e. the *śrauta* fire sacrifice; *Upâsanâ*, is the sacrifice on the household fire. The auspicious rites should be performed as they have been prescribed in the *Śruti* e g **Baudhâyana**: "For the whole life- "time one must offer the fire oblation" "In the *Āupâsana* fire, one must per- "form the sacrifice every day" and the like. In this connection it has been observed by some that in the *Vaitânâ*, for ten nights the sacrifice should be performed by oneself, in the *Āvasathya*, however, by one of another *gotra*— as says Jâbâla, "On (the occasion of) a birth or death, the abandonment "of the performance on the *utana* is not ordained, in the hall etc., a simple "sacrifice should be got performed by persons of other *gotras*." As also **Śaṅkha** and **Likhita** "For the purpose of the *agnihotra*, by a mere bath "and the touching of water, the father becomes pure."

As for the text of **Dakṣha**, "By one day a Brâhmana becomes pure, " (one) who is connected with Fire and *Veda*; in the case of one lower as "also the lowest, after three days and four days in the same way" viz., that as having application to the *sandhyâ* and the like performances, is inconsistent; it will be contradictory to the text of Jâbâla viz. "On both " (occasions) for ten days is the impurity for the *sapinḍas*; the bathing "and water-sprinkling, he can have for the purpose of the fire sacrifice." The meaning is i.e. the habitual bath, for the period after one day. As says **Samvarta**: "The oblation should be offered on such an occasion "with dry food, or with fruit; the rite of the five sacrifices, however, one must "not perform on the occasion of a death or a birth: after ten days, how-

“ever, a Brâhmana knowing the law may properly carry on his study of “the Vedas”, as these two texts ordain the performance of the *sandhyâ* and the study of the Vedas after the period of ten days, therefore, in the text of Dakṣha, it is (only) for the purpose of the *homa* that the period of impurity is shortened, and not for the performance of the *sandhyâ* (17).

In this manner having stated the rules for those under an impurity in the form of injunction and prohibition, the Author now states the period on account of an impurity

Yājñavalkya Verse 18¹

10 For three nights or ten nights is intended the impurity on account of death; for one less than two years, for the two; (the impurity) of birth, for the mother only indeed (18).

Mitâkṣharâ:—The Author mentions the causes for the impurities, as also the rules as to their duration. *Savam*, on account of death,² i.e. 15 caused by death. By the word birth (*sûtaka*), moreover, indicative of birth, is intended the impurity on that account. By thus saying, the birth and the death come to be stated as causes of impurity. That birth or death, however, becomes a cause only 20 when it occurs and becomes known, as is indicated by the text³ such as, “Having heard of the death of a kindred or the birth of a son “after ten days,” as also,⁴ “One who hears before ten days of the “death of another who has gone to another country continues to be “impure only for such period as has remained over of the ten days’ “(period)” and such other texts by the force of their statement.

25 If it be suggested that the (fact of) birth itself is the cause of impurity, the rules regarding the periods of impurity such as ten days etc., would be from the fact itself, and therefore in the case when the death of a kindred is learnt before the ten days, the impurity for the remainder of the ten nights becomes established by itself, and the text⁴ 30 viz. “what remains of the ten nights etc.,” should come to be regarded as not necessary to be mentioned. Therefore, (when) known

1. From this verse to verse No. 23 inclusive, the authors of the *Mitâkṣharâ* and the *Vîramitrodaya* have numbered the verses differently. *Sûlapâni* also has a similar difference. The verses numbered as 18, 19, 20, 21, 22, 23 in the *Mitâkṣharâ* are numbered as 19, 20, 21, 22, 23, 18 in the *Vîramitrodaya* respectively.

2. शव &c.—is a dead body; on account of a dead body being in the house.

3. of Manu V. 77.

4. Manu V. 74.

(then) alone is either the death or the birth is the cause, and that impurity on account of either of these two causes has been intended to be for three nights or for ten nights by **Manu** and others.

In this chapter 'on impurity' the use of the word a day or a night, is indicative of a day and night. The expression

PAGE 173* 'is intended by **Manu** and the rest, ' is used to point out the characteristic distinction of the

topics regarding the *sapindas* described by them : " Ten days as the (period of) impurity on account of death has been prescribed for the *sapindas*; for birth also would be the same for those who wish for a complete purification. Upon a birth, however, those who are partakers of the same libation of water, by three nights is the purification intended; those who touch the dead body become pure by three days, and those who offer water." In this and similar texts¹ an adjustment of three nights and ten nights has been made by regard to the application to the *samānodakas* and *sapindas*. Therefore, for the *sapindas* i.e. within the seven generations uniformly, ten nights ; for the *samānodakas*, three nights.

As for the text in another **Smṛti** viz. : " For the fourth, it will be ten nights, by six nights for a male in the fifth, and in the sixth by four days, shall be the purification ; while for the seventh, only by a day," since it is contradictory it does not deserve to be respected. Even if it may not be contradictory it should not be followed as it is censured by the people, as is the case (in the rule) of 'killing a beast as part of the *madhuparka* rite'. Since **Manu**² has observed : " A thing not leading to heaven and disliked by men, although according to *dharma*, one must never practise." Nor, moreover, would it be proper to suggest that for the *sapinda* he who is seventh in propinquity, one day, and for the *samānodakas* who are distant in propinquity, and as the eighth and the rest, three days.

In this manner, having generally reached the rule as to impurity in regard to *sapindas*, the Author states a rule by way of limitation, *ûnavivarshe*, for one less than two years, who is dead, *ubhayoreva*, for the two also, i. e. for the mother and the father, for ten nights is the

1. See **Manu** V. 59, 61, 64 and **Vasishṭha** IV. 16-20.

2. See **Yājñavalkya** I. 256 p. 365 above at ll. 2-4.

impurity ; not for all the *sapinḍas*. For these, however, the Author will state hereafter in the **text**¹ : “ Before the appearance of tooth etc. ” So also **Pañgya** : “ For one dying while in the womb, for the mother “ ten days ; after the birth, for both ; after the naming has been made,
5 “ for the uterines also.”

Or this is the meaning — In regard to one who dies before two years, for the two, *i.e.* for the mother and the father only is the impurity characterized by untouchableness ; and not for the *sapinḍas*. So in another **Smṛti** : “ For one who has died before two years, for the
10 “ mother and the father only and not for others,” where the characteristic of untouchableness is intended ; while for others, incapacity for the performance of rites. Since in the case of *sapinḍas* also the rule has been stated in the **text** : “ as far as the appearance of tooth etc.”

Now an illustration : **Sûtakam Mâtireva hi**, (the impurity), *of birth for the mother alone indeed*, as the birth impurity characterized by untouchableness on account of birth is only for the mother, similarly upon a death before two years the untouchableness is of the mother and the father only. By excluding untouchableness for the *sapinḍas* for death before two years, the untouchableness comes to be prescribed
20 under other circumstances. So also **Devala** : “ The touchableness in the “ case of a Sûdra, Vaiśya, Kṣatriya and Brâhmana is to be known by “ the third portion of one’s own period as has been prescribed according to the *S’âstras*.” This, moreover, should be understood as for three nights etc. in the case of those who have died uninitiated, as
25 also where the period of impurity has been passed. In regard to the initiated also has been stated by the same **Author** : “ Dividing the “ periods of impurity for ten days etc., into three parts, after the “ collection of bones, those who are conversant with the principles “ contemplate the touching of the body in the case of the *varṇas*,
30 “ viz. after three, four, five and ten days in order, the *varṇas* may “ become fit to be touched. The Brâhmana, however, becomes fit for “ food to be taken from him after ten days, and for the rest after “ two, three and six days in addition (respectively).” It should be understood as two in addition to ten, three in addition to twelve, and
35 six in addition to fifteen. (18)

Śūlapâṇi

Yājñavalkya, Verse 18

For three nights &c. Death impurity characterised by untouchableness is for ten days for the mourners. If during one death period another death impurity occurs and if it fall on even days, for ten days is the untouchableness. So also in the *Ādipurāṇa* : "The *gotra* becomes untouchable when a death impurity occurs there." If, however, it fall on uneven days, as the purification of the second has been mentioned along with that of the first, the untouchableness due to death earlier than three years is for the mother and the father only, if it fall during a birth impurity. So also *Pâraskara*¹ : "For one who has died before two years, for the mother and the father is the mourning for three nights, or one night; if a birth impurity falls within till the expiry, the impurity is like that of the birth of both. 'Like that of the birth impurity' i.e. like an accessory impurity." The untouchableness on account of birth, however, is for ten days for the mother only. So also *Samvarta* : "Upon the birth of a son, for the father a bath over the head has been ordained; the mother becomes purified by ten days; for the touch by the father, however, by a bath" (18).

The Author now states the impurity due to birth in the form of untouchableness

Yājñavalkya Verse 19.

For the parents only is the impurity (on account) of birth; for the mother, it is continuous by reason of the appearance of her blood. For that day, there would be no impurity; by reason of the birth of forefathers. (19)

Mitākṣharâ :—*Sûtakam*, impurity, on account of birth characterised by untouchableness; *pitrôr*, for the parents, i.e. for the mother and the father only, not for all the *sapindas*. That untouchableness, moreover *mâtur dhruvam*, for the mother it is continuous, i.e. is fixed for (the duration of) ten days; this is the meaning. Why, *tadasrgdarsanât*, by reason of the appearance of her blood, i.e. on account of the sight of blood in connection with her. Hence also *Vasishtha*,²

PAGE 174 "No impurity (of birth) exists for a man provided he does not go into contact; here, blood is to be known as the (cause of) impurity; and that, moreover, in the case of man, does not exist."

Of the father, moreover, it is not continuous; by a mere bath only the untouchableness passes off; as says **Samvarta**: "On the birth of son, a bath together with the hair over the head is ordained for the father. The mother gets purified after ten days; of the father, however, after a bath, is (restored) the touchableness."

The rule that the mother gets purified after ten days, has a reference only to her capacity for ordinary dealings and intercourse. For in regard to performances having an invisible result, a special rule has been stated by **Paithinasi**: "A woman after delivery, giving birth to a son, may be permitted to perform the rituals after twenty nights; after a month, one giving birth to a daughter." By **Āṅgīrasa**, moreover, an absence of untouchableness in the case of the *sapinda* has been made clear: "Upon delivery excepting in the case of the woman delivering, the touch is not prohibited; in the case of the touch of the woman delivering, however, the bath itself has been ordained."

On the day on which occurs the birth of the child, **tadabar na praduṣhyeta**, *that day there would be no impurity*. The meaning is that it does not take away the privilege (of the mother) for donations etc. on that occasion. Since on that day **pûrveṣhâm**, *of the forefathers*, such as of the father and other ascendants in the form of the son, is the birth i. e. appearance; therefore, that day there would be no impurity. So has it been stated by **Vṛddha Yājñavalkya**: "On the day of the birth of a son donation should be caused to be accepted by **Brâhmaṇas** of gold, land, cow, horses, good clothes, bed, and bedseats and the like others; there everything should be accepted; but one should not eat cooked food. If, however, one eats it through error, the twice-born should perform the *chândrâyana* (expiation)". By **Vyâsa**, also has here a special rule been stated: "Taking their habitation in the delivery room are (the deities) known as the birth-giving deities; by reason of a sacrifice for these, purification has been declared after birth, on the first day, on the sixth, on the tenth also always. On these three days the impurity should not be observed on the birth of a son." By **Mârkaṇḍeya** also has it been said: "Similarly should be

"guarded the sixth, and in particular at night : throughout the night
"a vigil should be observed, and similarly an oblation should be
"offered to the birth-giving deities. Men with weapons in their
"hands, and women with dance and music, at night should observe
"a vigil, in the same manner on the tenth night of the birth." (19).

5

Vīramitrodaya¹
Yājñavalkya, Verses 19-20

For a death i.e. on account of death, the impurity in the form o
untouchableness is intended to be for three nights for the *sapinda*
vipras, and ten nights for the *Sūdra sapindas*; the word 'or', *vā*, is used
to (avoid) incongruity, as the period intended is the third part; thus in
the case of the *Kṣhatryas* the period of untouchableness has been
indicated, to be four nights, and for the *Vaiśyas* five nights, and so
Devala: "The touchableness in the case of the *Sūdra*, *Vaiśya*,
"Kṣhatrya, and *Brāhmaṇa* is to be known by the third portion of one's
"own period as has been prescribed according to the *Śāstra*." For
one, however, who has died, less than two years, the period is only for
the mother and the father in the form of untouchableness extending
over a day and a night in the case of a *Brāhmaṇa*; and for the *Kṣhatrya*
and the rest for two days, and so on; and not for the *sapindas* also.

10

15

20

For the untouchableness by birth i.e. on account of birth, it cannot
be wiped off by mere bathing only in the case of the mother; while it
is wiped off by a bath even in the case of the father. Vide the text of
Samvarta: "The mother becomes purified after ten days; for the
"father, however, bathing makes him touchable." (18)

25

This same very thing the Author indicates by the words 'of the
parents etc.' The untouchableness generally occurs for the mother
and the father also; in the case of the mother, however, that untouch-
ableness is indeed for a longer period on account of the appearance of
the blood. The impurity of birth is no hindrance in the case of some
performances. This the Author indicates by the clause 'that day etc.'
The meaning is that in the case of sons etc., on account of the birth
in the form of sons of the father and of other ancestors, the day of the
birth of the son is not regarded as impure, i.e. in regard to the acts of
donations etc. By the word *hi*, 'alone', indicating limitation, it has
been indicated that this untouchableness in the case of a mother is not
the same as the untouchableness owing to death. (19)

30

35

1. The verses numbered as 18 and 19 and put separately in the *Mitākṣharā*
have been numbered 19 and 20 and put together as a युग्म in the *Vīramitrodaya*.

Śûlapâṇi¹

Yājñavalkya, Verse 19

Of the parents &c. The impurity on account of death characterised by untouchableness, is for all the *Sapiṇḍus*; while that on account of birth, is for the mother and the father only. That also, for the mother, till after ten days, on account of the appearance of blood due to it. Hence also *Vasiṣṭha*²: "There is no impurity for a man if he does not come into contact; there, menses is (the cause of) impurity, and does not exist in the case of men."

- 10 For the acceptance of a donation of a cow, corn etc., that day is not one of impurity. Why? for the reason that *the ancestors*, such as the father and the rest, who had been assimilated to the deities are born. So *Śaṅkha* and *Likhita*: "The father, and also the grandfather, similarly also the great-grandfather are again born there, and make that day known." Although
15 it has been stated before that "the birth impurity is for the mother only," still it has been confirmed by a reason (given) (19).

- When in the midst of a period of impurity another death or birth occurs, then under the *maxim* 'for every cause the effect also recurs', there would follow another period of impurity for ten days;
20 so the Author states an exception

Yājñavalkya, Verse 20 (1)

If in the midst, birth or death occur, then after the (expiry of the) remaining days, one becomes purified. (20 [1])

- Mitākṣharâ*:—By regard to one's *varṇa*, as also by regard to the
25 Rules when age, whatever period of impurity may be fixed for impurities cross one, if *antarâ*, in the midst of that, another period of impurity either of equal or of less duration is caused by a birth or by a death, then *with* (the expiry of) the *ahobhir*, remaining days, of the first impurity, *visudhyati*, one becomes purified, and not that by reason
30 of the occurrence of a cause afterwards, periods of impurity are to be observed for each separately

- When, however, while a short-time period of impurity is on, a long-time impurity happens to fall in the midst, then there is no purification at (the expiry of) the remainder of the first; as says
35 *Uśanâḥ*: "In the midst of a short-timed impurity, if a long-timed 'impurity occurs, then there cannot be a purification at the expiry of

1. Śûlapâṇi reads this verse after Verse No. 29 see; p. 79. Vol. 26. (Coll.)

2. Ch. IV. 23.

3. Yājñ. Verse 18 p. C. above.

“the first ; in its own time does one become pure.” Yama also says :
“A period of impurity increasing by days should be brought to an end
“by the last.”

Here, moreover, by the text ‘if in the midst, birth or death occur,’
although a general statement has been made, still if an impurity on 5
account of death falls in the midst of that by birth, there would be no
purification at the end of the remainder of the first. As says **Āṅgirāḥ** :
“If during a birth impurity, occurs death impurity, or during
“a death impurity, an impurity by birth, then the purification should
“be made by regard to the death impurity, and not by the impurity 10
“of birth.” So the **Śhattriṃśanmata** also : “When a period of mourning
“has commenced, and a birth occurs, the birth impurity is purified by
“(the termination of) the death impurity ; the birth impurity can-
“not purify the death impurity.”

Therefore, if a death impurity fall in the midst of a birth 15
impurity, there cannot be a purification by (the expiration of) the
remainder of the first ; but on the other hand of a birth impurity
certainly, if it fell in the midst of a death impurity.

Moreover, in regard to the impurity by death falling in the
midst of another of the same kind, to the rule that there would be a 20
purification after the remainder of the first, an exception has been
stated in **Another Smṛti** : “When the mother has died before, and
“during the period of impurity, if the father dies, the purification
“shall be by the expiry of the remaining days of the father ; for the
“mother, however one should observe the *pakṣhiṇi*.” 25

This is the meaning : When the mother has died before, and
in the midst of the period of mourning on her

PAGE 175 account, the father’s death occurs, then not by (the
expiry of) the remainder of the first shall be the
purification, but the purification should be brought about by regard 30
to the period of mourning on account of the demise of the father.
So during the period of mourning on account of the father’s death
if the mother goes to heaven, then also not by (the expiry of) the
remainder shall there be purification, but that after completing the
period of the first mourning, one should pass a *pakṣhiṇi*. 35

Also, in particular reference to the crossing of the periods of mourning a special exception has been stated by **Gautama** :
 “ If one night remains, after two ; if in the early morning, after
 “ three.” The meaning is this: If of the prior impurity when a night
 5 only remains to be passed, and another impurity happens to fall, then
 after completing the first period of impurity, thereafter by two nights
 there is purification. If, moreover, in the early morning *i.e.* during
 the last quarter of the night, another impurity on account of birth etc.
 happens to occur in the midst, by three nights is the purification, and
 10 not by the lapse merely of the remainder thereof. By **S’âtâtapa** has
 also been said: “ If a night remains, by two days is the purification;
 “ if a period (of the night) remains, the purification is by three days.”

The funeral rite, however, even if there be a crossing of the
 impurity by birth does not stand off; so has it been stated by **him** also :
 15 “ If within ten days of a birth, subsequent death occurs, for the deceased
 “ should be performed the *pinḍa* offering by the kindred. If, however,
 “ when the *pinḍa* (offering) for the deceased has commenced, birth occurs
 “ in the midst, the *pinḍas* for the death should be offered as before ;
 “ one should offer similarly the remaining according to the rules.”

Similarly, by a parity of reasoning, even when two death impuri-
 ties cross, the funeral rites for the deceased must be performed. So
 also the birth ceremonies such as the *jâtakarma* and the like conse-
 quent upon the birth of a son, must be performed even if another
 impurity were to cross. So says **Prajâpati** : “ When a death impurity
 25 “ has arisen, and if the birth of a son takes place of the performer
 “ there is immediate purification from the prior impurity”. (20 [1])

Vîramitrodaya

When in the midst of one impurity another cause for an impurity
 occurs, according to the rule it might follow that for every cause there
 30 shall be a repetition of the impurity; to this the **Author** states an
 exception

Yājñavalkya, Verse 20 (1)²

Antarâ, in the midst of one complete period of impurity either on
 account of birth or of death, if within the first two parts (another occasion)

1. Ch. XIV. 6-7.

2. This is numbered in *Vîramitrodaya* as No. 21 (1).

on account of the birth or the death of a *śapīṇḍa* (occurs) one becomes pure by the residue of the first impurity *i.e.* by the remaining days of the first impurity, and not by the ten nights which properly fall to the subsequent impurity. That has been stated in the *Brahma Purāṇa* : “So long as the first two parts of an impurity due to birth have not run and a second 5
“has fallen, the purification is expressed to be along with the first; if it
“fall after that, the purification has been stated to be at the conclusion
“of the second cause. Similarly should be considered in the case of
“a death impurity during which another death occurs.” Here the
meaning is that of the complete period of impurity divided into four 10
parts, when within the two parts occurs a similar cause of impurity, the
purification would be at the expiration of the first period of impurity;
after that, until the penultimate day, if another cause of impurity
occurs, the purification would be by the second impurity.

If, however, it be on the last day of the impurity, *Viṣṇu*¹ says: 15
“During a part of the night, by two days; in the early morning, by
“three days.” In this chapter the words day, and night, are used as
indicative of a ‘day together with the night.’ Thus, if another cause of
impurity occurs during an impurity which has remained over for a day
and night, the purification would be by two days in excess of the final 20
day. On the last day of an impurity if at the time of the twilight in the
east and before the sun-rise if a similar impurity occurs, the purification
would be by three nights after the sun-rise. This is the meaning.

They say that if during an impurity increased by two or three days
another impurity for a full period occur the purification would be 25
by the end of the later one alone, as the subsequent one has greater
importance.

This, moreover, is in regard to a full period of impurity. When
the incomplete periods of impurity of equal extent and of similar kinds
cross each other, the purification is by the expiration of the last 30
impurity only. Vide the text of *Devala* : “In the case of additions of
“impurities the purification is ordained by the later ones.”

On a simultaneous occurrence of two kinds of impurities of
different natures and duration the *Kūrma Purāṇa* : “If the first happen
“to be simultaneous, the purification should be understood to be by the 35
“greater one; on a simultaneity of death and birth, however, death would
“be (regarded as) the greater.” Of the first periods of impurities, with
the greater, by its covering a larger period, death although it covers a

- shorter interval whether occurring before or supervening after is the death impurity, the impurity on account of birth in the case of a woman who has delivered and which is characterised by untouchableness for ten days, cannot affect the death impurity, the cause of it being on account of the menses, vide Pâraskara¹: "If it be during the birth
5 "(impurity), until the expiration." This is the way. (22 [1])

Having stated the impurity on account of delivery after the full period, the Author now states the impurity on account of the discharge of the womb before the full period had been reached

10 Yājñavalkya, Verse 20 (2)

Upon a discharge of the womb, equal nights as the months are, however, the means of purification 20 (2).

- Mitākṣharâ:—Although the verb *sru* to flow is used by the people in connection with an outflow of a liquid substance, still here it is
15 Impurity on an untimely discharge of the womb. used as indicative of a discharge common to liquid and non-liquid substances. Why? because a liquid state being possible only in the first month, there the plural in (the expression) — 'equal nights as the months,' is inconsistent. Garbhasrâve, on a discharge of the womb, as many months
20 may have passed after the conception of the womb, equal in number to these, *niśāḥ śuddheḥ kâraṇam*, the nights are the means of purification.

- This, moreover, is in regard to a woman only; vide the text of Vṛddha Vasīṣṭha viz.: "On a discharge of the womb, equal nights as the
25 " months, for the woman; and a mere bath for the man." What, moreover, has been stated by Gautama: "For three nights," in the text²: "Or three nights", that should be understood to be for a period prior to three months. Since Marichi has stated: "Upon a discharge of the
" womb prematurely in the case of the highest, three, for the princely
" order, however, four nights; for the Vaiśyas five days, and by eight
30 " days for the Sûdra, is thus a purification declared." The meaning is that in the case of a premature *i. e.* before three months' discharge of the womb, for one of the Brâhmaṇa caste three nights.

This, moreover, should be observed as far as six months. For the seventh and onwards, however, the impurity for a discharge

should be observed as for the full period; since there the phœtus is seen completely developed in all the organs and with life, when discharged; and there, moreover, popularly the word used is birth, vide the text: "So long as the discharge of a womb occurs within (the
"period of) six months, then by days equal to the months is their
"purification intended. Hereafter, the purification of these is intended
"to be as stated for one's own caste; immediate purification is for the
"sapindas upon a discharge of the womb." 5

This rule of immediate purification for the *sapindas*, moreover, should be understood to be in the case of the discharge of a womb in a liquid condition. As for the text of **Vasiṣṭha**¹, viz: "For one less
"than two years dying, as also for the discharge of a womb, three
"nights," that has a reference to the discharge in the 10

PAGE 176* fifth or sixth month of a hardened womb. Vide this text of **Marichi**: "As far as the fourth, occurs
"a flow, the fall (is) in the fifth and the sixth. Hereafter it comes
"to be birth, and the period of impurity shall be for ten days. Upon
"a flow, for the mother, it shall be for three nights; for the *sapindas*
"no impurity; for a fall, for the mother, according to the months,
"and for the father and the rest, three days." 15 20

From the seventh month onwards for death after birth, or for a still-born child, for the *sapindas* is the complete period of impurity as for a birth, since **Hārīta** has stated: "For a death after birth, or
"for a still-born child, for the *sapindas*, ten days." Also vide this text of **Pāraskara**²: "If during the period of impurity for birth, as
"far as the emergence, like the birth impurity." 'Emergence,' i.e. 25
till her emergence from the birth impurity, that is to say, as far as the tenth day. In the expression 'like the birth impurity,' the meaning is without the oblation of water as upon the death of the child." **Brhan Manu** also: "If a child die within the period of ten
"days, its kindred should not observe the death impurity; the birth
"impurity (only) has been ordained." So **Another Smṛti** also: "For one
"who has died within (the period of) ten days, the impurity is as
"far as along with the birth days only." 30

From a consideration of these and various other similar texts, it appears that for the *sapindas* there is no shortening of the period of impurity on account of birth. As for the text of **Brhad Viṣṇu**: "For one
 5 "dead after birth, or still-born, for the family immediate purification", that is indicative of a purification by bathing from impurity consequent upon the death of a child, and not due to birth. So also **Pâraskara**¹: "If
 "while in the womb, there occur death, ten days shall be the period of
 "impurity," as that consequent upon birth exists for the *sapindas*. The text, "If one born alive die, one becomes immediately purified" is
 10 intended in connection with one dead. So, moreover, has been stated by **Saṅkha**: "If before the naming ceremony, immediate purification." As for the text of **Kâtyâyana** viz: "Before the expiration of ten days, if
 "one is reduced to the five elements, immediate shall be the purification,
 "no death (impurity), nor the water oblation," that also has the same
 15 import as the text of **Viṣṇu**. When, however, the reading is "no
 "death impurity, nor birth," then the meaning is that the untouchable-
 ness owing to birth does never occur for the father and others. Or, this is the meaning: If during (the period of) ten days, there be the
 death of a child, then there is no death impurity; if there occur the
 20 birth of a *sapinda*, then even the birth impurity also need not be
 observed; but by the prior impurity itself will be the purification.

As for the text of **Brhan Manu**: "One born alive, if thereafter
 "he becomes dead even during the (period of the impurity of) birth,
 "the entire period of impurity is for the mother; for the father and the
 25 "rest, for three nights": As also to the text of **Brhat Prachetâh**:
 "Living for a *Muhûrta*, if a child is reduced to the five (elements), the
 "purification of the mother is by ten days; immediate, however, shall
 "be the purification for the members of the *gotra*"; there, this is the
 adjustment: Subsequent to the birth, but before the development of
 30 the naval, if the child die, for the father and others, the impurity due
 to birth is for three days; immediate, however, is the purification for
 the (performance of the) Agnihotra. As **Saṅkha** has stated: "For the
 "purpose of the Agnihotra immediate is the purification by bathing."
 At a time after the growth of the naval even if, however, the child
 35 dies after the development of the naval, the full period of impurity

due to birth is for the Sāpinḍas, as **Jaimini** has stated : “As long as the naval is not cut, so long does not one incur the impurity of birth. When, however, the naval is cut, after that, the birth impurity has been ordained.” The same meaning has been pointed out by **Manu**¹ also : “By as many nights as the months is one purified upon a discharge of the womb : and after the menstruating secretion has ceased a menstruating woman becomes pure by bathing.” The meaning of the first half has been pointed out.

Of the latter, however, this is the meaning : After the menstrual secretion has stopped, a menstruating woman, by a bath becomes pure, i. e., fit for the performances for the gods and the like. In the matter of touching etc., however, although the menstruation has not ceased on the fourth day, she becomes pure by bathing. That has been stated by **Vṛddha Manu** : ‘On the fourth day she becomes pure for practical purposes.’ So another **Smṛti** : “For the husband on the fourth day, a menstruating woman becomes pure by bathing ; for the performances of the gods as also for the manes, on the fifth day.” The expression ‘on the fifth day’ is indicative of the period of the cessation of the menstrual flow. When, commencing with the appearance of the menses, again within the seventeenth day the menses appear, then there is certainly no impurity ; on the eighteenth (day) the purification is by a day ; on the nineteenth, by two days ; thereafter, after three days is the purification ; as says **Atri** : “If a menstruated

“woman after having bathed, again menstruates, before the eighteenth day there exists no impurity ; before the nineteenth, it shall be for a day ; thereafter, two days ; from the twentieth and the subsequent days, for three nights, shall one become impure.” “Before the fourteenth day, impurity does not exist” so another **Smṛti**. There, from the bathing onwards is intended. Therefore there is no conflict. This negation of impurity ; however, has a reference generally to such a woman in whom the menses appear generally during the period subsequent to twenty days. Of her, moreover, who has entered into her youth, and in whom the discharge of the menses generally occurs after eighteen days, for

Rules for one in
menses

1. Ch. V. 66.

- her the impurity is for three days. Such a one, moreover, for the whole period of three nights should remain without a bath for the entire three nights. *vide* the Smṛti of **Vasiṣṭha**¹: “A woman in her courses remains impure for three nights. She shall not apply
- 5 “colirium to her eyes, nor anoint (her body), nor bathe in water; “she shall sleep on the ground; she shall not sleep in the day time; “nor shall she gaze at the stars; nor shall she touch fire; she shall “not eat, nor make a rope, nor clean her teeth, nor laugh, nor make “any movement; she shall drink with a not-small pot, or with the
- 10 “cavity of her hands, or with a copper or an iron pot; so has been “declared.” In the Smṛti of **Āṅgīrasa** also is a special rule: “She should eat “in her hands, or in an earthen pot; she shall eat pure food, sleep on “the ground; a woman in her menses attains purification after bathing “on the fourth day.” In the **Parāśara** Smṛti also is a special rule:
- 15 “If on a special occasion for a bath, a woman menstruates, she shall “make a bath with water in another vessel and perform the rite. She “shall have her limbs sprinkled with water in all parts; she shall not “squeeze her cloth, nor shall she wear another cloth.”

- By **Uśanas** also a special rule has been pointed out here: “When a
- 20 . Special rule in a sickly condition “woman is attacked with fever and is also covered “with menses, in what manner shall her purification be made? By what act shall there be purification?” “When the fourth day is reached another woman shall touch “such woman; she, moreover, having bathed in water with her hair
- 25 “immersed, shall again touch; ten or twelve times again and again “should she sip water; at the end, the clothes should be put off; there- “after shall she become pure; and after that she should make gifts “according to her capacity and then she shall become pure by an “auspicious day.” This method of a bath, however, should be followed
- 30 in the case of all sick persons, as has been stated by **Parāśara**,² viz.: “When one who is ill has an occasion to bathe, one who is not ill “having bathed again and again for ten times should touch him; “thereafter the sick one becomes pure.”

- When, however, there occurs the death of a woman in menstruation
- 35 or after she has delivered, then this is the mode of a bath: “When a

1. Ch. V. 4-5.

2. Ch. VII. 20.

"woman in delivery dies how shall the sacrificers act? Having taken
"water in a jar and similarly the five bovine products, and having
"consecrated water with the sacred hymns, one obtains purification
"thereafter; having bathed by the same, one should perform the
"cremation according to the prescribed process." For one, however, 5
who has menstruated: "Having bathed the dead body of the
"menstruated woman with the five bovine products, she should be
"covered in another cloth, and one should cause her to be cremated
"according to the rites."

This appearance of the menses or the birth of a son, if it occurs 10
after sunrise, then from that day the period of
impurity should be counted by taking a day and
the night. When, however, the appearance of
the menses or the birth of a son occurs at night,
then if the occurrence of the birth etc., appears 15
before mid-night then although it covers a portion of the previous
day, the period of impurity should be made even from that previous
day. This is one alternative. Dividing the night into three
parts, if the birth etc. occur during the first two parts, the previous
day should be taken; (this) is the second (alternative). After the 20
sunrise, is another. As says **Kaśyapa** : "If after the rise of the sun,
"menses appear in women, or delivery, or death, whichever is the day,
"of that shall be the night, of which a period after the middle of the
"night, has been ordained in the case of birth etc. The night should be
"divided into three parts; the two parts are for the previous day; and 25
"the final part is attached to the early morning, in the case of menstru-
"ation and birth. If death, menstruation, or birth occur at night itself,
"then the first day should be taken so long as the sun does not rise."

Of these various alternatives, moreover, the adjustment should be
understood to be by regard to the usage of the 30
country. This impurity upon the death of one
who has consecrated the fires should be taken
from the day of the cremation. For one who has
not consecrated the fire, from the day of death.
The collection (of bones), however, in the case of both, should 35
be from the day of the cremation. So should be severally under-

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A special rule re-
garding the death of
one who has conse-
crated the fire.

stood : As says **Angiras** : “For one who had no fires, from the day of “death; for one with the fires, from the day of cremation the purification should take place; the collection (of bones) after the cremation, “while the day of death according to the day.” From the expression,

- 5 ‘Of one with fire, from the day of cremation’ when the father who had consecrated the fires had died in another country, it should be inferred that in the case of his sons etc., the cessation of *śaṅkhyā* and other performances shall not take place until cremation. So **Paithīnasi** :
10 “consecrated the fires is from the death; and from the cremation “should be understood to be for one with fires, when he has died in another country.” (20 [2])

Vīramitrodaya

Yājñavalkya, Verse 20 (2)¹

- 15 ‘Upon a discharge of the womb,’ i.e. on an abortion taking place, of a pregnant woman, days and nights equal in number to the months since the conception of the phœtus, in the form of its abatement or of the invisible result from the moment of its abatement from the cause of the purification. Here by reason of the plural number in the word
20 *nīśāh*, from the point when the months become plural, from that time is this rule applicable. By this, commencing with the third month and as far as the sixth month, the period of impurity will be for three nights or four nights. In the **Brahma Purāṇa** : “If within six months “the discharge of the womb takes place, then their purification is
25 “prescribed by days equal to the months. After that, the period of “impurity for them is as stated for their caste; immediate purification is “for the *Sapinda*s upon a discharge of the womb.”

- By the word *tu*, ‘however,’ even after purification the right for performances is discriminated as on the fourth day, *vide* the text :
30 “For the performances in honour of God, as also of the manes, one “becomes purified on the fifth day.”

- This text, moreover, is in regard to a *Brāhmaṇa*, as on a discharge in the third month of the womb a *Kṣatriya* or the like others, another period of impurity has been stated; that says **Marichi** : “In case of a
35 “discharge of the womb, according to the month, if at an early stage,

1. Vīramitrodaya numbers this as 21 (2).

“ for the best, three days, for the *vājanya*, however, four nights, and for
 “ a *Vaiśya*, five days likewise, by eight days for the *Śūdra* has been
 “ declared to be the purification ” After three months, for an abortion, as
 many days as the number of months, earlier than that, i.e. before three
 months, however, is for the best i. e. for the *Brāhmaṇa*, three nights; 5
 in the case of a *Kṣatriya* and others, four nights and so on ; this is the
 meaning. In the *Kūrma Purāṇa* : “ Upon a discharge of the womb, a
 “ day and a night for a *sapinda*, for a father who is utterly devoid of any
 “ qualification and is irresponsible in his conduct, three nights ; this is
 “ certian.” (20 [2]) 10

Sūlapāṇi

Yājñavalkya, Verse 20

If during the period of impurity for a birth another birth occurs, and
 for a death another death occurs, covering an equal number of days, and
 be without the first period of impurity, then by the remaining days of the 15
 period of birth or death, there would be purification. When, however, there
 is a combination of death and birth, then the purification is by the im-
 purity of death whether occurring before or after, *vide* the text of *Devala* :
 “ Upon a concurrence of death and birth, however, death shall
 “ preponderate.” 20

Commencing with the third month, and as far as the sixth month, if
 an abortion occurs, the number of days and nights equal to (the months
 of) the foetus are the means of purification ; as in the *Ādipurāṇa* : “ As
 “ far as the sixth month if an abortion takes place during the period, then
 “ their purification is prescribed by days equal to the months ; thereafter, 25
 “ the period of impurity occurs as prescribed for one’s castes; immediate is
 “ the purification for the *sapindas*, when there is a discharge of the womb.”
 During the first and the second month, however, for the women third
 night, for the *sapindas* immediate purification. As *Hārīta* : “ On an abor-
 “ tion, for the women three nights on account of the particular reason in 30
 “ the form of menses in the case of women.” So *Sumantu* : “ Days equal to
 “ the months of the womb, or immediate purification.” The impurity equal
 to the months of the womb is in regard to the woman; immediate purifica-
 tion is in regard to the *sapindas*; thus is the adjustment of the alternatives.
 Other special rules may be had from Another *Smṛti*. 35

In the rule established as to the impurity for ten days etc., by reason of consanguinity, the Author mentions an exception in some cases by regard to particular (causes of) death

Yājñavalkya, Verse 21 (1)

- 5 **For those killed by the king, the cow, or by the Brāhmaṇa, as long as the sight, and also for the self-killers [21 (1)]**

Mitākṣharā :—**Nṛpaḥ**, king *i.e.* one anointed, such as the kṣatriya and the like. The use of the word **go**, cow, is inclusive of beasts with horns, fangs, and the like.
Exception to the impurity of ten days etc. The use of the word **vipra**, Brāhmaṇa is inclusive

- 10 by extension of the lowest born. Of those **hatânām**, killed, by these, those who are the relatives *i.e.* **Sapiṇḍas** of them. With poison, hanging etc. those who deliberately destroy themselves, these are **âtmaghâtinah**, self-killers. The use of the expression 'self-killers' is
15 inclusive by extension of all those who have fallen off and indicated as originating in the same cause, such as the heretics, those who have no order in life etc. and the like. And of their relatives also **anvakṣham**, as long as the sight, following the eyes is the meaning of the expression as long as the sight, *i.e.* immediate purification.
20 And not, moreover, for the ten days and the like. So also **Gautama** :
"For those killed by the cow, and the Brāhmaṇa, as long as the sight, "immediate, as also under the anger of the king, in battle, and like-
"wise those of men who have voluntarily killed themselves by starv-
ing, by weapons, by fire, poison, water or by hanging themselves or
25 "by dropping themselves down (from a height)" the use of the word 'anger' is with a view to exclude an act done through mistake. The use of the expression 'other than a fight' is with a view to indicate that for one who has died in a battle, the period of impurity is one day. vide the following **Smṛti** text : "For those who have died on
30 "account of the Brāhmaṇas, or of women, as also in connection with
"the capture of cows, and also those who have been killed in battle,
"the period of impurity is one night."

This, moreover, is as regards one only who was wounded at the time of battle and who after a time died of the wound. Of one,

however, who was killed in the battle front, there is immediate purification. As says **Manu**¹: “For one who has been slain in battle “with brandished weapons according to the rule among the Kṣatriyas “a *śrauta* sacrifice is instantly completed, and so is the period of “impurity (for death); this is the settled rule.” 21 (1)

5

Vīramitrodaya

Yājñavalkya, Verse 21 (1)

For those killed by a Brāhmaṇa and the like, as also upon the death of those killing themselves in pursuance of a penance ending in death, or for securing the fruit generated by death at the confluence, for the *sapinda*s, as long as the sight, i.e. the period of impurity is for as much interval as is covered for the opening of the eye; the meaning is, not for ten days.

10

By the use of the word *cha*, ‘also,’ is included the immediate purification by the king’s order or the like cause. That says **Yama**: “Those killed in an affray or battle, ‘as also by the lightning or by the “king, as also for the sake of a cow or a Brāhmaṇa, and also him whom “the king desires, and the like.”

15

“One who destroys himself by fire, water and the like, for him no “impurity has been ordained; nor fire, nor water-libation” and the like text of **Āṅgīras**, is intended for those who destroy themselves through anger.

20

“One who is old, and has lost the notion of purification, who has “refused medical treatment, if he kills himself by throwing himself from “a height, or into the fire, or by non-eating, or into the water, then for “such a one, three nights is the period of impurity; on the second day “is the collection of bones, while on the third day, after offering the “water-libation, one should perform the *śrāddha* on the fourth day” This text of **Gārgya** is with regard to cases other than for a penance upto death. This is the purport.

25

30

As the cause of impurity on account of birth etc., is if it is known only, even if it came to be known at a time subsequent to the day of the birth, there might be impurity for ten days and the like; therefore for such a case the Author states an exception

1 Ch. V. 98.

2. In Vīramitrodaya this is numbered as No. 22 (1).

Yājñavalkya, Verse 21 (2)

In the case of one who has gone abroad (the impurity) shall be for the remaining period. It should be completed; after offering the water (libation) one becomes pure. (21 [2])

- 5 **Mitākṣharâ** :—**Proṣhite**, when abroad, i. e. one while in another country, by remaining where the birth of a *sapinda* etc. cannot be known on the first day itself. In the case of such a *sapinda*, from the time such as ten days and the like marked out for him, whatever period has remained over (for observance), that itself
10 becomes the cause of purification. **Pūrṇe**, when completed, however, i. e. the period of impurity such as the ten days and the like, to the deceased **udakam dattvâ**, after having offered water libations, purification takes place. The offering of the water libation being preceded by a bath, one becomes pure after having bathed and after
15 having offered water libations. That has been stated by **Manu**¹: “When “after the expiration of ten days’ period one hears of a relative’s “death, or of the birth of a son, a man becomes pure by immersion “in water together with his clothes.”

- From the expression, ‘when completed after offering the liba-
20 tions one becomes pure,’ the rule as to the cause of purification appears to be laid down as the simultaneity of the offering of the water libations to the deceased and the period of impurity, it appears that in the case of a birth, there is no impurity for the *sapindas* when the first period of impurity is over. For the father,
25 however, although ten days have passed from the birth, bathing is necessary. As the **text**¹ says: “And also after having heard of the birth of a son.”

- This use of the word son, here, indicates that in the case of birth there is no impurity for the *sapindas* when the period is passed;
30 otherwise the Author would have said, “after having heard the death “of a relative after ten days, as also of the birth after ten days.” So also **Devala**: “There is no impurity in the case of birth when the “days have passed.” Therefore it is established that the impurity after the period is only in the case of death.

Some read this verse otherwise : “ For one who has gone abroad
“the remainder of the period: when there is no

PAGE 179* “remainder three days only. In all cases when

“a year has been completed after death by
“offering water libations one becomes pure.” In the case of one 5
(who has died) abroad, for all *i.e.* for the Brāhmaṇa, Kṣhatriya and
the rest without differentiation, the remainder of the period is the
cause of purification. When there is no remainder *i.e.* when the
period of ten days and the like has been passed, in the case of all, for
three days only is the period of impurity. If after a year is over, and 10
the death of the one who has gone abroad happens to be known, then
all *i.e.* the Brāhmaṇa and the rest, after having bathed and after
having offered water libation, become pure. So also **Manu**¹: “ When the
“year has been completed, however, by merely touching the water
“one becomes pure.”

This (rule as to the) period of three days after ten days should
be observed before the expiration of the period of three months; the
immediate purification stated before, however, is to be observed after
the ninth month and before the year. As for the text of **Vasiṣṭha**² viz.:
“ Upon hearing after ten days, for one night”, that means after six 20
months as far as the ninth; as for the text of **Gautama**³ also viz.: “After
“having heard after the tenth day, for a day and two nights”, that is
indicative of after three months and before the sixth month. So also
Vṛddha Vasiṣṭha: “ For three months it shall be for three nights,
“ similarly for six months, a day and two nights; a day, however, 25
“ before the ninth month; and after that one becomes pure by a bath.”

This, moreover, has application excepting for the mother and
the father, as **Paṭhīnasi** has stated: “ If the parents die, the son although
“ stationed at a distance he shall remain in impurity for ten days
“ commencing with the day of hearing it.” So also in another 30
Smṛti: “ Upon the death of the most revered, wearing a wet cloth, the
“ exequial rites according to the ordinances should be performed even
“ though a year has passed.” The meaning is that even after a year,
the performances for the deceased *i.e.* the observation of the rites of
the offering of the water libations and the like should be made, and
not, moreover, that by a mere bath there would be purification. 35

1. Ch. V. 76.

2. Ch. IV. 36.

3. Ch. XIV. 17.

Even as regards the father's wife other than the mother a special rule has been pointed out in another **Smṛti**: "Upon the death of the father's wife other than the mother, the best of the Brāhmana, even if a year has passed, should observe (the period of) impurity for three nights."

- Where, however, one has died in another country between which rivers and the like intervene then for the sapinda after the ten days and even before three months there is immediate purification ; for "Upon hearing of the death in other country of an impotent, hermit, or a sannyāsi, the members of the gotra become pure by a bath as also upon the discharge of a womb." The characteristics of another country have been stated by **Bṛhaspati**: "Where a big river intervenes, or a mountain range bifurcates, where the languages differ, that is called another country. Some call it another country which is sixty *yojanas* in extent. Others declare twenty-four; similarly also still others, thirty."

- This impurity after the period has elapsed has a reference to the death of one who has died after initiation. And not, moreover, as having a reference to a particular age or condition. So has been stated by **Vyâghrapâda**: "Equal is the period of impurity for all (the *varṇas*) as determined by the age ; and is similarly so after the period has elapsed. But in the case of the initiated, it would be different; and that after the usual time alone." This is the meaning : In the case of age such as three years or the like what has been stated as the period of impurity in the rule viz. 'Before the appearance of the tooth, immediately' and the like clauses that in the case of all *i. e.* the Brāhmanas and the other *varṇas*, is equal *i. e.* without a distinction. When (it is) transgressed, as in the case of ten or three days' impurity, that also is in the case of all uniformly without a distinction. After the initiation, however, when death occurs, ten, twelve, fifteen and thirty days respectively would be the period of impurity for the Brāhmanas and the rest. It is in this case only *i. e.* one who has died after initiation that the period of impurity due to lapse *i. e.* which surpassed, shall be observed as after the period and not by regard to the age or condition 21 (2).

Vīramitrodaya

Yājñavalkya, Verse 21 (2)

'If abroad' *i.e.* in another country, while in such country, on the first day itself whatever period is three nights or ten nights might have fallen to be for the *sapindas* or *sakulyas* upon the death of a *sapinda* dying in that country, from such period whatever interval has remained over, that only will be the impurity, and not (the period) after hearing of it. If ten days and the like period has been completed after death, in the period of ten days etc., after offering the water-libation preceded by a bath, one becomes purified. In an impurity for birth, however, not even a bath is required after ten nights etc. vide the text of Devala: "There is no impurity for a birth, even after the days have passed."

'After offering water-libation', this is in regard to a full period of impurity or a not full period after the expiration of a year. In regard to the full period of impurity, says Devala elsewhere: "After the expiry of the days of impurity, if a kindred is heard of as dead, there, for three nights shall be the period of impurity in another year. If, however, after a half year, one is heard of as dead by his own, that shall be for one day in that case; that, however, is not for the ascetics." In another year before six months, one day, under the *maxim*¹: "It shall be equal, if not (otherwise) stated," this stands adjusted with the text of Gautama²: "Having heard in the tenth, for a *pakshini*" prescribing a *pakshini* in regard to a time after nine months as for a period after six months, within half the period of a half year *i. e.* three months 21 (2).

Śūlapâṇi

Yājñavalkya, Verse 21

Killed: etc. Of those who are killed by a Brāhmaṇa and the like, for the *sapindas*, for these the impurity is as long as the sight *i.e.* as long as it is before the eyes; this is the meaning. *For those who destroy themselves i.e.* who do away with their lives by poison, hanging, and such other modes others than those prescribed by the rules.

For one abroad, i.e. while in another country dead or born, if heard of within the period of ten days etc. the impurity would be for the remainder of the period of ten days etc. Other particulars should be followed from

1. Mīmāṃsā X. III, 53-54. 13th Adhikaraṇa; See note I on p. 1313.

2. Ch. XIV. 17.

- other Smṛtis. If after completion, in the case of ten days etc. after bathing and after having offered the water libation, one becomes purified. This moreover, in regard to the mourners, for one day as in the text: "If the period of ten days has been passed, for three nights should one observe
5 "impurity" a rule of three nights has been ordained by Manu¹ in the case of ten days' mourners (21).

To the period of ten days' impurity for the *sapinda*s the Author mentions an exception, in the case of Kṣhatriya, and the like

Yājñavalkya, Verse 22

- 10 For a Kṣhatriya twelve days; for a Vaiśya, however, fifteen; thirty days for a Śūdra; half of it for one conducting himself under the rules of law (22).

- 15 Mitākṣharā:—In the case of the Kṣhatriyas and the Vaiśyas for the birth or death of a *sapinda*, the period of impurity shall respectively be twelve, fifteen and thirty days. Nyâyavârtinaḥ, one conducting him-
self according to the rules of law, śūdrasya, for (such) a śūdra, however, devoted to (his duties such as) the *pākayajña* i. e. daily sacrifice, service to the twice-born, and the like, tadardham, half of that,
20 i. e. half of the month, for fifteen days is the period of impurity. In this manner in the expression 'or for three nights' the impurity for ten nights comes to be adjusted by deduction in regard to a Brâhmana.

- In other Smṛtis, however, for the Kṣhatriyas and other alternatives in the matter of impurities have been pointed
25 Page 180* out as for ten days and the like; as says Parâśara²: "A Kṣhatriya, however, intent on his own duties
"becomes pure after ten days; in the same manner after ten days shall
"a Vaiśya obtain purification." So also Śâtâtapa: "After eleven days
"the Kṣhatriya, the Vaiśya after twelve days, similarly the Śūdra
30 "by twenty nights becomes pure upon a death or a birth."
Vasiṣṭha,³ however, says: "By fifteen nights the Kṣhatriya and by
"twenty nights, the Vaiśya." Âṅgiras, however, declares: "For all
"the *varṇas*, upon a birth, after ten days is the purification, so
"said Śâtâtapa."

In this manner several alternatives of higher or lower degrees of impurities have been pointed out. Of these, owing to their non-observance in the popular usage, there is no use in exhibiting their adjustment too much, and so the adjustment is not set out here.

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When, however, the Kṣatriyas and the rest happen to be the *sapindas* of the Brāhmaṇas and others, then the rule of impurity stated by Hārīta and others should be followed, viz. :
 "After ten days does a Brāhmaṇa become pure on the occasion of a birth or death in his own race ; by six, three, and even one in the case of a Kṣatriya, Vaiśya and Sūdra race." Viṣṇu¹ also says : "Of a kṣatriya in regard to the *sapindas* among the Vaiśyas and the Śūdras, by six and three nights ; of a Vaiśya, for a Śūdra *sapinda* by six nights is the purification. Of the members of the lower *varṇas*, however, for a birth or death among the *sapindas* of the higher *varṇa*, the purification is upon the expiration of the period of impurity among them." By Baudhāyana, however, ten days has been stated without distinction. Thus : "Those of the relations of a Brāhmaṇa, who happen to be from the Kṣatriya, Vaiśya and Sūdra caste, in the case of an impurity for these, the purification for a Brāhmaṇa has been prescribed to be after ten days."

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Of these alternative rules the adjustment is to be made by regard to convenience and inconvenience. In the case of the *Dâsis* and the like the purification is dependent upon the master. The want of right for the performances, however, is of a month's duration. That says Āṅgirāḥ : "A *dâsi* or a *dâsa* in the case of all of whichever *varṇa* they may be, their purification shall be as for that *varṇa*. In the case of a *dâsi* the period of impurity for a birth is for a month."

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In the case of *Pratiloma*, however, there is an absence of impurity altogether, as Gautama,² has observed : "The *pratilomas* are outside the sacred law," only upon a death or a birth for the wiping of impurity, as in the case of urine or excreta, the purification is indeed effected (22).

30

Vīramitrodaya

‘For ten nights, after that;’ so has been stated with reference to a Brāhmaṇa. In regard to the Kṣhatriya and all others, upon a *sapīṇḍa*’s death, or his birth, the Author states the period of impurity

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Yājñavalkya, Verse 22¹

The meaning is that, upon death of a *sapīṇḍa*, for a *Kṣhatriya* twelve days inclusive, for a *Vaiśya*, however, fifteen days inclusive, for a *Śūdra* other than one who lives according to rules, thirty days inclusive, and for a *Śūdra* living according to the rules, however, half
10 of that *i.e.* half of thirty days inclusive, is the period of impurity (22).

Śūlapāṇi

Yājñavalkya, Verse 22

Kṣhatra etc. Upon the death of a *sapīṇḍa* who had been initiated, as also upon the birth (of a child) after the full period, for a *Kṣhatriya* other
15 than one who is not possessed of good character and does not study the *vedas*, the period of impurity is twelve days and the like. In the case of a *Śūdra*, in the place of the initiation is marriage. Preparing food, doing service and the like is his duty. So also *Manu*²: “Of the *Śūdras* who
20 “conduct themselves according to the law, the shaving should be caused
“every month; the rule of impurity is likewise like that of the *Vaiśyas*,
“and their meals is the leavings after meals of the twice-born”. (22)

The Author mentions an exception to the rule as to the impurity for ten days and the like also on account of age or condition

Yājñavalkya, Verse 23

25 Before the appearance of tooth, immediately; as far as the tonsure, for a night has been laid down; for three nights until the initiation into the vow, and for ten nights after that (23).

Mitākṣharā :—The period by which the appearance of tooth occurs, for a child who has passed away during such interval, for its
30 relatives the purification is immediate; in the case of one who has died before the performance of the tonsure, the impurity for the relatives is for a night *i. e.* existing for a night *viz.* covering a day and night. **Vratādesaḥ**, initiation into the vow, *i. e.*, the *upanayana*; before that, and after the tonsure, for one who has died, the impurity
35 is for three days.

Here, moreover, although in the **text** 'until the appearance of tooth, immediately' the rule has been stated generally, still this should be observed in the absence of the cremation, as in the *smṛti* of **Viṣṇu**¹, the rule as to immediate purification has been stated to be for one who has been without the cremation rite, viz. : "For a child in whom the tooth had not appeared, when dead, immediately; for him no cremation by fire, nor water libations." Upon the cremation by fire, however, one day, as will be stated hereafter in the **text**² : "for a day, however, for unmarried daughters and for children also." So also **Yama** : "For a son in whom the tooth had not appeared, as also for a child who had fallen from the womb, the period of impurity for all the *sapindas* is for a day and night."

PAGE 181* Before the naming ceremony immediate purification is fixed as a rule as **Śaṅkha** has observed : "Before the naming ceremony, immediate purification."

The performance of the tonsure, moreover, has been stated in the *smṛtis* as in the first or the third year : "The ceremony of tonsure in the case of all the twice-born should according to law be performed in the first or the third year under the injunction of the *śruti*." So says the **Smṛti**³. After the appearance of tooth till the tonsure in the first year, one day; there, however, for one on whom the tonsure has not been performed, even if the tooth had appeared, as far as three years, one day only. So says **Viṣṇu**⁴ : "Even when the teeth have appeared, when the tonsure has not been performed, the purification is by a day and night." After that and before the *upanayana*, three days.

As for the text of **Manu**⁵ viz. : "For men on whom the tonsure has not been performed the period of impurity has been laid down in the *smṛtis* to be for a night. For those, however, on whom the tonsure has been performed, three nights has been stated to be the period for purification." There also this same is the object. As for what has been stated by the **Same**⁶ with reference to one under two years viz. : "Having abandoned like dry wood in a forest they should pass three days," as also as to the text of **Vasiṣṭha**⁷, viz. : "For one who has died

1 Ch. XXII. 26.

2 Verse 24 p.

3. **Manu** II. 32.

4. Ch. XXII. 28.

5. Ch. V. 67,

6, Ch. V. 69,

7, Ch. IV. 34.

"before three years, or for an abortion, for the *sapinda*s, three nights," that has reference to the tonsure of the first year.

As for the text of **Āṅgirāḥ** : "Although the tonsure had not been performed, but the child died after the appearance of teeth, still it should be cremated and the impurity should be observed for three nights," that should be understood to be applicable to a case where the tonsure has been performed after three years by regard to the family usage; as by the same author has been stated : "When a Brāhmaṇa has died before three years the purification is by a night."

Nor should it be contended that this rule of one day is in regard to the non-appearance of the teeth, for in the case of one less than three years the non-appearance of teeth is not possible, and in stating the rule that even though 'the tooth has appeared, for one on whom the tonsure has not been performed, (the period is) for one day, the contradiction with the text of **Viṣṇu** would become irremovable. Therefore the eastern interpretation alone is better. As for the text of **Kâśyapa** viz : "For children in whom the teeth had not appeared, the purification is by three nights," that has reference to the mother and the father. In the text¹ : "By the discharge of his semen, however, a man is purified surely by bathing; by the connection of the seed, he shall be under impurity for three days", the rule of three nights has been stated in relation to the circumstance of the relationship of the begotten and the begetter.

Therefore this is the meaning : Before the naming ceremony, immediate purification. Thereafter, before the appearance of the teeth upon the performance of the cremation, one day. Otherwise immediate purification. For one in whom the teeth have appeared before the tonsure during the first year, one day; after the first year and until the third year for one on whom the tonsure has been performed, three days. Of any other, one day. After three years for one on whom although the tonsure has not been performed, three days. After the *upanayana* in the case of all i.e. the Brāhmaṇas and the rest, for ten nights etc. (23)

Vīramitrodaya

Having thus stated the rites to be performed by those under impurity, the Author mentions up to the end of this chapter particular impurities and the ways of their removal

Yājñavalkya, Verse 23¹

By the mention of the rites in regard to the appearance of the tooth or in regard to the tonsure, are indicated the periods for these. There, the period for the appearance of tooth has been pointed out in the *Upaniṣhad* thus: "the appearance of tooth in the seventh month." By this, upon the death of a child before the seventh month, the purification of *sapīṇḍas* is immediate i. e. the impurity is removed merely by a bath.

"The time for tonsure as in the general rule, is the third or near "thereby. The first year, however, under a family usage is an exception," so *Hārālatā*. Thus beginning with the seventh (month), and ending with the second year, for a death during this interval, the purification for a Brāhmaṇa has been stated in the *Smṛtis* such as of *Yama* and others as by a night i. e. a period covered by the day and the night. That has been stated by *Yama* : "When a child of less than two years dies, or when a child whose teeth had not appeared, as also on the abortion of a foetus, similarly when the tonsure has not been performed on a child, or one who has gone to another country, in all these cases for all the *sapīṇḍas* the period of impurity is a day and night." *Adantajāte*, i. e. when tooth had not appeared i. e. when the proper time for the appearance of tooth had been reached and the tooth had not appeared; on an abortion i. e. still-born; one on whom tonsure has not been performed i. e. one whose tonsure ceremony has not been performed.

Āṅgīrāḥ : "In the case of a Brāhmaṇa, for one dying when less than three years, the purification is by a night; by two days, in the case of a Kshatriya, and by three days in a Vaiśya when death occurs. In the case of a Brāhmaṇa whose tonsure has been performed, by three nights is the purification intended; for a Kshatriya on whom it is performed by six, and in the case of a Vaiśya, by nine days. In the case of a Śūdra, however, for one dying before three years, the purification is by five days. For one dying after that, a period of twelve days has been prescribed. If a Śūdra who is above six years dies, the purification is by a month as laid down by *Āṅgīras*."

Śaṅkha : "A Śūdra who has not married a wife, if he meets with death after the sixteenth year his *bāṇdhavas* attain purification by a month; no question should be raised in this."

¹ This verse has been numbered as 18 in *Vīramitrodaya*, see note 1 on p. 1424.

- As for the time for initiation, that has been prescribed in **Brahma Purāṇa**: "This time is six years for the three regenerate classes." Thus the meaning is that when a child of more than three and upto six years dies, the period of impurity for a Brāhmaṇa is three years. According to the text¹ "Eighth from conception," the time preceding the initiation into the vows is till the completion of two months and six years; therefore according to *Śûlapāṇi* till that time the period of impurity is three nights. Thereafter, if one dies after the period of the *upanayana*, the period of impurity for a Brāhmaṇa is for ten days and nights. For the Kshatriya, Vaiśya and Śûdra however, in the place of a night, the period of impurity is two days, three days, and five days respectively. In the place of three nights in the case of Kshatriya and Vaiśya, the impurity extends to six days and nine days. Beginning with the third year and as far as the twelfth year, for the death of one unmarried, twelve nights. For the married, however, for death after the commencement of the sixth year, the full period of impurity; thus has been made clear in the text of *Āṅgirâh*. In the case of the Kshatriya and the rest, in the place of ten days, twelve days etc., the Author himself will² state hereafter.

- All this, moreover, is to be observed in the case of the death of a male child. As for the death of a daughter the author will mention hereafter.

This verse, moreover, has been read further on in the text by the *Mitākṣharâ*; by *Śûlapāṇi* and others, however, it has been read here, and so in conformity with the majority of the texts it has been read by us also at this place.³

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Śûlapāṇi

Yājñavalkya, Verse 23⁴

- Until the tooth &c.* The periods viz. until the appearance of teeth and the like, are indicative of implication of one's own period. Thus, upto six months, upon the death of a child, for the *sapinda*s who are a little unqualified, immediate purification. After that, as far as too years, for a day and night. Subsequently to that but before the initiation period, upto six years and three months, by three nights, after the initiation, however, the *bāndhavas* will become purified after ten days (23).

1. Yāj. I. 14. see p. 44 above. 2. See verse 22 above p. 1448.

3. This note is by the Author of the *Vīramitrodaya* at the end of his commentary on this verse which he has placed immediately after 17 and numbered as 18.

4. Like *Vīramitrodaya*, this Author also has placed this verse after verse 17.

Now in regard to the women also the Author states an exception by regard to age, condition etc.

Yājñavalkya, Verse 24 (1)

By a day, however, for undisposed of daughters, and also for children, is the purification. (24 [1])

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Mitākṣharâ :—Undisposed of *i. e.* not married: daughters such as these; in the case of these on whom the tonsure has been performed, and before their betrothal, the purification is by a day and night. In the case of relations the *sapinda* connection with the daughters is as far as three generations only. Vide the text of **Vasiṣṭha**¹ : “ In the case of
“ undisposed of women it is known to be for three generations.” For
children, moreover, in whom the teeth have not appeared after crema-
tion the purification is after a day. In the case of a daughter, however,
on whom the tonsure has not been performed, the purification is imme-
diate. As **Āpastamba** has stated; “ For a maiden on whom the tonsure
“ has not been performed, immediate purification has been ordained.”
After the betrothal, however, but before the (nuptial) ceremony for
the husband’s side as also for the father’s side, three nights only. As says
Manu² : “ In the case of women on whom (the nuptial) ceremony has
“ not been performed, after three days the relations are purified. The
“ uterine relations, however, are purified under the rule as has already
“ been stated.” ‘Relations’ *i. e.* of the husband’s side

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PAGE 182 * are purified by three nights. The uterine, relations,
however, *i. e.* the *sapindas* on the father’s side by the
rule as already stated in the **text**³ viz. in the case of those “ on whom the
“ tonsure has been performed etc.” laying down the rule of three nights
and not for ten nights, as it is not applicable before marriage. Hence
also **Marichi** : “ She who has been offered with water but was never
“ bestowed, she should be regarded as not married; for both, the period
“ of three nights has been stated.” For both *i. e.* for the husband’s and
father’s sides. After the marriage, however, a special rule has been
pointed out by **Viṣṇu**⁴ : “ For women who have been married, there is
“ no impurity on the father’s side. If the delivery or birth happened to
“ be in the father’s house, then for one night or three nights.” There the
adjustment is that upon a birth one day, and upon a death, three nights.

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1. Ch. IV. 18. 2. Ch. V. 72. 3. of Manu Ch. V. 67. 4. Ch. XXII. 30.

This rule as to the impurity by regard to the age or condition is common to all the *varṇas*. The text: "For a Kṣatriya twelve "days" has been mentioned in connection with special rules for the particular *varṇa*. And hence also it has been stated by **Manu** in connection with the rule as to impurity as applicable not to any particular *varṇa*, and with a view to demonstrate its common nature has in connection with the privileges of all the four *varṇas* been stated¹ viz.: "in the "case of the four *varṇas* also in respective order as before." Similarly "it has been stated by **Āṅgīrasa** also: "Generally in the case of all the " *varṇas*, before the performance of the *samskāra*, the purification " shall be by three nights. In regard to daughters, it has been ordained " to be by a day." The text of **Vyāghrapāda**, moreover, viz.: " Equal " as to age in regard to all," has, however, been discussed before.

Therefore, as the procedure for the offering of the *piṇḍas* and the water-libation as indicated in the text² "should be offered "in the manner of the *piṇḍayajña*" is common for all the *varṇas*, or as the rule as to impurity for the *Samānodakas* in the text³: "If in the interval births or deaths occur", as also the rule as regards the simultaneity of the periods of impurity, as also in the text³ "on a "discharge of the womb, nights equal to months," laying down the rule as to impurity on an abortion, as also the rule as to impurity for one who is in another country in the text⁴ "in the case of one who is "abroad, the remainder of the period, and when there is no remainder, "three days only," or as the rule as to the impurity for the elders and the like is common for all the *varṇas*; similarly the impurity on account of age or condition deserves to be common for all the *varṇas*. And hence the text: "For a Kṣatriya by six when tonsure has been "performed, and for a Vaiśya has been declared to be by nine; after "three years, however, for a Sūdra twelve days have been ordained." Also: "Where three nights for the Brāhmaṇas, is the period of "impurity exhibited, there for a Sūdra, twelve days and six, and nine, "respectively for the Kṣatriya and Vaiśya," these and the like texts of **R̥shyaśṛṅga** and others as they have been regarded as contradictory have not been respected by the Āchāryas like **Dhāreśvara**, **Viśvarūpa**,

1. Ch. V. 57. 2. Verse 16 above p. 1414. 3. Verse 20 above p. 1430.

4. Verse 21 above p. 1441.

Medhātithi and others by whom this course alone has been accepted as common. These, however, which have not been discarded should be interpreted as being applicable to a distressed Kṣatriya, or the rest and one not distressed. (24 [1])

The Author states an extension (of the rule) in the case of the preceptor etc. 5

Yājñavalkya Verse 24 (2)

Also for the preceptor, the apprentice the *anūchāna* the maternal uncle, and a *śrotriya*. (24 [2])

Mitākṣharā :—**Guru**, the preceptor, i. e. the family priest; **antevāsī**, 10
the apprentice i. e. the pupil; **anūchānaḥ** i. e. one who recites the aṅgas of the Vedas. By the use of the word *mātula*, maternal uncle, are indicated by implication, the *ātmabandhus*, the *mātrbandhus* and also the *pitrbandhus*. These, moreover, have been pointed out in the text 'the wife, the daughters etc.' **Śrotriyaḥ**, i. e. the scholar who is 15
studying the same branch of the Vedas, as **Baudhāyana** has observed: "One who studies the same branch of the Veda is a *śrotriya*." Upon the death of these, for a day and night is the period of impurity.

As regards the father who is the chief preceptor, upon the death of him, as there is *sapinda* relationship, ten days also. That father, 20
however, who having begotten the sons, initiated them, and taught them the Vedas, and made them understand the meaning of the Vedas, and also made provision for their maintenance in life, for him as he is the greatest of the preceptors, upon his death twelve nights' period should be observed as stated by **Āśvalāyana**²: "Or in the 25
"case of the *Mahāgurus* one should avoid donations and study "also." Upon the death of the *Achārya*, however, three nights only, as says **Manu**³: "For three nights, they declare, an impurity for the death of the *Āchārya*, while for his son, as also for 30
"his wife, a day and night; this is the settled rule." When, however, he performs the funeral rites of the *Achārya*

PAGE 183 * and the like, then for ten nights is the period of impurity, as has been stated by the same

Author⁴: "When of the preceptor who is dead and the pupil per-

1. Of Yājñavalkya II. 135-136 p 1005.

2. Gr. IV. 4 17.

3. Ch. V 80.

4. Ch. V. 65.

- “forms the funeral rites, that is equal to the carrying of the dead
“body, and he becomes purified after ten days.” Of the *śrotriya*,
however, who belongs to the same village this is the period of impu-
rity, since *Āśvalâyana*¹ has stated : “For a day in the case of a co-
5 “student, as also for a *śrotriya* of the same village.” One who has been
initiated by the same preceptor is a co-student. This, moreover, is to be
observed when not near; when near, however, in the case of the pupil
etc. three nights; as says *Manu*²: “For a *śrotriya* who resides near him
“for three nights shall one be impure. For a maternal uncle for one night
10 “and two days, as also for a pupil, an officiating priest, or a *bândhava*.”
Upasampanne, ‘who resides near him’, out of connection of friend-
ship or neighbourliness etc., who is of the same character; the use of
maternal uncle is indicative by implication of the mother’s sisters and
the like also. By the term *bandhus* are expressed one’s own *bandhus*,
15 *mâtrbandhus*, and *pitrbandhus* also; so says *Brhaspati*: “For three
“days one should observe impurity in the case of the maternal grand-
“father, the *âchârya* and the *śrotriya*.” Similarly *Prachetâḥ*: “Upon the
“death of the officiating priest or one for whom one has performed a
“sacrifice, by three nights one becomes purified.” So also *Vṛddha*
20 *Vasiṣṭha*: “For a *pakṣhinî*³ night upon the death of the daughter’s
“son and the sister’s son; when, however, they are initiated, it shall
“be for three nights. This rule is settled. Upon the death of the
“parents, how should it be in the case of women who are married ?
“By three nights only shall there be purification; so says the
25 “revered *Yama*. For the parents-in-law, for a sister, for the
“maternal uncle’s wife, and also of the maternal uncle, and for the
“sisters of the parents, in the same manner, one should pass a *pakṣhinî*
“night.” Also: “In the case of the maternal uncle, the father-in-
“law, a friend, the preceptor, as also the preceptor’s wives, the period
30 “of impurity is a *pakṣhinî* night, as also when a mother’s mother is
“dead.” So also *Gautama*⁴: “For a *pakṣhinî* night, for one who is not
“a *sapiṇḍa*, or one related by marriage, and also for a fellow-student.”
‘Related by marriage’ such as the maternal uncle, the mother’s
sister’s son, the father’s sister’s son and the like. So *Jâbâli*: “For

1. Gr. S. IV. 4. 26-27.

2. Ch. V. 81.

3. *Pakṣhinî*—This covers a period of one day and two nights, one preceding and the other following.

4. Ch. XIV. 17-18.

"those who are entitled to the same libation of the water, three days;
"for the *gotrajas*, a day has been stated; and for a *matrbandhu*, the
"preceptor, the friend and the overlord of the province, similarly."
Viṣṇu¹: "When one not a *sapinda* dies in one's house, for one night."
Likewise **Vṛddha**: "Upon the death of a sister who has been married, 5
"as also upon that of a brother who has been married, or of a friend,
"son-in-law, the daughter's son or the sister's son, the wife's brother, as
"also his son, one becomes pure by a bath immediately. When the
"lord of the village, or the chief of the clan (*Kulapati*), the *śrotriya*,
"one performing austerities, or the pupil, are reduced to the five 10
"(elements), one is purified by the sight of the stars. As long as the
"dead body of a person remains in the village, so long is the impurity
"for the village; when it is removed out, it becomes pure." Such and
the like *smṛti* texts laying down special rules of impurity should be
sought out. They are not stated here out of fear for swelling the 15
treatise. Among these, moreover, in the case of any contradiction on
account of the statements for longer or shorter periods of impurity in
regard to the same subject, an adjustment should be resorted to by
regard to their location near or in another place. (24 [2])

Śûlapâṇi

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Yājñavalkya, Verse 24

A day, however, etc. In regard to maiden daughters who have died
after two years and before betrothal, for the *Sapindas*, the period of
impurity is one day. And so in the **Âditya Purâṇa**: "Where during the
"period between the birth and the tonsure, a maiden daughter dies, there 25
"immediate purification always takes place in regard to all the *varṇas*;
"thereafter, until betrothal, however, for a day only; and for those grown
"after that a period, of three nights is certain. There, when the betrothal
"has been made, for three days is to be known for both *i.e.* for the father
"as also for the bridegroom; thereafter in the case of those offered (in 30
"marriage) for the husband only, in connection with one's own caste,
"has been stated the rule of impurity, upon a birth as also upon a
"death. In the case of an infant in whom tooth had not appeared, as also
"in the case of *sapindas* devoid of qualifications, however, a day has been
"stated by the *Smṛtis*." The immediate purification after a day and 35
night in the case of unqualified *sapindas*, however, has been stated in
regard to those who are slightly disqualified.

The preceptor here is the family priest, as well as the expositor of the *vedas* and *aṅgas*. An apprentice, one whose initiation was performed by another, and who was taught a portion of the Vedas; *anūchānah*, one who has studied the Vedas and who is engaged in the discussions thereon.
5 Maternal uncle, mother's uterine brother; *Śrotṛīyaḥ*, one who has studied one *Sākhā*, and who is not near; for one, however, who is near, three nights. As *Manu*¹: "For o *Śrotṛīya*, however, who is near, for three nights "should one observe the mourning." (24)

Yājñavalkya, Verse 25

10 On account of the death of the sons other than the *aurasas*, and of the wives who have resorted to others, or of the sovereign of the place of residence, that day is the means of purification. (25)

Mitākṣharā:—Moreover, *ahañ*, day, this is repeated (with all); *anaśrasāḥ*, others than *aurasa*, i.e. the *kṣhetraja*, *dattaka* and like others;
15 in the case of these, whether born or dead, for the day and night is the period of impurity. Similarly in *svabhāryā svanyagatāsu*, one's own wives who have resorted to another, i.e. other than a member of the lower order, *āśritāsu*, those who have resorted to, i. e. those who have gone to; here only for a day and night and not for ten
20 nights, although there is *sapinda* relationship. In the case of those, however, who have resorted to men of the lower orders, an absolute absence of impurity only; as that has been prohibited by the *text*²: "Heretics, persons belonging to no order etc." This, moreover, being due to its connection with the words wife and son, this impurity is
25 only on account of those for whom the corresponding relationship of wife and son exists. In the case of the *sapindas*, however, there is no impurity. Hence also *Prajāpati*: "In regard to the wives who have "resorted to another, and also to the sons born on another's wife, the "persons belonging to the *gotra* become pure by a bath, and by three
30 "nights only, their father." As regards the *svairinīs* (wanton women) and the like, for the person to whom they resort, for three nights; as says *Viṣṇu*³: "In regard to the sons other than the *aurasas*, upon their "birth as well as upon their death, as also in regard to wives who had "belonged to another, upon their delivery as well as death"; three
35 nights is in the context here.

1. Ch. V. 81.

2. Verse 6 above p. 1396.

3. Ch. XXII. 42,

Of these two alternatives of three nights and one night, the adjustment is to be by regard to their being near or in a distant country. When, however, for the father the period is three nights, then for the *sapindas* it is one night, as says **Marîchi**: "Upon a birth as also upon a death, for three nights for those who had before belonged to another. 5
"One day for the *sapindas* wherever it is three days for the father."

Moreover, that in which one lives is *nivâsa*, 'the place of residence,' is called *svadesa*, 'one's own country.' Of
PAGE 189* that, one who is the king *i.e.* the lord, *i.e.* the territorial sovereign; for such a one on the day he may 10
have died, that day alone brings about the purification. If he be dead at night, then the night only. Hence also **Manu**¹: "If the king in
"whose realm he resides is dead, as long as the light." 'As long as the light' *i.e.* that which continues along with the light. The meaning is
that if it be in the day, as long as the sight of the sun, if at night, as 15
long as the sight of the stars. (25)

Vîramitrodaya

Yâjñavalkya, Verses 24, 25

Upon the death of maidens more than two years but before betrothal, as also of children before the appearance of tooth, as also 20
for those cremated through mistake, by a day and night is the purification; it becomes the cause of removing the impurity by the disappearance of one's connection.

In the **Brâhma Purâṇa**: "From between the birth and as far as
"the tonsure, where a maiden dies, an immediate purification shall be 25
"for him, and this for all the *varnas*, and always. Thereafter, as far as
"the betrothal, for one day; for those grown after that, three nights is
"a certainty. Upon a betrothal made, in such a case, for both sides
"should be known for three days, for the father as also for the bride-
"groom; for those offered in marriage, however, for the husband also, 30
"the period of impurity shall be as stated for one's own caste both
"upon a death as also upon a birth." The explanation of the word
'grown' is that after the troth was plighted; and 'for both' has been
explained in the clause for the father and for the bridegroom also.
For those offered in marriage without a betrothal, however, until the 35
wedding, for one day only is impurity from the present text also.

1. Ch. V. 82.

Kūrma Purāṇam : “Upon the death of one in whom tooth had not
 “appeared, for the parents one day has been prescribed; after the
 “appearance of tooth, it shall be for three nights; if, however, they
 “were without qualities.” This, moreover, for a mistaken cremation
 5 of a Brāhmaṇa, *vide* the text of **Aṅgirāḥ** : “Even though no tonsure
 “had been performed, but tooth had appeared and (the child) died, still
 “after cremating him one should observe mourning for three days.”
 In regard to the cremation of one who had not completed two years, in
 the **Brāhma Purāṇa** : “For the kingly order, eleven days; while for
 10 “*Vaiśyas*, twelve days’ duration; and even for twenty nights shall be
 “for the *Sūdras* in the order.”

Guru etc. the preceptor, a teacher of even a little, an apprentice,
 the pupil; *anūchānaḥ*—one who has studied and mastered the *Vedāṅgas*;
 the maternal uncle *i.e.* the step-brother of the mother; *śrotriyaḥ*, one
 15 who has mastered the *Śākhā*, who has died in one’s own village. On
 these occasions, by a day is the purification. By the use of the word, *tu*,
 ‘however’, has been discriminated the three day’s impurity due to the
 death of a child or a man. By the first *cha*, the Author includes a three
 day’s impurity for the cremation through mistake of a child in whom
 20 tooth had appeared. By the second *cha* are included an unlearned
 and the like who died in one’s own house.

In this connection **Manu**¹: “For three nights they declare the
 “impurity when the *Āchārya* is dead; for his son, as also the wife, a
 “day and night; this is the settled rule.” ‘Day and night,’ *i.e.* day
 25 together with the night. **Viṣṇu**²: “Upon a maternal uncle *i.e.* the
 “mother’s uterine brother, when dead.” ‘Other than the *aurasas*’
i.e. in regard to the *Kṣhetraja* and the like other sons, of wives who
 have resorted to another, as also upon the death or birth of the king of
 one’s own country, that day is the means of purification. This is the
 30 meaning. By the use of *cha*, are included those who had belonged to
 another before. This rule of impurities for the *sapinda* is being stated
 as formulated in conformity to various *Smṛtis*.

In the case of a *Sakulya*, for a betrothed maiden, of the *Āchārya*,
 of the sacrificer for whom one always performed a sacrifice, and for
 35 the maternal grand-father also, for three nights is the period of impurity.
 For the *Āchārya*, the initiator, and for the pupil, three nights. For a
 pupil residing in one’s own house, upon the death of these two, one
 night. Upon the death of a pupil resident in the house of the

preceptor, for the *Āchārya* who had performed the initiation and taught the *Vedas* together with the *angas*, three nights. The one who did the initiation and taught only a portion of the *Vedas*, for such a preceptor the *pakṣhīni*; upon the death of such a preceptor as also of his wife for the pupil, a *pakṣhīni*, upon the death in one's own house of the mother-in-law, the father-in-law, a neighbour, a friend, the maternal uncle, mother's sister, the preceptor, the sacrificing priest and a *Śrotriya*, three nights. For the eleven kinds of sons such as the *Kṣhetraja* and the rest, for the mother and father, three nights. For *Kṣhetraja* and the rest, upon the death of the two, also three nights; upon the death of wives who had belonged to another before as also those who had resorted to another, for the husband three nights. For those who go to one of inferior *varṇa*, however, an absolute absence of mourning. Of those born of the same mother or of different mothers have mutually the full period of impurity as prescribed for their own caste. Upon the death of a son begotten on another's wife, for the father, three nights for a father of that kind, for the son also three nights. Upon the death of one known for more than ten generations, but whose birth name and heredity is not known, as also upon the death of a sister, maternal uncle's wife, maternal grand-mother, father's sister, maternal uncle, mother's sister, a co-student of the *Vedas*, mother's sister's son, father's sister's son, maternal uncle's son, sister's son, daughter's son, mother-in-law and the father-in-law also, a *pakṣhīni*. For a friend dying at one's own house, *pakṣhīni*. Upon the death of a friend who has died elsewhere, the *upādhyāya*, his wife, one who has been a co-student under one teacher in regard to some little lessons, any king doing his duty intently, a maiden who had not been betrothed, a child to whom the author has taught, a pupil who has been taught a little, a brother-in-law also, the period of impurity is a day and night. In the case of the son of an *upādhyāya*, a co-student in celibate life, learning under another preceptor, when dead, for a day, one or for three nights is the period of impurity. Upon the death of a *Śrotriya* of the same village, a day and a night. For a *ṛtwik*, son-in-law, step-maternal *bāndhavas*, also a day and night. Upon the death of a king not doing his duty, a day or for a night only. One whose ancestral heredity is not known but who is only known as one's *gotraja*, i.e. in form only, one killed by a *Brāhmaṇa* or the like, immediate purification. This is the way (24-25).

Sūlapâṇi

Yājñavalkya, Verse 25

- ‘Not an *aurasa*’ etc.—In the case of sons of inferior orders, such as the *Kṛtaka* and the like, and of wives of inferior castes, as also who had been
5 kept by other men, when dead, the impurity is for one day, in the case of those of their equal in caste, three nights, since in the case of sons of the same caste and of the *Kṛtaka* and the like kinds, in the treatises of other sages three nights have been prescribed. One in whose dwelling the Brāhmaṇas reside, on the death of such an anointed King, for one day
10 only is the period of impurity for a Brāhmaṇa and the like others (25).

The Author mentions the impurity for following after (the corpse)

Yājñavalkya, Verse 26

- By a *brāhmaṇa* should never be followed a *śūdra*, nor ever a twice-born. Having followed, after having bathed in water and touched the fire,
15 after eating clarified butter, one becomes pure. (26)

- Mitākṣharā :—Brāhmaṇena, by a *brāhmaṇa*, i. e. a one who is not a *sapinda* ; *dwijaḥ*, a twice-born, such as the *brāhmaṇa* and the rest ; *śūdro va*, or a *śūdra*, when dead, *nānugantavyaḥ*, should not be followed after. If out of friendship etc. he follows after, then *ambhasi*, in the
20 water, i. e. in a tank etc. *snātvâ agnim sprṣṭvâ*, having bathed and touched the fire, and having consumed clarified butter, one would become pure. As regards this swallowing of the clarified butter, as it has no place in the rules regarding the act of dining, there is no prohibition for dinner.

- 25 This, moreover, has a reference to one who is of equal or superior caste. As says Manu¹: “ Having followed according to one’s wish, the “dead body of one of the *jñāti*, or not of the *jñāti*, after bathing along “with and over the hair on the head, touching the fire and swallowing “clarified butter, one becomes pure.” *Jñātis* i. e. the mother’s *sapindas*.
30 Of others, however, as they have been ordained, there is no sin.

- As regards the following after one of a lower order what is stated in Another Smṛti should be observed. There in regard to following a *śūdra* : “ Where a *brāhmaṇa* of weak intellect follows a “*śūdra* who has died, and while he is being carried, he becomes
35 “pure after three nights. After having passed three nights he should

“go to a river flowing into the sea perform a hundred of deep breath-
“ings, and after having consumed clarified butter, he becomes pure.”
as so stated by **Parāśara**¹: and also. ‘For following a *Kṣatriya*, however,
“a day and night; for having touched human bones with fat on, for
“three nights is the impurity; without fat, however, a day and night: 5
“and for following a dead body, moreover, one,” as stated by
Vasiṣṭha². For following a *Vaiśya*, moreover, a *pakṣhiṇī*; therefore
for a *Kṣatriya* for following a *Vaiśya*, who is next after him a day
and night, and for following a *śūdra* who is one next after, *pakṣhiṇī*;
for a *Vaiśya* for following a *śūdra*, a day; thus should be inferred. 10

Moreover, in regard to bewailing also has been stated by
Pāraskara: “Having joined in the wailing along with the kindred of the
“deceased, one should avoid for that day and night the acts of donations
“as well as the performance of *śrāddha* and other rites”. So decora- 15
tions also should not be made, as a penance has been ordained by
Saṅkha: “A quarter of the *Kṛcchra* for one not a *sapinda*, for decora-
“ting a dead body; if done through ignorance, there shall be a fast; in
“case of inability, a bath is prescribed.” (26)

Vīramitrodaya

The Author mentions the impurity for following after 20

Yājñavalkya, Verses (24-26)

Śūdrah, i.e. the dead body of a *Śūdra*, somehow, as a favour even
under the pressure of some business which had not arisen, for follow-
ing after it. The rest is easy to understand. By the word *tu*, ‘however’,
has been excluded the purification stated in the text when one delibe- 25.
rately follows a *Śūdra*: “That Brāhmaṇa, weak in understanding, who
“follows a *Śūdra* who is reduced to a corpse while being carried, shall
“be under impurity for three nights,” thus **Parāśara**¹ having prescribed
three nights for following a *śūdra* with purpose.

Manu²: “For having deliberately followed a dead body of one of 30
“his *jñātī*, or not of the *jñātī*, after having bathed together with the
“clothes, and touched the fire, one becomes pure after consuming
“clarified butter.”

This, however, is in regard to one of the same *varṇa* as of a
Brāhmaṇa. In the **Brahma Purāṇa**: “For all, it shall be for a day and 35

- “ night, for following all even.” This, moreover, is for the Kshatriyas and others for following after the members of the four *varṇas*, and also for a Brâhmana for following a *Kshatriya* or a *Vaiśya*; for carrying or cremating a dead body of one's own caste, however, out of feeling of
5 friendship the impurity is as has been stated for one's own caste. For a celibate student for having performed the cremation of the father or the like, one night. For one causing through another by payment the cremation of a pupil, preceptor, *upādhyāya* or *āchārya*, ten nights; thus being well known in other works, the sage has not stated here. (26)

10

Śûlapâṇi

Yājñavalkya, Verse 26

‘Brâhmana &c.’—‘and why not’? so saying even occasionally a Brâhmana must not follow a dead body of a *Śûdra*. If done through mistake, one should consume clarified butter and become purified (26).

15

The Author mentions an exception in some cases in regard to impurity for a *sapinda*

Yājñavalkya, Verse 27

- For the lords of earth (there is) no impurity; also for those who have been killed by lightning or for the sake of cows, Brâhmanas, or killed in a
20 battle-field, as also for one who has been required by the King. (27)

- Mitâkṣharâ :—Although by the word earth is expressed the entire terrestrial globe, still as it is not possible for the entire earth to be under the protection of one, and also in consonance with the plural number used in the expression ‘lords of the earth’, here are intended
25 groups covering portions of it. For those who have been invested with the duty of protecting these such as the Kshatriyas and the rest who had been annointed, there is *no impurity*, *nâśaucham*. The meaning is that these should not observe impurity. In the same manner those who are killed by lightning, as also those who have perished for the sake of
30 the cow and the Brâhmanas, the relatives *i.e.* the *sapindas* even of these need not observe mourning; as also in the case of one such as the minister or the chief priest, for whom the kings desire an exemption from mourning with the object of the accomplishment of an object such as the magic charm or rite which could not be accomplished by any
35 other, by these also should not be observed.

Here, however, the absence of mourning would only be in regard
to the acts of making donations; conferring honours,
PAGE 185* giving reception, holding judicial investigations and
the like, without which it would not be possible for
him to carry on (the duty of) the protection of the subjects which 5
has been exclusively ordained for the kings; and not also with regard
to the performance of the five great sacrifices. So also **Manu**¹: "For
"a king in regard to his exalted post, immediate purification is
"prescribed. And here the reason for this is that he is posted there
"for the protection of the subjects." By **Gautama**² also has been 10
stated: "For the kings also, lest there may be obstruction for
"their duties." For the servants of the King also and the like, there
is no impurity as says **Prachetâḥ**: "Workmen, artisans, physicians,
"female and male servants also, the kings, as also the king's officers, are
"all declared to be immediately purified." **Kāravaḥ**, *workmen*, who 15
could prepare food, **śilpinah**, *artisans*, such as the sculptors, painters etc.
as also the washers and dyers of clothes and the like.

To an inquiry as to what is the object of this rule as to the
exemption from impurity, the answer is to be seen in those words
which are indicative of the occupations in regard to which they have 20
exclusive capacity. And hence **Viṣṇu**³: "Not for the kings while
"engaged in, the discharge of kingly duties; nor the performers of
"the vows during the observance of the vow; not for the sacrificers
"while engaged in the sacrifices; not for the workmen while engaged
"as workmen." In this passage, he points out an absence of mourning 25
restricted to the particular object only. In the *smṛti* of **Sātātapa** also
it has been said: "The *sūdras* doing work by wages and so also
"the female and the male servants are not tainted with impurity in
"regard to a bath, bodily service, and household duties." This puri-
fication in regard to the male servants etc. is about those cases where 30
the touch is unavoidable; hence also another *Smṛti*: "Immediately
"touchable is the slave born in the master's house, as also the slave
"of maintenance who becomes purified after three days." So also:
"What a surgeon does, that cannot be accomplished by another;
"therefore the surgeon is always pure in touch." (27) 35

Sûlapâṇi

Yājñavalkya. Verse 27

- ('Lord of) the Earth' &c. For the Kings in the performance of their administrative duties there is no impurity. For those who were killed by lightning, the thunderbolt, etc. who deliberately for the protection of cows and Brâhmanas, even without a fight, were killed by a tiger or the like ; (who) in the battle were killed on a pitched fight with a sword or the like weapons excepting clubs &c. ; in the case of a Brâhmana &c. for whom the king desires an absence of impurity in the accomplishment of an undertaking, for him also is immediate purification (27).

Yājñavalkya, Verses 28-29

- Of the sacrificial priests, and also those who have taken the vow while performing the duty in relation to a sacrifice. as also the *sattris*, those who have taken a vow, the celibate student, the donor, and those who have realised *Brâhma*. (28)

In a donation, during marriage, in a sacrifice, as also in battle, or when the country is overwhelmed in a calamity, or in extreme adversity, immediate purification has been ordained. (29)

- Mitâkṣharâ :—*Ṛtvijaḥ*, sacrificial priests, who are engaged and maintained as special adepts in the performance of the *vaitâna* and *auṣâsana* rites; those who have been consecrated by a vow (*dikṣhâ*) are *dikṣhitas*, for these *yajñîyam*, i. e. in regard to sacrifice, *karma kurvataḥ sadyaḥ śaucham vidhîyate*, while performing sacrificial acts immediate purification is ordained ; such is the context all through.

- In regard to a *dikṣhita*, although his right already is established by the rule "that the *vaitâna* and *auṣâsana* rites should be performed," a repetition again is with the object of ordaining the performance of duties by the sacrificer himself, as also with the object of indicating purification by a bath.

- By the use of the word *sattri* are indicated those who are intent on universal distribution of food which is equivalent to a perpetual performance of worship; of the chief *sattris*, however, they are included in the word *dikṣhita*. By the word, *vratî* are expressed those who have begun the *Kṛchhṛa Chândrâyana* and the like, as also the vows and penances of a *snâtaka*; similarly are included those who observe the vow of celibacy and the like, as also one who performs a *śrâddha*, and one who eats at it.

So, to that effect is another **Smṛti**: "Of one even who
"always distributes food, as also one who has taken a vow for the
"*Kṛchhṛa*, *Chândrâyana* and the like, and when the *Kṛchhṛa* sacrifice
"has been completed while the *Brâhmaṇas* and the like are taking their
"food, as also of any other who has taken a vow from him: in regard 5
"to the invited *Brâhmaṇa* for a *śrâddha* performance which has com-
"menced, of the *Brâhmaṇa* invited other than for the repetition of the
"vedas, while the manes reside in his body, never shall exist impurity.
"Similarly for those who have commenced a penance and also for
"the donors and those who have realized *Brahma*." 10

Of the *sattris* and *vratis*, the purification is in regard to the
sattra and *vrata*, and not for all acts or dealings. So also **Viṣṇu**:
"Not for the *vratis* in regard to the vow, nor of the *sattris* in
"regard to the *sattra*."

Brahmachâri,² i. e. a celibate student, the temporary as well as 15
the perpetual. He who always makes and never accepts dona-
tions, such a hermit is known as a donor; **brahmavit**, one who has
realized the *Brahma* such as an ascetic; for these members of the three
orders there is always purification, in the absence of a special authority.
In regard to donation (*dâna*) there is no impurity with regard to 20
the things already contemplated before; *vide* the **smṛti** of **Kratu**:
"A thing which has been contemplated before does not become
"impure while it is being donated."

In this connection a special rule has been stated in another **Smṛti**:

"If during the course of a marriage, festivity, or a 25

PAGE 186 "sacrifice and the like, there occur births or deaths

"in the midst, the residue of the food should be

"given by others; one should not touch the distributors as also the
"consumers." **Yajñe** i. e. at a sacrifice, such as the dedication of a bull
&c. **Vivâhe**, in marriage, in regard to the provisions stored before. 30

So also in another **Smṛti**: "Upon a sacrifice, during a marriage
"where the material has been collected, and during the performance
"of *śrâddha*," immediate purification is the context here. The use
of the word marriage is indicative by implication of the prior rites
such as the tonsure, initiation, and the like others. The use of the 35

1. Ch. XXII 47.

2. See Âcharâ Verse 49 p. 140 above.

word sacrifice likewise is indicative by implication of the other performances commenced before, such as the inauguration of the deity, and the consecration of the dwellings and the like. As Viṣṇu¹ has stated: “Not during the inauguration of the deities, or the perform-

5 “ance, or the dedication of the marriage ceremony, nor when the “country is in a turmoil, nor during a distressing adversity.”

Saṅgrāme, in a battle, as in the text of Aśvalāyana it has been stated:

“When a battle is at hand he should perform the preparatory rite for “the king;” and also by other writers, and also in the matter of

10 purificatory rites in regard to the marching of an army, there is immediate purification. If there is any calamity to the country such as the outbreak of an epidemic etc., or in the turmoil due to apprehension from a king. For the appeasement of that in connection with the performance of purificatory rites there is immediate purification.

15 Even when there is no general turmoil, by regard to the particular place a purificatory rite has been stated by Paiṭhīnasi: “In a “marriage, difficulty, or a sacrifice, in the course of a pilgrimage, in “regard to the performance of rites in connection with a holy place, “there is no impurity on account of birth; and performances likewise
20 “such as the sacrifices etc.”

Similarly in a distressful adversity such as on account of an attack of illness, being in a dying condition, for making donations in appeasement of the sin, as also in the case of one whose means of livelihood have been crippled, in regard to the acceptance of donation
25 which would be of use for the maintenance of a large family consisting of mother, father and others, and oppressed by hunger and thirst.

This rule as to purification, however, has application to the case of one for whom without immediate purification there would be no
30 alleviation of the distress, which cannot wait for the next day. For him, however, who has amassed property which should be useful for one day (the impurity would be) for a day; one who has accumulations which would be useful for three days, for him, however, who has stored grain to last for four days, and who is known as *Kumbhādhanya*²
35 for him four days; and for one who has *Kuśūladhanya*², for him ten days; in this way for whichever period there is absence of distress for

1. Oh. XXII. 22.

2. See above page 326 Yāj. I. 128 & Manu Oh. IV. 7.

one. for that interval shall be the period of impurity for him. And hence also by **Manu** in the text: "He may have grain enough to fill a granary (*Kṛśula*) or a store filling a grainjar (*Kṛmibh*); or he may have a collection sufficient for three days. or may have no provision for the morrow," describing the four varieties of a householder. has been demonstrated four periods (of impurities) in the text: "For ten days is the impurity on account of death ordained for the *sapindas*; prior to the collection of bones, for three days, or one day only." Other rules of shorter periods of impurity applicable in the case of *samānodakas*. such as for a *pakṣhi*. for a day, or immediate purification found in other *Smrtis* are to be applied also by regard to the difficulties in regard to maintenance of the family and like circumstances.

This contraction of the period of impurity has a (limited) application only with reference to him whose distress could not be removed without the acceptance of a donation, and not everywhere; this should be noted. As says **Manu**: "By one day shall a Brāhmaṇa be purified who is perpetually engrossed in (the worship of the) fire and the (study of) Vedas; by three days one who is merely conversant with the Vedas, and one who has neither, by ten days."

An objection
The Answer

From a consideration of these and other *smrtis* how can it not be said that the purification by one day is for those who are engaged in the perpetual occupation of study and knowledge? The answer is, the rule viz. 'that by one day a Brāhmaṇa shall become pure' acquires force only as when put in the fore-front as a modification of the general rule regarding ten days stated in the text: "For ten days is the impurity on account of death ordained for the *sapindas*"; and, moreover, a modifying text is necessarily connected with an incongruity; therefore so much only should be modified as, if not modified, the removal of the incongruity cannot be brought about. Therefore, if it be asked, how much has been modified by this text? The answer is, that as the particular clause viz. who is perpetually engrossed in (the worship of) the Fire and (the study of) the Vedas, which is capable of yielding the desired particular; it stands adjusted in regard to the Fire and Veda i.e. in regard to the performance of

the *agnihotra* and the study of the Vedas, and not in regard to donations and the like also. And thus the words Fire and Veda go along with the performance; otherwise there might arise an implication by relation to a particular person viz. one who has performed the ritual to be accomplished by means of Fire and the Vedas, for such a one, there would be purification by one day. But that is not correct. Moreover if it be in this way the text such as "one should not interrupt the performances in the fires," "the *vaitāna* and the *aupāsana* rites enjoined by the *S'ruti* should be performed" also "for a *Brāhmaṇa*,
10 "for facilitating the study of the Vedas and the like, immediate purification," would be reconciled with the texts of **Manu** and others.

Moreover, "At both, for ten days the food of the family is not eaten," with this text of **Yama** and like others prohibiting the taking of meals etc. for ten days, an absence of contradiction will be established, therefore this
15 rule as to the shortening of the period of impurity has a reference only to certain acts and has no application to all transactions. Thus enough of prolixity.

This rule, moreover, as to the immediate purification in regard to the study of the Vedas is to be observed in the case of one who has mastered many Vedas, and for whom abandonment of the Veda would be a hardship. For any other, however, viz. "Donation, acceptance of an oblation and also the gift, study of the Vedas recede." this prohibition remains.

Thus as regards a *Brāhmaṇa* and others, whichever period of impurity has been stated for him, after that period he should bathe, and then he becomes purified, and not by the completion of that merely. As says **Manu**¹: "A *Brāhmaṇa* becomes purified after touching the waters, a *Kṣatriya* a conveyance and weapon; a *Vaiśya*, the
30 "goad or the bridle; a *Sûdra* a stick; after he has performed the rites." This is the meaning: The expression 'after he has performed the rites' goes with each. A *Brāhmaṇa* who has passed through the period of impurity, who has performed the rites, has observed a bath, after touching the waters with the hand, becomes pure. By touching
35 is expressed the act of touching only, and not a bath or even a sipping, the same being in context as regards conveyance etc. Or it

may be interpreted thus: 'one has performed the rites.' *i.e.* as long as the impurity lasts. one who has performed the ceremonies: after that, a Brāhmaṇa and the like after touching water etc. becomes purified; thus it is stated as a substitute for the bath which would fall after the period of impurity. A Kṣatriya and others become purified after touching a conveyance. (28-29) 5

Vīramitrodaya

The Author states, incidentally an exception to the full and other periods of mourning

Yājñavalkya, Verses 27, 28, 29

By the Lords of the earth, *i.e.* of the annointed Kṣatriyas through anger etc., by going in the face of the lightning, of those killed by the lightning, for the sake of the cow and Brāhmaṇa, in battle, through anger against others those, thus who set about killing themselves and were thus killed, and for one in whose case the king desires an absence of impurity, in regard to him, there does not occur an impurity. Here the character of dependence in the case of the first and the last, and of equality in the case of the middle ones brings out their separate application. Moreover, this absence of impurity is for the first and the last, while for the officiating priests and the like others it is in relation to the particular performance only. That says Viṣṇu¹: "Nor is this for the kings while engaged in their kingly duties; not for those who have taken a vow, during the performance of the vow; not of those engaged in a public sacrifice, during the sacrifice; not for the artisans while doing their artisan's work; nor for those who are executing the king's commands, and not when the deities have been established, or a marriage, when commenced." Excepting the last, the rule as to impurity in the case of those killed by lightning and the like others, in the form of an immediate purification has been stated before. 10 15 20 25

In the case of the sacrificial priests when installed, also of the *dikṣhitas* *i.e.* those who have been consecrated by the *dikṣhanīya*² sacrifice as also for those who have commenced the particular duties in connection with a sacrifice, so for those who have commenced the distribution of food doles to all indiscriminately, for the celibate students, for those who are in the habit of daily making donations of cows and the like others, for those who have realised the *Brahma* *i.e.* for the ascetics, while making donations of things already deter- 30 35

1. Ch. XIII. 46-53.

2. See Note on p. 1474.

- mined upon before, when a marriage ceremony has commenced, when a battle has begun, when the country is overrun by an army, in a distressing adversity, during the suffering caused by destructive attacks, during these while engaged in regard to the performance of each of these, immediate cessation of impurity has been ordained by Manu and others. (27-29)

Sûlapâñi

Yājñavalkya, Verses 28-29

- 10 'Of the sacrificial priests' &c. 'During donation &c.' During a sacrifice i. e. the *Soma* sacrifice. After the time of the *Madhuparka*,¹ on a birth or death of one's own *Sapinda* or the like, for the continuous performance of the sacrifice there is immediate purification. During the performance of the *Soma* sacrifice, after the *Dikṣaṇīya*² sacrifice was completed, in the period subsequent to that; while the sacrificer is engaged in the course of his continuous performance of the daily distribution of doles to the recipients of food at a sacrifice; in the case of those who have set on the *Chândrâyana* or the like vows, while engaged in their performance; for the celibate student in the performance of the duties of his order; for those who daily offer donations of the cow, gold and the like, while engaged in the donations; in regard to the realization of *Brahma*, who are drawn to it; while engaged in the performance of one's duties; at times during the donation of the *tulâpuruṣa*,³ when it has commenced, also when a marriage ceremony has commenced, for its performance; as also when a sacrifice has commenced at a time before the *dikṣaṇīya* portion, but after the purchase of the *Soma* while the initiated food is being eaten; during a battle when the country is infested by a hostile army or the like; and similarly during extreme death agonies due to a disease; (in all these) there is immediate purification. (28-29).

1. मधुपर्कः—The respectful offering to a guest on his arrival. It consists of दधिसर्पिर्जलं क्षौद्रं सिता चैतेश्च पंचभिः । प्राच्यते मधुपर्कः ।—

The ceremony of receiving a guest, of which this offer is the most important part.

2. दीक्षणीयेष्टिः—a part of the *Soma* sacrifice—the initiating sacrifices. दीक्षा—generally means initiation, consecration.

The *Gaṇṭamīya Tantra* defines it as

वृक्षानि दिव्यता तान्वत् सिष्ययात् पापसंतानिः । तेन दीक्षेति विख्याता मुनिभिस्तन्त्रपारमैः ॥
also

दीयते ज्ञानमत्यन्तं क्षीयते पापसंचयः । तस्माद्दीक्षेति सा प्रोक्ता—

3. तुलापुरुष—gold, silver or any other thing weighed against a man in the balance. तुलापुरुषदान is the donation of such weighment.

Having stated the rule of purification concerning the family, now in the course of the discussion the Author states the rule of purification covering each individual

Yājñavalkya, Verse 30

One touched by a woman in courses, or by the impure, should bathe; 5
if touched by these, one should sip water; and also should recite the water hymns, and once mentally recite the *gāyatrī*. (30)

Mitākṣharā:—Udakyâ, a woman in courses i.e. one who has menstruated; *asuchayaḥ*, the impure, such as, a dead body, the *chandâla*, the degraded, one who has recently delivered, and like others; as also those 10
under a death impurity: by these *samspr̥ṣṭaḥ*, (when) touched, *snâyât*, one should bathe. *Taiḥ*, by these. moreover, i.e. by those who are touched by the *udakyâ*, the impure etc., when touched, *upaspr̥ṣet*, one should sip water. After having sipped water *ubliṅgâni*, the water hymns i.e. the three hymns such as “O, waters, you are indeed etc.” 15
japet, one should recite; the plural being limited to three only. Similarly, *gāyatrī*, also, *sakṛnnmanasâ*, once mentally, one should recite.

It may be asked, indeed in the text ‘when touched by the *udakyâ* one should bathe’ how can the one indicated in the singular number be dealt with in the plural number as in ‘by these.’ 20
True indeed. But here, however, in order that the rule may be stated as to the sipping when touched by those, other than the *udakyâ*, the impure etc. who deserve a bath only, the plural has been indicated: so there is no contradiction. Those, however, who require a bath should be ascertained from another 25
Smṛti. As says Parâsara: “After an evil dream, after sexual intercourse, upon a vomit, one who has purged, after shaving, and “upon a touch of the funeral post at the cremation ground, one “should perform a bath.” So also Manu¹: “One who has vomited or “purged shall bathe, and afterwards consume clarified butter; but 30
“one should sip water merely, after eating food; a bath has been “prescribed for one who has had sexual intercourse.” For one having sexual intercourse, the bath (prescribed) has a reference to the menstruation period. At a time other than the courses, “when one “approaches, the purification is as upon passing urine or ordure,” 35

- as is stated by **Br̥haspati**. At a time other than the courses also, a bath has been stated in another **Smṛti** on a particular period: "On the eighth, as also on the fourteenth, during day, during a *parva*,¹ after having sexual intercourse, one should bath over the head,
- 5 "and sprinkle oneself with the *Varuṇa* hymns." So also **Yama**: "For an indigestion after sunrise, also for vomiting after sunset, upon a bad dream, or upon the touch of a wicked man, a bath alone has been ordained." So **Br̥haspati**: "after sexual intercourse,
- 10 "as also at the smoke of the funeral pier, an immediate bath is "ordained," this is in regard to a touch without clothes; for a touch of the funeral pier etc. however, together with the clothes on, the bath must be also together with clothes. As says **Chyavana**: "A dog, the dog-eater, the funeral smoke, one who subsists on the articles of a deity, the village sacrificer, the vendor of *Soma*, the
- 15 "funeral post, the funeral fuel, wine, a winepot, a human bone with "the marrow on, one who touches the dead bodies, a woman in "courses, the perpetrator of a heinous sin, and a deadly body — for "having touched these, one should plunge into the
- PAGE 188* "water together with his clothes, and after having
- 20 "come out, and touched the fire, should repeat the "*gāyatrī* eight times; one should drink clarified butter, bathe again, "and do the sipping three times."

- This, moreover, has a reference to what was done deliberately. Elsewhere, a bath merely, *vide* this text of **Br̥haspati**: "One who
- 25 "touches the corpses, the *Chaṇḍāla*, the funeral pile, the funeral "post, a woman in menses; for having touched these unintentionally, "a *Brāhmaṇa* becomes purified after performing a bath." In this manner, elsewhere also in regard to what may be stated the equalisation of the subjects should be inferred. So also **Kaśyapa**: "For
- 30 "having emissions at the sunrise or the sunset, at the throbbing of the eyes, "for a deafening noise, for mounting a funeral pile, also for touching "the funeral post, after a bath together with the clothes, one should "repeat the hymn '*punar mana*' and with the great *vyāhrtis* one "should offer seven oblations to the fire with clarified butter."

1. पर्व—चतुर्दश्यष्टमी चैव अमावास्याऽथ पूर्णिमा । पर्वाण्येतानि राजेन्द्र रविसङ्क्रान्तिरेव च ॥

Similarly in another **Smṛti**: "For having touched a *Deralaka*, one
 "should plunge into the water together with the clothes; a Brāhmaṇa
 "who is given to the worship of a deity for a money payment for three
 "years—such a one is called *Deralaka*; he is censured in all sacrifices
 "to the gods and to the manes". So in the **Brahmāṇḍa Purāṇa**, "For having 5
 "touched the *S'aivas*, the *Pisūpatas*, the atheists, the unbelievers, the
 "twiceborn addicted to prohibited acts, and the Sūdras, one should
 "plunge into the water with clothes." So in the **Līṅga Purāṇa**; "That
 "oblation does not lead to heaven which is contaminated with the touch
 "of a Sūdra," a touch of the Sūdra has been prohibited. So **Āṅgirāḥ**; 10
 "That Brāhmaṇa who crosses the shadow of the dog-eater, that one
 "should perform a bath, and after consuming clarified butter, he
 "becomes pure." So **Vyāghrapāda**: "The Chāṇḍāla as well as the
 "degraded, one should avoid from a distance, if within the distance
 "of the moving tail of a cow, one should enter the water together with 15
 "the clothes." This is with reference to a place of extreme difficulty.
 Elsewhere, however, has been stated by **Bṛhaspati**: "A yoke, two yokes,
 "and also three yokes, and four yokes are respectively (the spaces)
 "for a chāṇḍāla, a woman in confinement, a woman in courses, and one
 "degraded." **Paṭihīnasi**: "Upon a touch of the crow, or the owl, a bath 20
 "together with clothes; for urinating or discharging the ordure with-
 "out water, a bath together with the clothes and an oblation with the
 "great *vyāhrtis*." The expression 'for urinating or discharging ordure
 without water', has a reference to urinating and easing oneself for a
 long time. **Āṅgirāḥ**: "For having touched a vulture, a crow, a cat, an 25
 "ass, also a camel, and also impure substances, one should plunge into
 "the water together with his clothes." A bath on account of the touch of
 a cat is to be understood as to be while eating, as also while performing
 a continuous worship, in accordance with the customary rule; otherwise,
 however, under the **text**: "The cat, the ladle, as also the wind are 30
 "always pure", there is absence of a bath. On the touch of a dog,
 however, the bath should be understood to be above the naval; below,
 however, sprinkling only, as the **same Author** has stated: "If one is
 "attacked by a dog above the naval leaving aside the hands, there
 "should be a bathing; if, however, below, by a sprinkling, one becomes 35

- “purified.” So upon a touch of a bird, a special rule has been stated by **Jātûkarnya** : “Above the naval, leaving aside the hands, which limb
“a bird shall touch, there, one should perform a bath; the rest, by
“sprinkling, one becomes pure.” For the touch of an impurity also
5 a special rule has been pointed out by **Viṣṇu**¹: “In the parts below the
“naval, as also in the forearms, if one is struck by the bodily excreta,
“or by liquors, or by wines, one should wash that limb with earth and
“water, and after sipping water, one becomes pure ; when affected
“elsewhere, one should wash that part with earth and water, and should
10 “bathe. If, however, one is attacked by these on the organs of the
“body, he should observe a fast, and bathe; by the five bovine products
“is one (purified) who is smit with the prickings of the teeth.”

- This, moreover, is in regard to the touch of another's impurity.
For the touch of one's own impurity, however, even above the
15 naval, sprinkling only. As says **Devala**: “Human bones, fat, ordure,
“menstrual discharge, urine, and semen, marrow, or even blood, if one
“has a touch with these of another, he should bathe, and after rubbing
“himself with smears etc. and after having performed the sipping, one
“becomes pure; these also if one touches (these) of oneself, one becomes
20 “pure by a sprinkling.” So **Saṅkha**: “By the muddy water of the street,
“or by the spittings, a man who is touched (by these) above the naval,
“becomes immediately pure by a bathe.” By **Yama** also, a special
rule has been stated in this connection: “After having entered, during
“rainy season, the village stream full of mud, upon the thighs, three times
25 “the earth, and upon the feet twice that.” The meaning is that having
entered the village stream *i. e.* the part over which the village waters
flow, which is full of mud. In regard, however, to the mud which has
been dried by the wind, there is no blame: “Street and mud waters,
“touched by the lowest class, dogs, and cows, by the wind itself
30 “become pure; so also edifices of burnt bricks,” thus having been
stated before.²

In regard to the bones, a special rule has been stated by **Manu**³:

PAGE 189* “For having touched human bones with fat on,
“a Brâhmana becomes pure after bathing ; by
35 “sipping simply, if without fat, or by touching

1. Ch. XXII. 76.

2. Ch. I, 197 see p. 426 above.

3. Ch. V. 87.

“a cow, or by a gaze at the Sun.” This, in regard to the bones of the twice-born. For elsewhere has been stated by **Vasiṣṭha**¹: “For having touched human bones with fat on, for three nights is the impurity; in the case of these without fat, however, for a day and night”. In the case of bones of other than of human beings, has been stated by **Viṣṇu**²: “For having touched the carcase with fat on of a five-clawed animal other than those which are edible, one should bathe, and the cloth worn before, one may put on after washing.” Thus other cases calling for a bath should be ascertained from other Smrtis.

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Thus, as the number of those who incur a bath is large, the plural form in *taiḥ*, ‘by these,’ as intended to be applicable to them is not contradictory. The text³, “If by a woman in her courses, by the ‘impure etc., one should bathe” should be understood to be applicable when the touch with the Chanḍāla is with some lifeless thing intervening; with the intervention of a living being, however, *vide* the rule in **Manu**⁴: “The Chanḍāla, a woman in her courses, one degraded, as ‘also a woman in confinement, a dead body, as also one who has touched it; upon a touch of these, one becomes pure after a bath.” For the third, however, sipping only. *Vide* the Smṛti of **Sumantu**: “And one who touches him also, for him a bath has been prescribed; after that, the sipping has been stated, as also the sprinkling of the things.”

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This, however, has application when done unintentionally. When, however, done deliberately, even for a third, a bath alone (can purify), as says **Gautama**⁵: “For a touch with the degraded, the Chanḍāla, a woman in her courses, one who touches a corpse, and who touches such a one, after bathing together with the clothes, one becomes purified.” For the fourth, however, the sipping, *vide* the text of **Devala**. “For touching even a third (in order) one who has had a touch with a woman in her courses or with the impure, a man shall wash his hands and feet, and after sipping

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1. Ch. XII. 24

2. XXII. 69.

3. See page 1475 l. 5.

4. Ch. V. 85.

5. Ch. XIV. 27.

- “water, he shall become pure.” Moreover, upon a touch of the impure by a woman in her courses and the like, a special rule has been stated by **Devala** : “The dog-eater, the degraded, one defective in a limb, the “insane, the corpse-bearer, a woman in confinement, a midwife, and a
 5 “woman in the menstrual discharge, a dog, a cock, and a hog of a village, “upon touching these, after bathing over the head, immediately a man “becomes pure. But if one who is impure himself touches these impure “things, he becomes pure after a fast, or also by the *Kṛchhṛa* penance.” ‘A midwife’ i. e. one who brings about a delivery; the *Kṛchhṛa* has a
 10 reference to the eater of the dog’s flesh etc.; in the case of dogs etc., however, a fast; thus is the adjustment. (30)

Vîramitrodāya

- While discussing the immediate purification from (impurity caused by) death, the Author states the impurity produced by a touch and
 15 which can be removed by a bath

Yājñavalkya, Verse 30

- Udakyeti i. e.* a woman in her menses; the impurity such as the *Chaṇḍāla*, the degraded and the like, by these if directly touched, one should bathe. If touched by these indirectly as e.g. through a stick
 20 &c. the *Ṛk* : ‘O, waters, indeed, you are &c.,’ and once the *Gāyatrī*, one should recite mentally; in this way he becomes pure. The use of the word *eva*, ‘also’, is indicative of the means of the indirect touch. In the *Mitākṣharā*, the meaning has been explained as, “By these, ‘i. e. by those touched by a woman in the menses, or the impure’, if
 25 touched, one should sip water.

- Here the impurities caused by the touch of the excreta, or due to sexual union, which are removable by the sipping of water and stated in other *Smṛtis*, have been included by the use of the word *Cha*, ‘and,’ itself. These moreover, should be known from the respective
 30 places (30).

Śūlapāṇi

Yājñavalkya, Verse 30

Udakyā &c. When touched by a woman in her menses, or by those under an impurity, as also by a woman who has recently delivered, or by a *Chanḍāla* or the like, one should bathe.

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If touched by a rod or other thing such as is touched by the woman in the menses and the like others, one should sip water. Water-hymns such as "O water, you are &c.", the *Sāvitrī*—the sun-hymn, one should recite once in the mind. On a direct touch, however, one should bathe. Upon a direct touch *Manu*¹ prescribes a bath itself: "Upon touching a *Chanḍāla*, a woman in menses, one degraded, or a woman who has recently delivered, or a dead body as also those who have touched it, one should perform a bath". The expression 'those who have touched it' some interpret as equal to a dead body on account of its nearness; others, however, interpret the word 'it', as 'the dead body itself,' on account of its nearness, and prescribe a bath only for those who touch the dead body (30).

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Now, the means of purification stated in the chapter on purification of things by way of illustrations in regard to the purification by time, as also those which will be stated hereafter in this chapter, the Author states in serial order

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Yājñavalkya Verse 31

Time, fire, performance, earth, wind, mind, knowledge, austerities, water, repentance, abstention from eating—all these are the means of purification. (31)

Mitākṣharā :—As fire and all the rest are the means of purification in their own range, similarly, is *Kāla*, time, also such as, ten nights etc., this as a means of purification has been traceable in the *S'āstra*; *Agni*, fire, however, is a means of purification, as has been stated by the Author²: "By a second burning, an earthen vessel." *Karma*—performance, as a means of purification, as the Author³ will state hereafter: "By taking the *avabhr̥tha* bath at the (end of the) horse sacrifice etc." Similarly, earth also is a means, as has been stated before⁴: "Water, ashes, or even earth must be scattered over it for purification." *Wāyu*,

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1. Ch. V. 85.

2. Ch. I 187 p 405 above.

3. Verse 244.

4. Verse 189. p. 410 above.

the wind, also is a means of purification, as has been stated;¹ “By the
“wind alone become pure.” **Manah**, *mind*, also is a means of purifying
the speech, vide the Veda: “Or what is desired by the mind, the
“speech utters etc.” **Jñānam**, *knowledge*, moreover, relating to the
5 soul is the test for intellectual purification, as the Author² will state
hereafter. “Of one knowing the body, from the knowledge of the
“Lord.” **Tapah**, *austerities* also, such as the *kr̥chhṛa* &c. as the Author³ will
state; “One should perform the *prājāpatya kr̥chhṛa* for three years,
“who has violated the preceptor’s bed.” **Jalam**, *water*, also of the body
10 etc., and as he will state⁴: “Of the body, the water.”

Paschāttāpo, *repentance*, is the result of purification as has been
stated: “By proclaiming (the sin) or by repentance
PAGE 190* “etc.” **Nirāhāropi**, *abstention from eating* also, is a
cause of purification as the Author will state:

15 “After having fasted for three nights and mentally repeated etc.”

Śûlapāṇi

Yājñavalkya, Verse 31

Kāla, time &c. ‘Time’ e. g. ten days for the Brāhmanas; fire in
the form of re-burning, as in the case of earthen pots; performance, such
20 as the horse sacrifice and the like, for the Brāhmicides &c.; earth, for
those besmeared with impurities; wind for the mud and water of the
streets; mind, full of resolves and doubts, for those under hesitation, as
in the text⁵. “One should act upto the dictates of his mind”; knowledge
in regard to the Supreme Spirit, of the inner soul in the form of intellect;
25 austerities, such as the *Chāndrāyana* and the like; for the sinners, non-
eating, such as fasting and the like; for the sinners, these are the means
of purification (31).

Yājñavalkya Verses 32, 33, 34.

For those who do prohibited actions, charitable donations; while velocity
30 for a river is the purifier; for a thing which requires purification, earth and
water also; while *sanyāsa* is for the twice-born (32).

Austerities for the Vedic scholars, forgiveness for the learned; for the
body, water; silent mutterings for those with hidden sins; for the mind, truth-
fulness has been declared (33).

1. Verse 197 p. 426.

2. See p. 1483 ll 2-3.

3. Verse 260.

4. See below l. 33

5. Cf. *Manu* Ch. VI 46.

For the soul of the beings, austerities and learning; for the intellect, knowledge is the purifier; for the soul, knowledge of the Supreme Lord is regarded as the highest purification (34).

Mitākṣharâ :—Moreover, **akāryakāriṇām**, for those who do prohibited actions, such as those who take to prohibited things, **dānameva**, 5
charitable donation, alone is the principal means of purification, as the Author will¹ expound hereafter in the text : “Upon one deserving, bestowing abundant wealth &c.” **Nadyâḥ**, of a river, during the summer season &c. owing to scantiness of water, whose banks have been spoiled by impurities, of the monsoon floods overflowing the 10
banks, **vegaḥ śuddhikṛt**, the velocity is the purifier. **S’odhanīyasya**, for a thing which requires purification, **mṛtcha toyam cha**, earth as well as water, is the purifier, as has been stated² hereinbefore. “For objects “defiled by impure substances, with earth and water is the purification by removing the smell &c”. **Sanyâsaḥ**, i.e. asceticism; **dwijanmanām**, 15
for the twice-born, as a treatment for the mind, is the purifier. (32)

Tapo, austerities, the study of the vedas, **vedavidâm**, for the vedic scholars, is the means of purification. The **krçhṇra** and the like others are, however, common for all, and not for the vedic scholars only; **kṣhântiḥ**, forgiveness, i. e. forbearance, **viduṣhâm**, for the learned, 20
i. e. those knowing the meaning of the Vedas, **varṣhmaṇaḥ**, for the body, **jalam**, the water; **prachṇannapâpânâm**, for those with hidden sins, i.e. those whose misdeeds have not been known, of the sin-destroying and the like hymns, **japa**, silent muttering, is the purifying cause, i. e. the means of purification. **Manah**, the mind, having good and bad 25
thoughts ; of those on account of bad thoughts, of the impurity, **satyam**, truth, a virtuous resolve is the purifier (33).

By the word **bhûta**, ‘soul’, is intended its modification (visible in the form of) the connection of the body and the organs. There, ‘I am fat’, ‘I am lean’, ‘I have a squint’, ‘I am deaf’, &c. in such manner 30
the soul which is seen in an identification with it (i. e. the body), that is **bhûtâtâmâ**, the soul of the beings, of that, **tapovidye**, the austerities and learning, are the means of purification. By the word **tapah** is expressed that identification with the soul and the differentiation with the body &c. which was realised in this birth or during several births dur- 35

ing wakefulness, dreams or in slumbers. As in the text, "By austerities
 " try to realise the supreme truth", the **clause** demonstrating the different-
 iation of the five *Kośas*¹; and by the word *vidyá*, 'learning', is expressed
 that knowledge produced by a consideration of the material world in
 5 the second person and by which the soul is described in the *Upanishads*
 as not fat, not lean, not short, and free from ties. By these two is the puri-
 fication of this. Of the notion regarding the differentiation of the body
 &c. which had become contaminated by the conflict of doubt and its
 reverse, the knowledge in the form of proof is the purification. Of the
 10 soul purified by austerities and learning, which had been regarded as in
 the second person (*tvam*—'You'), by reason of the realisation of the
 knowledge of the Supreme Lord personified by the statement 'that thou
 art', the purification of the great soul is in the form of absolution.

As these purifications are conducive to the attainment of the
 15 highest end in life, similarly is even more appropriate a purification
 by time; and thus the mention of the purification of the great soul and
 the life is by way of praise.

Vīramitrodāya

Having stated the impurities, the Author states in one place the
 20 means of their removal

Yājñavalkya Verses 31-34

'Time', e. g. ten nights, three nights, and the like upon a birth, for
 the members of the *Jñāti* &c.; fire, in the case of an earthen pot or the
 like, when struck; 'performance', such as the horse sacrifice and the like
 25 for one who has committed a Brāhmicide or the like offence.
 'Earth and water' for food smelt by a cow, and the like; 'wind', of the
 path &c.; 'mind', in the case of anything about which there is doubt, *vide*
 the text.² "What is hallowed by the mind, one should practise"; 'know-
 ledge', in regard to *Brahma*, of the spirit of intellect, as well as of the
 30 soul; 'austerities' such as for one practicing *Chândrāyana* &c.; 'water',
 for the clothes, *Pāśchāt*, 'after' *i. e.* after the perpetration of the sin,
Tāpaḥ, 'agony', *i. e.* lamentation, of those who have sinned; 'non-
 eating', *i. e.* fasting such as under the *ekādaśī* and like other vows. For
 sins in general, these are the means of purification (31).

1. The vestures or sheaths of the body which cover to the soul.

2. Cf. Manu Ch. VI. 46.

For those who do prohibited actions, *i.e.* for those who habitually are addicted to things prohibited, donation of abundant wealth to deserving persons; of a river, which has been polluted by the impurities and the like, the velocity of the monsoon flood is the purifier; of an impure thing, such as has been contaminated by leavings at the meals and the like, the earth and also water can wipe off the stench and the smear; of the twice-born and also of the Brāhmaṇas who have mentally committed sins, *sanyāsa* 'i. e.' the ascetics', order, is the purifier. By the first use of *Cha* is included land on the banks of a river. The middle and the last *Chas* indicate the co-existence and joint use of the earth and water. The word *hi*, 'indeed', is used as a completive (32). 5 10

For the Vedic scholars, who have unknowingly committed a sin, *taṭpa*, 'austerity, i. e. the study and repetition of the Vedas; of the learned, *i. e.* who have listened and digested the meaning and purport of the *Vedānta*, forgiveness, *i. e.* towards an offender, an absence of a desire to strike back; for the bodies, soiled by perspiration and the like, water; for those who have committed hidden sins, the silent muttering of the sin-destroying hymns etc; for the mind, which is contaminated by the contemplation of forbidden things, truth, in the form of a good resolve is declared as the purifier (33). 15 20

Knowledge has been stated before as a means of purification; the Author expounds that. For the *bhūtātmas* *i. e.* in regard to *bhūtas* *i. e.* as part of the bodies, those who regard these as the soul, the austerities and learning are the two causes of purification by reason of their removing delusions. By the word *taṭpa*, 'austerity', is meant non-eating &c. which is useful for (the acquisition of) the knowledge of the supreme soul; and by the word *vidyā*, 'learning', has been stated the knowledge inculcated by the *Upaniṣads*. Of the 'intellect', *buddhi*, with its doubts and the reverse, the knowledge which can realise the spirit of the intellect, is the purifier. Of the soul, however, which has been purified by austerities and learning, by reason of the knowledge of the Supreme Lord through direct realisation &c. is the highest purification, in the form of an absolute absence of contamination of the touch of worldliness, has been agreed to by the Authors of the *Dharmaśāstra* (31-34). 25 30 35

Here ends the commentary of Vīramitrodaya by Mitrāmīśra on the *Smṛti* of Yājñavalkya on the Chapter on Impurity.

Śûlapâṇi

Yajñavalkya, Verses 32, 33, 34

5 *Akâryeti*—For those who do forbidden actions, charitable gifts : a river polluted by phlegm &c. by the velocity ; what has been contaminated by impurities &c. and which requires purification, by the earth and water ; and a Brâhmana also by *Sanyâsa* ; these (thus) become purified from sins (32).

10 *Tapas* &c. For the Vedic scholars, austerity, the study of the Vedas, is the means of purification for a sin unknowingly committed ; forgiveness, i. e. even for one who has given offence, absence of a desire for vengeance, is the cause of purification for the learned, i. e. those who have realised the self ; of the organs of the body despoiled by perspiration and the like, a wash with water ; for those who have not declared their sins, the silent repetition of the *gâyatri* and the like : and of the mind
15 also, contaminated by the contemplation of prohibited things, telling the truth (33).

20 *Bhûta* &c. For the body of the soul, austerity and learning, non-eating, and the study of the Vedas. Of the intellect also, characterised by perseverance, but obtused by false notions, the purification is by a correct knowledge. Of the soul, i. e. the soul in the body, by the knowledge of the Supreme Soul, is the highest purification (34).

Note—It should be noticed that the topic of *Suddhi* or Purification has been dealt with by the Author in the Âchâra Adhyâya, and in this Adhyâya also. In the Âcharâ, in the chapter on 'Purification of things' (pp. 397-427), the Author has dealt with the subject of purification itself.

In this Chapter, on *Âśauca*, the Author first deals with the topic of *Âśauca* itself (verses 1-30), and in the four concluding verses reverts to the general topic of purification by way of a supplement to the chapter in the Âcharâdhyâya.

The word *Âśauca* as used in the Sanskrit language has a twofold significance viz. जननाशौच (impurity due to birth), and मृताशौच (impurity on account of death), in this sense the word *Âśauca* may be rendered as 'mourning' also.

These two kinds of impurities lead to the question of the agencies or means which purify, or the purifications, and these have been mentioned along with each cause of impurity.

Towards the end of the Chapter the Author rounds up the subject by mentioning other means of purification leading right up to the realisation of the Supreme Soul.

The Collection of Hindu Law Texts

Volume II. Part VI.

YAJNAVALKYA SMRTI

WITH

MITÂKṢHARÂ,
VÎRAMITRODAYA

AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA (PAGES 1487-1654)

Chapter II—Âpaddharma (Duties in Adversity).

Chapter III—Duties of Hermits.

Chapter IV—Duties of Ascetics or
the Philosophy of the Soul.

An English Translation with notes, explanations, etc.

BY

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NOTE

This part which is the **Sixth**, contains Chapters II, III and IV of the *Prâyaścittâdhyâya* dealing with the Duties in Adversity, Duties of *Vânâprasthas* or Hermits, and Duties of Ascetics or the Philosophy of the Soul respectively.

The next part viz. the **Seventh** will contain the *Prâyaścitta* or Penances, and the **Eighth** and the last, the general Introduction, general Index etc.

24th March 1941 }

The Editor

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End of the Âdhyâya

(PRĀYAŚCHITTĀDHYĀYA — Book III)

Chapter II

Duties in (times of) Difficulties.

“In times of extreme adversity also immediate purification is
“ordained.” : Under this text¹, considering the impossibility of the
observance of the principal rules as to impurity, the Author has stated
the alternative rules *e.g.* immediate purification and the like. In a similar
manner in the course of the consideration with regard to the rule laid in
the text² : “Acceptance of gifts is an additional for a *vipra*, and the
“causing of a sacrifice and teaching also”, contemplating the impossibility
of the principal means of subsistence, the Author states other means

Yājñavalkya, Verse 35

By following the occupation of the Kṣatriyas, or even of the Vaiśyas,
a Brāhmaṇa may maintain himself in adversity. Having got over it, and
thereafter having got himself purified, he should place himself in the
proper path. (35)

Mitākṣharā:—Dwijah, a Brāhmaṇa on account of the largeness of his
family when he finds himself unable to maintain himself by following
his own means of livelihood, by following the occupation of a warrior,
such as taking to arms and the like, *âpadi jivet*, may maintain himself in
distress. If by that even he is not able to maintain himself, then by
following the occupation of a Vaiśya, such as trading &c., he should
maintain himself, and not by the occupation of a *S'ûdra*.

So also Manu :³ “By means of either even, if he is unable to live,
“how then ? If such an occasion occurs one should betake to agri-
“culture, and the tending of cattle, and thus maintain himself by the
“occupation of a Vaiśya”.

And more, even in adversity, never by a member of a lower class
should the occupation of a Brāhmaṇa be resorted to; but by a Brāhmaṇa
that of a Kṣatriya ; by a Kṣatriya that connected with a Vaiśya ; by
a Vaiśya also that of a Sûdra ; thus the occupation of an order lower
than oneself only. As Vasishtha⁴ has stated in the text ; “When
“unable to maintain themselves by their own duties, they should resort
“to the means of livelihood next lower in order ; but never on any

1. Yājñ. III 29 p. 1468 l. 17 above.

2. Yājñ. I. 118 p. 314 above.

3. Ch. X. 82.

4. Ch. II. 22-23.

- “account a higher.” And the higher is the occupation of a Brâhmana. So to that effect is another Smṛti : “ For these two, neither the best nor “ the lowest of the occupation is possible; giving up the middle duties; “ these indeed are common to all. For a Sûdra the best *i. e.* the
5 “ occupation of a Brâhmana does not exist ; similarly for a Brâhmana “ the lowest *i. e.* the occupation of the Sûdra; the middle ones *i. e.* “ the occupation of a Kshatriya and Vaiśya are, however, common for “ the members of all the Varṇas when reduced to difficulties.”

- A Sûdra, moreover, when in difficulty may maintain himself by
10 the occupation of a Vaiśya, or by the useful arts, as it has been stated before : “ For a Sûdra, service of the twice-born ; unable to live “ by that, he may become a trader ; or may live by various arts, “ working for the benefit of the twice-born.”

- By Manu¹ also a special rule has been pointed out in this connec-
15 tion: “ By such acts in practice as by which the twice-born may be “ served, such as the occupations of artisans as also various other “ works of arts.”

- In accordance with this rule, also in the case of those born of an *Anuloma* connection may be inferred secondary means of occupation,
20 as for those lower down to them.

- Thus by following the occupation of a lower *Varṇa* next down to one's own, *âpadam nisteerya*, *having got over the difficulty*, by performing a penance, *âtmânam pâvayitwâ*, *pathi nyaset*, *having purified oneself*, *one should place himself in the path* ; the meaning is, in one's occupa-
25 tion should one place himself.

- Or alternatively, the following is the meaning:—Wealth acquired by blameable means should one place *i. e.* throw, on the road. To that effect is Manu :² “ By mental repetitions and by sacrifices is reduced “ the sin produced by performing sacrifices for others, and by teaching;
30 “ that, however, which was on account of the acceptance of a gift, by “ abandonment or austerities only.” (35)

1. Ch. X. 100,

2. Ch. X. 111,

For a Brâhmana who is maintaining himself by the occupation of a Vaiśya, the Author states those things which should not be dealt with in the open market by him

Yājñavalkya, Verse 36-39 (1)

Fruit, precious stones, linen cloth, the Soma plant, a human being, boiled edibles, creepers, sesamum, cooked rice, juices, salts, curds, milk, clarified butter, water. (36) 5

Weapons, liquors, bees' wax, honey, lac, the *Kuśa* grass, earth, hide, flowers, blankets, hair, butter-milk, poisons and land. (37) 10

Silken cloth, indigo, salt, flesh, single-hoofed animals, lead, vegetables, green medicinal plants, oil cake, beasts and perfumes. (38)

Even though maintaining himself by the occupation of a Vaiśya he should never sell these. [39 (1)]

Mitākṣharâ:—The clause 'he shall not sell' is connected in context with each. **Falâni**, *fruits*, such as the plantain fruits and the like, excepting the plums and the *Inguda*¹ fruits etc. as says **Nârada**², "Leaves which have fallen of themselves; of the fruit, plums and the *Inguda*, the rope, the cotton fibre, and that also provided it is not dyed." **Upalam**, *stones*, such as the red and all other kinds of such precious jewels; linen cloth, *i. e.* cloth woven from wool. The use of 'woolen' is inclusive by implication of all yarns alike. As says **Manu**³: "All kinds of dyed fibres as also hempen, silken, woolen etc. also, provided they are not coloured. The fruits and roots similarly, the plants also." **Soma** is a particular kind of creeper; **mânushya**, by the use of this word are included all humanity viz., the male, the female and the impotent. 25

Apûpam *e. g.* the *modakas* and similar varieties of edibles. **Veerudbah**,⁴ *creepers*, cane, the **amṛta**, and like creepers. **Tila**, sesamum, is well-known; **odana**, *is cooked rice*. The use of this is inclusive by implication of all edibles; **rasâh**, *juices*, the jaggery, the sugar-cane juice, sugar, and the like. So also **Manu**⁵: "Milk, water, curds, clarified butter, oil, honey, jaggery, the *Kuśa* grass"; **kṣhâras**, *e. g.* *yavakṣhâra*, saltpetre etc. 30

1. Mar. त्रिगुल्लत a medicinal tree; *terminalia cattappa*.

2. Ch. I. 65.

3. Ch. X. 87.

4. The plant Vanamudga.

5. Ch. X. 88.

- Kṣhâraḥ**, *salts*, e. g. saltpetre &c. The use of curds and milk is inclusive by implication of sour cream, coagulated milk, inspissated milk and such other varieties thereof. Since **Gautama**¹ has observed "milk together with its varieties." The word clarified butter is
- 5 indicative by implication of unctuous substances, e. g. the oil and the like others. **Jalam**, *water*, is wellknown. **S'astram**, *weapon*, e. g. the sword &c. **Âsavam**, *liquor*; **âsava** is used to include all kinds of wines. **Madhuchhiṣṭa** i. e. *bees-wax*. **Madhu** *honey*, **lākṣhâ**, *wax*, lac; **jatu**, lac. **Barhiṣṭadaḥ** i. e. *the kuśa grass*; **mṛt**, *earth*, is well-known. **Charma**,
- 10 is the *deer-hide*; **puṣhpa**, *flower*, is well-known. A blanket made of a goat's wool is called **kutapa**. **Keśaḥ**, e. g. *hair* such as of the *chamari* cow and the like. **Takram**, *butter-milk*,² i. e. saturated with water; **viṣham**, *poison* e. g. *śṛṅgi* and the like; **kṣhiti**, *land*, since **Sumantu** has observed: "Always land, paddy, barley, goat, sheep,
- 15 "horse, cow, bullock, a bull". **Kauśeyam**, *silken cloth*, i. e. cloth made of yarn produced from the cocoon of the silk-worm; **neelam**, *indigo*, i. e. the indigo fluid; **lavaṇâni** i. e. *salts*; by this word are included all kinds of salts, e. g. the *biḍa*, the *saṃvarchala* salt, the rock salt, the sea salt, the *somaka* salt, and all kinds of artificial salts. **Mânsa**, *meat*, is well-known.
- 20 **Ekaśāfa**, *single-hoofed*, e. g. the horse and the like. The use of the word **śisa**, *lead*, is inclusive of all kinds of mineral metals e. g. iron &c. **Sâkam**, *vegetables*, all without distinction. **Oṣhadhayaḥ**, *vegetables*, such as finally develop into fruits; fresh vegetable has been specially mentioned; but there is no objection for the dry ones. **Pinyâkaḥ**,
- 25 *oil cake*, is well-known. **Paśavaḥ**, *beasts*, i. e. of the wilderness. Vide the text of **Manu**³: "All beasts of the wilderness, and those having "fangs or tusks, and birds also". **Gandhâḥ**, *perfumes*, e. g. the *sandle*, or the *agaru*⁴, and the like; all these a Brâhmana earning his livelihood by the occupation of the Vaiśya must not at any time sell. For the
- 50 **Kṣhatriyas** and the like, however, there is no sin, and therefore in the text: "While carrying on the occupation of a Vaiśya, the milk and the "curds are not vendible by a Brâhmana," the word Brâhmana has been used by **Nârada**⁵. (36-39 [1])

1. Ch. VII. 11.

2. See Amara II. ix. 53.

3. X. 89.

4. The *agallochum*.

5. I. 61.

The Author mentions an exception

Yājñavalkya. Verse 39 (2)

For religious purposes one may subject to sale sesamum for grain equal (in quantity) to the same.

Mitākṣharā :—If the necessary duties *e.g.* the daily domestic sacrifices cannot be accomplished on account of the non-existence of paddy produced by one's self, then **dhānyena tilāḥ vikrayam neyāḥ**, for grain the sesamum may be subjected to a sale; **tatsamam**, equal in quantity with these, *i. e.* if of the measure of a *drona*, of the measure of a *drona* quantity, thus equal in quantity with the particular kind of grain. 5
So also **Manu**¹: "But the agriculturist having himself grown by agriculture pure sesamum, may, for religious purposes sell them provided they are not stored for a long time." The use of the word religion is indicative of necessary purposes such as medicinal and the like; and hence also **Nārada**² says: "On an inability, for the purpose of medication, 10
"as similarly also for a sacrificial purpose, if it becomes necessary, "the sesamum may be given in sale for an equal quantity of grain." If, however, he sells otherwise, then there is sin. Vide **Manu**³: "Excepting for the purpose of food, anointing etc. or charitable gifts, 15
"any one who puts sesamum to any other purpose, shall be born a "worm in the ordure of dogs and be plunged therein 20
"with his ancestors." Of the same kind, however, an exchange may take place⁴: "Condiments may be

"bartered for condiments, but by no means salt for condiments; cooked food, moreover, for cooked food, and sesamum for grain in equal 25
"quantities." Cooked food *i.e.* prepared food; that, moreover, may be exchanged for prepared food; that is the limit. Where the reading is cooked food with uncooked food, the meaning is, that prepared food may be exchanged for food unprepared, such as rice and the like. (39 [2])

Śūlapāṇi

Yājñavalkya, Verses 35-39

Now, Livelihood in Distress. By the Kshatriya's way &c. In adversity, not being able to find subsistence by performing sacrifices, one should eke a living by the Kshatriya's means *i.e.* by taking to arms. Not being able to live even by that, by the Vaiśya's acts, but never by the Śūdra's means of livelihood; so **Nārada**⁵: "In adversity, the next 35

“lower means of livelihood has been laid down for a Brâhmana: next to
“that the Vaiśya’s way has been stated; but never the lowest at any
“time.” “That,” *i.e.* the adversity, having got over, and by the performance
of penance after having purified oneself, ‘in the path’ *i.e.* in his own way
5 of livelihood, he should place himself. In some places the reading is:
“Having got over, and after having cast off the money and after purify-
“ing oneself one should place himself in the path.” (35)

Fruits etc.: ‘stone’ such a ruby &c. ‘linen cloth,’ *i.e.* cloth prepared
of silken yarn; *somaḥ*, *i.e.* the *soma* creeper, ‘juice,’ here mean things
10 which are pre-eminently sweet, such as the *guḍa* &c; salt,’ such as the
saltpetre etc. These, ‘one should not sell’; thus is the connection, as will
be stated hereafter. (36)

Weapon &c. ‘liquor’ *i.e.* wine; wax-honey *i.e.* beehoney; *sabarhiṣhadah*
along with the *Kuśa* grass; *kutapah*, the Nepal blanket, ‘hair,’ such as
15 that of the Chamari cow and the like. (37)

Kauśeyam etc. *Kauśeya* *i.e.* the tussar yarn and the like; a prohibition
having been established as regards juices the prohibition again of salt is
with a view to indicate greater magnitude of the sin; ‘one-hoofed,’ such
as the horse and the like, ‘medicinal plants,’ such as mature in fruits;
20 oil-cake *i.e.* the sesamum dough: ‘perfume’ such as the saffron &c. (38).

Vaiśya etc. These fruits, even in adversity one should not sell.

‘For a religious purpose,’ for accomplishing a Vaiśya’s transaction
to be secured by corn, as also for medicinal and a like purpose sesamums
may be sold for an equal quantity of corn. So Nârada:¹ “On an
25 “inability, for the sake of medicine, as also for the sake of a sacrifice, if it
“be necessary, then, however, sesamums may be sold for corn of an equal
quantity.” (39)

For the transgression of the afore-stated prohibitions, the Author
states the injurious consequences

30 **Yājñavalkya Verse (40)**

The *lac*, salt, and meat by a sale lead to degradation; milk, curds and
also liquor, lead to the degradation to a lower *varṇa*. (40)

Mitâkṣharâ:—*Lākṣhâlavanamânsâni*, *lac, salt and meat*, by being sold,
immediately *patanîyâni*, *lead to degradation*; they are destructive of the
35 (fruit of the) performances of the twice-born. Milk and the rest,
however, *hînavaṇṇakarâni*, *lead to degradation to a lower order*, *i. e.*
reduce one to the level of a Śûdra. For a sale in the market of things

other than these, one goes to the level of a Vaiśya. As says Manu¹:
“Immediately is one degraded by (the sale of) meat, lac. and salt; also
“by three days a Brāhmaṇa becomes a Śūdra by the sale of milk. By
“the intentional² sale of other unsaleables, in this world, a Brāhmaṇa
“goes to the state of a Vaiśya by seven nights.” (40)

5

Śūlapāṇi

Yājñavalkya, Verse 40

Lākṣhā &c.—The lac and the like, are destructive of the duties of the twice-born; the milk and the like would induce the status of a Śūdra. (40)

Yājñavalkya, Verse 41

10

When reduced to poverty, by accepting gifts or eating from whomsoever, a Brāhmaṇa is not contaminated by sin; for indeed he is like Fire and Sun. (41)

Mitākṣharā:—Moreover, when moneyless on account of the reduced state of the family, even though reduced to poverty one does not wish to enter the occupation either of a warrior or of a Vaiśya, such a one *yatastataḥ, from whomsoever*, from a lower one or from those still lower down, accepts gifts or even by eating food from them *naivenasā, never by the sin, lipyate, is contaminated*. In such a state of adversity in regard to the acceptance of a charitable gift from not proper persons, by right he is *jwalanārka samaḥ, like the Fire and the Sun*. As Fire, as also the Sun even by contact with the low do not deteriorate, similarly this one even though reduced to poverty does not deteriorate; thus in this manner there is similarity.

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By thus saying it comes to be pointed out that one who has been reduced to poverty and has resorted to the alien occupations, even then although in destitution, the performance of one's own duties is the principal one for him. So also Manu³: “Better one's own duty, though defective, and not that of another, even though well performed; by resorting to the way of another, a Brāhmaṇa instantly “falls off from that of his own by birth.” (41)

Vîramitrodaya

In the text¹ “In an extreme adversity also immediate purification “is ordained,” having stated, in the case of adversity, by way of an exception to the principal rule as to impurity, an immediate purification as a secondary course, in the course of the discussion, when in an adversity the principal means of subsistence is not possible, the Author states as a secondary course, other means of livelihood by nine verses

Yājñavalkya, Verses 35–41

In an adversity if the maintenance of women² is not possible by the principal means of livelihood, *dwijo*, ‘the twice-born,’ *i. e.* a Brâhmana, may subsist by the acts *i. e.* the means of livelihood in connection with a Kṣatriya, such as taking up arms and the like; or when that is not possible, by the acts of the Vaiśya such as trade, etc.; not, however by the means of livelihood of a Śûdra. ‘Afterwards’ *i. e.* after the resort to the means of livelihood of another, *nistṛya* ‘having got over,’ and by penance having got oneself purified, *pathi*, ‘in the path,’ *i. e.* in one’s own means of livelihood, he should place; or the meaning is, that the wealth which has remained over after appropriation from that obtained in the period of distress, he should give up *i. e.* abandon on the high road. By the word *api*, ‘even,’ is added that a Kṣatriya by the means of livelihood of a Vaiśya, and a Vaiśya by the means of livelihood of a Śûdra, may carry on subsistence, since Vasishṭha³ has stated : “Not being able to subsist “by their own means of livelihood, they may resort to the next lower “means of livelihood ; but never on any account to the lowest.” For a Śûdra, however, living by the Vaiśya’s course in adversity has been stated by the Author in the First Chapter. Even though subsisting by the means of livelihood of a Vaiśya, a Brâhmana should not sell fruits and the like; this is the general rule ; since, lac and the like if brought to sale, bring about his fall, and milk and like substances, moreover, upon a sale reduce him to the position of a Śûdra.

Here, there is an exception ;—Of fruits etc. a sale for obtaining an article which is a means of accomplishing *Dharma*, is sinless. There even, sesamums should be sold by corn only, and not by silver or the like ; equal to these should be the measure of grains and not of less or greater quantity.

If, however, subsistence is not possible by following the means of livelihood of the Kṣatriyas or Vaiśyas, then a Brâhmana when

1. Yājñ. Verse III. 29 p. 1468 ll. 15–16 above.

2. अवलाना—Powerless. Having regard to the context, it may indicate all dependents whom one is bound to maintain. 3. Ch. II. 22–23.

reduced to poverty, by accepting as a donation from anywhere *i.e.* from the lower or the lowest ones, other than those who are degraded; 'well', *i.e.* avoiding anything more than what is necessary for his subsistence, when accepting money or food etc. by eating, is not affected with sin. Since because, he *i.e.* the Brāhmaṇa like the Fire or the Sun although mixed with the low, remains as if not contaminated. 5

Fruits, excepting plums and the *ingudi* fruit, vide the text of Nārada¹ treating of the vendible article—viz. "among fruits, the plums "and the *inguda*." Stone, such as a jewel and all such kinds of stones, *Kshauman*, 'linen cloth'—*i.e.* cloth prepared of silk yarn; *soma*, a particular kind of creeper, the means for a sacrifice; 'creepers', such as the *guduchi* and like other creepers; 'juices', such as the sugarcane, *guḍa* etc.; 'salts' such as the saltpetre and the like; *āsavaḥ*, 'liquor' such as wine; honey wax *i.e.* the bee-wax; *barhiṣṭaḥ*, *i.e.* the *kūśa* grass; *kutapāḥ*, 'a blanket', *i.e.* a blanket prepared from wool fibre; 'silk-cloth', cloth, apparel etc. prepared with the fibre from the sheath of a worm; 'single-hoofed', such as the horse, etc.; 'lead' is indicative of all kinds of irons; 'green medicinal plants' such as the corn-sheafs and the like; 'oilcake', such as the sesamum dough; 'beasts', such as the cow etc.; 'perfumes', such as the saffron and the like; the rest are well-known. 10 15 20

By the use of the two words *tathā*, 'also,' and *cha*, 'and', are included a red cloth, oil etc. That says Manu² (Sec. p.1489 ll. 21-23); also³: "Waters, "weapon, poison, meat, *soma*, and all kinds of perfumes; milk, honey, "curds, butter-milk, oil, bee-honey, *guḍa*, and the *kūśas*". The word *eva*, 'only', goes with the expression 'for religious purposes'. The word *cha*, 'also', in 'also liquor' includes results in addition to those proceeding from the six (causes) stated. By the sale of that the condition of a Vaiśya is superimposed upon a Brāhmaṇa; this is added to by the use of *cha*. That says Manu⁴ (Sec. p. 1493 ll. 1-5 over). Here, by mentioning the Brāhmaṇa it appears that for a Kshatriya or the like, there is no sin in selling fruits etc. (35-41) 25 30

Śūlapāṇi

Yājñavalkya, Verse 41

Distress etc. when reduced to distress, 'from wherever,' *i.e.* other than from one degraded, one taking, and in a scarcity of food, when life is in danger, by eating the food even of one censured, one is not contaminated with sin. Since, by reason of his capacity to burn down the fuel of sin, he is equal to the Fire or the Sun. (41) 35

Yājñavalkya, Verse 42

Agriculture, mechanical arts, wages, education, usury, carts, mountain, service, watery soil, the king, begging of alms, in adversity these are indeed the means of subsistence. (42)

- 5 Mitākṣharā:— Again, by the clause *âpattau jivanâniti*, in adversity, are the means of subsistence, among the occupations such as agriculture and the like others, in times not of distress, one for whom a particular occupation is provided, for him that occupation comes to be permitted by this. As *e. g.* when in distress, the occupation of a
- 10 Vaiśya viz. agricultural operation carried on by oneself is permitted for the Brāhmaṇa and the Kṣatriya; similarly mechanical arts and the like also are permitted, *śilpam*, mechanical arts, *i. e.* preparation of soup¹ (cooking) and the like; *bhṛtiḥ*, wages, *i. e.* by service; *vidyâ*, education, such as tuition by payment and the like others; *kusidam*,
- 15 usury, investment of money with a view to profit; that, carried on by oneself is permitted; *śakaṭam*, cart, by carrying corn &c. by hire as a means of subsistence; *giri*, mountain, through the grass and fuel growing thereon, subsisting oneself; *sevâ*, service, following the behests of others; *anûpam*, watery soil, *i. e.* a portion of abundance of grass,
- 20 trees and waterstores; also *nṛpa*, begging of the King. *Bhaikṣyam*, begging of alms, even for a student, these are in
- Page 194* adversity; the means of subsistence. So also *Manu*²:
“ Learning, mechanical arts, work for wages,
“ service, rearing cattle, traffic, agriculture, mountain,³ alms, and
25 “ receiving interest on money are the ten modes of subsistence.” (12)

Vīramitrodaya

Yājñavalkya, Verse 42

- 30 Among the means such as agriculture and the like, in times not of adversity, for whomsoever a particular mode is prohibited as a means of livelihood, that may be a means of subsistence for him during distress time for a month; this is the meaning. By the expression ‘means of

1. सूपकरण—prepare soup or any cooked food; a सूपकार is a cook; sometimes even the word सूप also is used simply to indicate a cook.

2. Ch. X. 116.

3. In some editions (e.g. Bülher's and also in collection Vol. 9.) instead of गिरि it is धृति—contentment.

livelihood for a Vaiśya ' has been stated trade only, so agriculture has here been mentioned. *Śilpam*, 'manual arts,' such as pictures and the like acts; *bhrti* etc. 'wages,' i.e. under an agreed salary, the service of another; *vidyâ* 'education,' such as the charms and the like; *kusidam*, 'usury,' investment of money with a view to increase; *śakatam*, 'cart,' such as would carry heavy goods of another; *giri*, 'mountain' i.e. the basis for grass etc. which can be taken out for sale; *sevâ*, 'service,' without any arrangement as to salary, following the wishes of another; *anūpam*, 'marshy land,' i.e. a land with abundant grass, water, and trees and fit for the tending of the cows and the like. *Nrpaḥ*, 'a king,' the bestower of charitable gifts the acceptance of which has been censured; *bhaukshyam*, 'alms,' i.e. the alms collected together, even for the Kshatriya also. By the use of the particle *cha* is included a field of vegetables also. That says Chhâgaleya: "Cart, a vegetable garden, "acting, net, firmness, forest, a marshy land, mountain, and the king, "are in times of scarcity nine means of subsistence." 'A vegetable garden' i.e. a garden land as the means of producing vegetables, etc. 'Firmness', i.e. not abandoning one's position. (42)

Śûlapâṇi

Yājñavalkya, Verse 42

Agriculture &c. 'Mechanical arts,' such as picture making etc.; 'education,' i.e. the instruction in charms &c. other than the Vedic lore; 'cart,' by means of carrying corn &c.; 'mountain,' by bringing in the products of the hill &c.; 'marshy land,' by taking away vegetables, roots &c.; 'alms,' of one affected by a disease excepting for the purpose of one only. (42)

When even agriculture and the like other means of subsistence are not available, then how should one subsist? So the Author says

Yājñavalkya, Verse 43

One who has been starving, having waited for three days, (he) may take wealth from one not a Brâhmana; having accepted, it should be declared when charged according to law. (43)

Mitâkṣharâ :—Owing to the absence of corn, one who has been starving for three nights and *having waited*, *sthitwâ*, without eating, *abrâhmanât*, from one not a Brâhmana, i.e. from a Sûdra, in his absence from a Vaiśya, or in his absence from a Kshatriya who has been neglecting his duties, as much as may be sufficient for a day;

- such quantity of *corn*, **dhânyam**, one may take. As says **Manu**¹: "Like-
" wise, he who has not eaten at six meals, may take at the seventh
" meal (but) without making a provision for the morn² from a man
" who neglects his sacred duties". Similarly, after the time of accept-
5 ance whatever has been taken away, that should, according to law, be
declared, **âkhyeyam**, as it had happened, if he by the owner who had
lost it is accosted. 'Why did you take away this which was my
property' ? As says **Manu**³: " From the threshing-floor, or from
" the field, or from the house, or wherever may be found; but, it must
10 " be declared to him, if he accosts him."

Vîramitrodaya

Yājñavalkya, Verse 43

- When the agriculture and such other means of livelihood during
distress are not available, having remained hungry for three days, one
15 may take away by theft corn sufficient for one day from the cornfloor
or field other than that of a Brâhmaṇa. Having taken, however, the
corn, *dharmatah*, 'according to law', i.e. in pursuance of truth, should be
declared thus: "Being oppressed with hunger, the corn of such and such
" a one has been taken away by me", if an accusation is made by the
20 king or any other. That says **Manu**⁴ (See. II. 8-10 above). (43)

This is another rule, in connection with adversity, stated for the
king

Yājñavalkya, Verse 44

- Of him, the conduct, pedigree, character, scholarship, study of the
25 Vedas, the austerities-after having ascertained and also the members of his
family, the King should find for him a means of subsistence in accordance
with the law. (44)

- Mitâkṣharâ**:— One who not being provided with food, and is sinking,
tasya, of him, **vṛttam**, conduct, i.e. way of living; **kulum**, pedigree, i. e. his
30 being of a good ancestry, **śīlam**; character, i.e. his personal qualities; **śrutam**
scholarship, i.e. the attendance to the śāstra discourses; **adhyayanam**, the
study of the Vedas; **tapah**, austerities, such as the *Kṛcchra* and the like;

1. Ch. XI. 16. In the print at p. 194 the reference printed as Ch. X-117
is a mistake.

2. At p. 194 l. 8 for अवस्तन read अग्रस्तन &c.

3. Ch. XI. 17.

4. Ch. XI. 16.

also having scrutinised, *râjâ*, the King, *vyttim kalpayet*. should find for him a means of subsistence, which is not inconsistent with law. Otherwise, it would be his fault; so also *Manu*¹: “Of that King, in whose dominions a *śrotriya* pines with hunger, the Kingdom of him will “even erelong be afflicted by famine.” (44)

5

Here ends the Chapter on the Duties in Adversity.

Vîramitrodaya

Thus while suggesting the non-punishability of the thief in this manner, the Author states the duty of a King in regard to such a one oppressed by adversity

10

Yājñavalkya, Verse 44

Of him, after a three days' fast, having ascertained the status such as (that of) a Brâhmaṇa, etc. and after having determined his good character, and having come to know that he had sons and dependants to be maintained, with a view to provide for the maintenance of his family, the King should fix for him a means of livelihood not deviating from the law. Otherwise, however, says *Manu*¹: “A King in whose realm a *śrotriya* “pines with hunger, the Kingdom of his shall perish oppressed with “famine and pestilence.” *Śrûta*, scholarship, and *adhyayana*, the study of the Vedas, are distinguished by the receiving and understanding the meaning of words. (44)

15

20

Thus ends the Chapter on Duties in Distress.

Śûlapâṇi

Yājñavalkya, Verses 43-44

Hungry &c. Of him so described, after having ascertained the family and the like, the king should find a means of livelihood not departing from religion. (43-44)

25

Here ends the Chapter on Duties in Distress

Chapter III

Of the Duties of the Vânaprasthas Hermits

Among the four paths of life, the duties of a Celibate Student and of a Householder have been discussed. Now in the course of the discussion, the Author proceeds by way of discussing the duties of the Hermits

Yājñavalkya, Verse 45

Having entrusted to his son the wife, or being followed by her, one should go to the forest, when intent on leading the life of a hermit; (when) a celibate, taking with him the fire and the *aupâsana* (fire). (45)

Mitâkṣharâ:—One who in the forest stays *i.e.* leads a life of extreme regulations is a *Vânaprastha*, 'one who has set about for a forest'—a hermit. *Vanaprastha* is the same as *Vânaprastha*, the elongation¹ is in regard to the designation; in short as indicative of one desirous of going to the forest betaking to the next mode of life. Such a one *sutavinyastapatnikah*, *having entrusted to his son the wife*; 'By you is she to be maintained' thus, one who has entrusted *i.e.* consigned his wife—such a one as so described. If she, out of a desire for the husband's company, wishes herself also to go to the forest, then *tayâ*, *by her*, *anugato wâ*, *being followed, i.e.* together with her. Moreover, *brahmachâri*, *celibate, i.e.* continent; *sâgniḥ*, *with fire, i.e.* with the *vaitâna* fire; and also *sopâgniḥ*, *together with the household fire*, *vanam vrajet*, *one should go to the forest*. By the statement 'having entrusted to the son the wife,' has been pointed out, that one who has accomplished the householder's duties, can become a hermit *i.e.* becomes entitled to set out for the forest life.

This, moreover, has been stated on the assumption of the cumulation² of all orders in life. Otherwise, under the

PAGE 195 * text :³ "One who has not swerved from the vow of

"celibacy, whichever path (of life) he may wish for, he may betake", even if one has not entered on a householder's stage, one is certainly entitled to a forest residence.

1. *i.e.* the elongated form *वानप्रस्थ* is used as a technical word indicative of one who has taken to the third stage in life.

2. *आश्रमसमुच्चयम्*—*i.e.* on the assumption that all the orders in life are to be gone through in their consecutive order.

3. Cf. Manu Ch. III. 2.

This entering into the forest, however, is for one whose body has been worn out by oldage, or one who has a grandson born to him. As says Manu¹: "When, however, a householder sees himself "covered with wrinkles, or (sees) the child of a child, then he should "resort to the forest."

This rule of entrusting the wife to the sons is for one who has a wife living, as even for one whose wife is dead, life in the forest has been stated by Âpastamba² and others. Therefore what has been stated in the rule in the text³: "After having cremated by the "agnihotra rites etc." as to the re-consecration of the fire, that has a reference to one who has not completely⁴ mastered his passions.

By the expression "together with the fire and the *aupāsana* "(fire)," also is meant that when the consecration of the fires has been made, then together with the *S'rauta* fires, as also the household fire, one should go to the forest. Upon an entire⁵ consecration, however, by the *S'rauta* ones only. If, in some cases, owing to the elder brother's remaining without a consecration of the fire, the *S'rauta* fires have

1. Oh VI. 2.

2. See II. 9-21-18&c

3. Of Yājñavalkya Âchara verse 89 see p 238 above.

4. अपरिपक्वकषायविषयम्—कषाय—is emotion, passion; one whose passions have not been toned down *Bâlabhāṭṭa* makes this clear कषायो गुणादिः । तथा च यस्य नेद्रिय-चापल्यं स वानप्रस्थ । अन्यस्तु द्वारपरिग्रहमेव पुनः कुर्यादिति भावः (P. 88. II 7-8).

5. सर्वाधान and अर्धाधान.

Note—सर्वाधाने तु श्रौतेरेव केवलम्—"Taking away in entirety, however, the rites will be performed by the *S'rauta* fires only."

Mark these two terms सर्वाधान and अर्धाधान. आधान means taking up

Every householder has to maintain a perpetual fire which is called *स्मार्तान्नि* or *औपासनाग्नि* because the householder performs the *aupāsana* rites on it every morning and evening. पाणिग्रहणाद्वारभ्य सर्वाचारलक्षणकर्मार्थमयमग्निर्नित्यः यावज्जीवं नोत्सृज्यते "पाणिग्रहणादिरग्निस्तमौपासनमित्याचक्षते तस्मिन् गाह्याग्निः कर्माग्निः (हिरण्यकेशि गृ. सू. २६-१, २) इति हिरण्यकेशि-वचनात्. (See आपस्तम्ब गृ. सू. III. 5, 15-16. and the अनाकुला by हरदत्त p. 65. Kāśī Sanskrit Series No. 59.)

When the householder desires to perform the Vedic or *S'rauta* rites, he has to consecrate the *S'rauta* fires. For that purpose he takes this *aupāsana* fire either in entirety, or only a portion called half for the *Brāhmaudana* rite. अपराह्णेऽपि वृक्षमूर्त्यौ पासनादग्निमाहृत्यापरेण गार्हपत्याद्यतनं ब्राह्मौवनिकमादधाति औपासनादिकं वा सर्वम् । आपस्तम्ब श्रौ. सू. ५।१।२-१३. After this the same *agni* is divided and placed in the appropriate places for the three sacrificial fires.

(Continued on the next page)

- not been consecrated, then one should go simply together with the *Aupāsana* fires; thus it should be discriminated. The carrying of the fires, moreover, is with the purpose of bringing about the performances such as the *agnihotra* and the like which can be accomplished by
- 5 it. And hence also Manu¹: “One should offer the *agnihotra* with “the three sacred fires according to the law, without omitting the *darśa*² “and the *purnamâsa parva* at any time according to his capacity.”

- 10 An objection It may be asked, indeed, in the case of one who has consigned his wife to his son, and who is without her, how can the *agnihotra* and similar performances hold? Since in the text: “Along with the wife, a sacrifice “should be offered” is the rule for a joint right. The Answer is, true, it

(Concluded from the last page)

In both, the अघान is of the स्मार्त or the household fire, which is taken away, either in entirety or in part, and the *Śrauta* fires are kindled with which the *Śrauta* rites are performed. When only a portion is taken over for the *Śrauta* rites and the other portion is retained for the performances of the *Smârtas* rites, it is अर्वाघान, and then in that case, both the *Smârta* and the *Śrauta* rites can be performed on the remainder of the *Smârta* fire, and on the *Śrauta* ones prepared with the portion taken away from the *Smârta* fire. When the whole is taken away, nothing remains of the औपासन fire and the *Smârta* performances are suspended, the only rites which could possibly be performed being the *Śrauta* rites only after the सर्वाघान.

सर्वाघान therefore means taking away the whole of the *aupāsana* or *gṛhya* fire, when nothing remains for the performances of the *Smârta* rites; and अर्वाघान means taking away only a half, when with the half retained the *Smârta* rites may be performed.

सर्वाघान and अर्वाघान are prescribed as alternatives. A householder may choose one or the other. In the case of the सर्वाघान, it will be noted that this rite taking place in the afternoon, there will be no *Smârta* fire available for the *aupāsana* rites due to the performance in the evening. In an अर्वाघान, both the fires are available and performances of both character i. e. *Śrauta* and *Smârta* are observed and there is no loss of either.

असर्वाघान औपासनादर्शाग्निमाहृत्यापरेण गार्हपत्यायतनसमीपे ब्रह्मौदनिकार्यं निदधाति । सर्वाधानि औपासनस्य निवृत्तिः । औपासनहोमादेः सर्वाधाने तद्वर्तिना निवृत्तिः प्रतिनिध्यभावाद्रेरुत्तृष्टामिवत् । यथा उत्तृष्टामिरग्निहोत्रादि-निवृत्तिः ब्रह्मौदनिके च कर्मानुप्रवेशात्तस्य च समारूढत्वात् । See रामाङ्गल commentary on आपस्तम्ब श्रौ. सू. ५।४।१२-१३ cited The *Mīmāṃsā Prakāśa* vol. III. No. 3 p. 35.

1. Ch. VI. 9.

2. दर्श and पूर्णमास—दर्श is the completely dark moon and पूर्णमास is the full moon. Both are included in the eight *parvas*.

is so. but here. on the strength of the rule itself as to the leaving of the wife. the authority irrespective of her is inferred.

An answer

As, *c g* in the case of a wife in the menses, when the wife is not available on the day of the performance of a rite, one should keep her away and offer the sacrifice, and thus on the strength of this rule as to her being kept away, it is irrespective of her; or while the husband is starting out for the forest, the wife gives her consent; and thus there is no contradiction. Nor should it be thought that as in the case of a celibate student or of a widower who has gone to the forest, there is the cessation of the *agnihotra*, similarly also would be the absence of the fire in the case of one who has gone to the forest after making over his wife, as the rule has been stated without any alternative.

Nor, moreover, is it that the celibate student or the widower even have no authority for the performances to be accomplished by the fire; since an authorization is to be found in the rules for him when he has consecrated the *S'râvanika*¹ fire after the lapse of the fifth month, *vide* the text of **Vasiṣṭha**²: "One who has betaken to the forest shall wear (his hair in) braids, and wear the dress of barks and skins. He shall not step on ploughed land. He shall gather unploughed roots and fruits. He shall remain continent, sleep on the ground; he shall only give, and never accept alms. After five months, having consecrated the fire according to the *S'râvanika* (mode) and kindled it, and residing at the trunk of a tree, he shall make offerings to Gods,³ manes and men; such a one will attain an endless (bliss in) heaven." *Chira*, 'bark' either a piece of cloth, or the bark of a tree. 'He shall not step on ploughed land' *i. e.* shall not reside on cultivated land. By *S'râvanika i. e.* the *Vaidika* mode, and not the popular; this is the meaning. (45)

1 आवणिकेनाग्निना—(1) The fire kindled in आवण; (2) the fire simply; (3) or fire kindled after the आवणक mode, as will appear from the following note of ह्यदत्त on Gautama Sûtra IV. 26.—आवणकं नाम वैखानसं शास्त्रं तदुक्तेन प्रकारेणाग्निमाधाय सायं प्रातर्जुह्यादिनि शेषः । Bühler reads आमणक—'according to the rule of the आमणक Sûtra', and says that that reading is according to the Gautama Sûtra. The Gautama Sûtra in the Ānandâśrama edition reads आवणक (see p 26). *Mitākṣharâ* explains it as Vaidika rite.

2. Ch. IX. 1, 3, 4, 5, 6, 8, 10-12

3. There is a mistake in the print at p 195 l. 20; for द्यादेव पितृ &c. read द्यादेवपितृ etc.

Vīramitrodaya

Of the members of the four Orders, the Duties of the Celibate Student and of the Householder have been stated. Now the Author states the Hermits' duties by (means of) an entire Chapter

5

Yājñavalkya, Verse 45

One who in the forest, with intensity *i.e.* under special restrictive vows, lives, is *vāna-prasthah*—‘a hermit’; *vanaprastha* itself is *vāna-prasthah*—it is a designation indicative of a state¹. To the son for the purpose of maintenance, one who has entrusted his wife. On account
10 ‘of the wife’s’ desire for service to the husband, when one is followed by her; he should be ‘celibate’ *i.e.* abstaining from sexual intercourse; ‘with fires’, *i.e.* together with the three fires, ‘*Sopāsano*’, together with the household-fire also; and thus he should go to the forest.

15

At the starting time itself, the wife gives her consent to the *agnihotra* being performed by the husband, and thus when she is entrusted to the son the carrying of the fire becomes consistent. (45)

Sûlapâṇi**Yājñavalkya, Verse 45**

20

‘Son &c.’ The twice-born resorting to a higher stage of life, having consigned to the son the wife when not desiring a forest residence, or if desirous, with her also, living in continence and taking with him the *vaitāna* fires, as also the household fire, should go to the forest. (45)

25

In the expression ‘He should go accompanied by fires, together with the *aupāsana* (fire),’ it has been so stated with a view to the performance of the *S’rauta* and *Smârta* rites which can be accomplished by the fire; the Author now states a rule in regard to the means thereof

Yājñavalkya, Verse 46

30

With material not produced from ploughed land, he should offer to the satisfaction of the fires, manes, gods and the guests even; likewise to the dependants also; wearing the hair on the face, head, and on the body and maintaining his own self. (46)

35

Mitākṣharâ :—The use of the word *phâla*, *plough*, is indicative of anything which is a means of cultivation. With corn produced from uncultivated land such as the *nivâra*, *venu*, *śyâmûka* and the like, he should make offerings to the fire. He should attend to the performances which can be accomplished with fire. The (use of the)

word *cha*, 'likewise,' indicates that the dole of alms should also be made with the same.

Also *pitr-devân-atithîn*, the manes, the gods, and the guests. From the use of the word *api*, also, it is intended, that created beings also should be pleased by the same (means); likewise *bhṛtyân*, dependants. By the use of the word *cha*, and, also those who had arrived at the hermitage. So also *Manu*¹: "Whatever edible there may be, from that he should offer the oblation and the alms also according to capacity; with water, roots, fruits and alms begged, he should honour those who may have arrived at the hermitage."

In this manner, after having performed the five² great sacrifices, he himself should eat what may remain as a residue as *Manu*³ has stated: "To the Gods also having offered it,—the forest produce and the most holy oblation,—the remainder he may uti-

PAGE 196 * "lise for his own self; and also the salt which had been prepared by himself": 'Prepared by himself' i.e. prepared from salt-marshes⁴. Thus, from the restrictive rule in regard to the meals, as also in regard to the sacrifices, the abandonment of urban eatables stands established from the context. Therefore also *Manu*⁵: "Having given up urban meals and also all his belongings."

Indeed, the *darśa*, *pūrṇamâsa* and like sacrifices can be accomplished by means of paddy and such other urban products; how then can there be an abandonment of it? It should not, moreover, be said on the strength of the special text: viz., "With the produce of uncultivated land—fires etc." that the rule as to the paddy is annulled, because a *Smṛti* text, even if relating to a particular topic cannot in law affect a *S'ruti* text. The rule regarding the produce of uncultivated land can be reconciled by taking it in regard to performances which can be accomplished on the *Smārta* fire.

1. Ch. VI. 7.

2. पञ्चमहायज्ञान्—See *Manu* III. 70

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो वैवो बलिर्भौतो नृपयज्ञोऽनीषिष्यजनम् ॥

3. Ch. VI. 12.

4. उखरकृतं—salt-marshes; according to सर्वज्ञानारायण—from क्षार—'salt or alkaline elements' of trees and the like (Bulher).

5. Ch. VI. 3.

Yes, it is true. Paddy and the like also being likely to be available even from land unfurrowed by a plough, there is no contradiction. And hence also, in the

An answer

text by **Manu**¹: “With grains growing in spring and in autumn
5 “filled and fit for sages and collected by oneself, one may prepare and
“offer the *puroḍāśa*, and boiled rice, in accordance with the rules”
although the intrinsic purity of the *nivāra* and the like grains grown
automatically fit for sages is established, the use again of the word
pure has been made with a view to their fitness for a sacrifice and the
10 like. Purity is sacrifice; fit for that is pure.

So also, **S'maśrūṇi**, hair on the face, **jaṭâścha**, in the form of braid,
those growing on the head, and also **româṇi**, the hair in the armpits
&c. one should bear. The use of the word hair is indicative by
implication of the nails also. So also **Manu**²: “Let him always wear
15 “braids, the hair on the face, on the body, and the nails likewise.”
And also **âtmavân**, maintaining his own self, i.e. he should be intent in
the contemplation of the Self. (46)

Vîramitrodaya

Yājñavalkya, Verse 46

20 Sprung up without ploughing; with such *nivāra* and other corn,
he should offer to the fire and the rest. Offering to the fire i.e. offering
the oblation to the fire, *agnihotram*. By the use of the first *cha*, ‘and
is the inclusion of the cows which supply the cow-dung, as a means
for the performance of *agnihotra* and by the last, of oneself. By the
25 use of the word *api*, ‘even,’ are included the beings—the objects of
the oblation offerings. By the word ‘hair’ are included the hair in
the armpit etc. “Braids also, should he bear always, and the hair on
“the face, body, and the nails also”, so **Manu**². ‘Maintaining his own
self’ i.e. solely devoted to the contemplation of the (supreme) soul. (46)

Śûlapâṇi

Yājñavalkya, Verse 46

30 Unfurrowed, i.e. sprung up without a furrow “And braids also should he
“always bear; and hair on the face and body and nails also”, from this
text of **Manu**², even nails he should bear. (46)

The Author states the rule about accumulating wealth referred to before

Yājñavalkya, Verse 47

For a day, for a month, or for six months, or also for a year, should one make the accumulation of wealth; what has been saved, in the *Āśvina* month one should give up. (47) 5

Mitākṣharâ :—In regard to one *anḥaḥ* day, what is sufficient for the meal, sacrifice, and the like visible and invisible performances, *arthasya sañchayam kuryāt*, of wealth the accumulation one sh. v. d. make. *māsasya wā ṣaṇṇām*, for a month, or for six months. *saṃvatsarasya wā*, or for a year, sufficient in regard to the performances (for such periods) one should make the accumulation, not more. If even while doing this, somehow it is exceeded, then that superfluity *āśvayuge māsi tyajet*, in the month of *Āśvayuk* one should give up (47). 10

Vīramitrodaya

15

Yājñavalkya Verse 47

For a day, or for one month, or for six months, or for a year, such property i.e. material, such as the *nivāra* rice etc. as may be sufficient for the meals, sacrifice, and the performance of sacrifices and also in a manner not inconsistent with the law, one should store. More than that whatever may have been stored, or remained over after appropriation he should give up in the month of *Āśvina*. The meaning is that he should make again another accumulation. (47) 20

Śūlapāṇi

Yājñavalkya, Verse 47

25

Day &c. Accumulation of stores for maintenance for a day or the like other period he should make, for the sacrifice also. Of what was made, the balance which may remain after the ritual, he should give up in the month of *Āśvin*. (47)

Yājñavalkya, Verse 48

30

Restrained, bathing at the three periods, averse to acceptance of a donation, intent on Vedic studies, always giving away alms, and devoted to the good of all beings. (48)

Mitākṣharâ :—Moreover, *dānto*, restrained, i.e. free from arrogance; at the three periods, viz. the morning, midday, and the afternoon, 35

- regularly having a bath ; also in regard to acceptance of gifts, averse ; from the use of the word *cha*, 'also', averse to the performance of sacrifices (for others) also. *Swâdhyâyawân*, intent on Vedic studies ; also always giving away donations, *dânaśilah*, of fruits, roots and alms ;
- 5 and should likewise be devoted to acts beneficial to all the living beings. (48).

Śûlapâṇi

Yājñavalkya, Verse 48

- Dântaḥ* &c. Restrained i.e. bearing up with the pains of cold, heat
- 10 &c. bathing at the three *savanas* i.e. bathing at the three transitional periods; the rest is clear. (48)

Yājñavalkya, Verse 49

- Using his teeth as pestle and mortar ; subsisting on things ripened by time ; or having a stone slab for pounding ; likewise should he perform the
- 15 *S'rauta* and *Smârta* rites with fruit oils, as also the performances. (49)

- Mitâkṣharâ* :—Moreover, tooth alone are the pestle and mortar i.e. the instrument of removing chaff, of whom, such a one is *dantolûkhalikaḥ*, one using his teeth as pestle and mortar ; what is ripened by time itself is ripened by time such as the *nivâra*, *veṇu*, *śyâmâka* and the like ; as also
- 20 plums, *ingudi* and like other fruits ; one who eats these is *kâlapakvâśi*, subsisting on things ripened by time ; the word *vâ*, 'or', is used to indicate that he may subsist on things cooked on fire, since, " Or eating things " ripened by time or on fire," in this text of *Manu*,¹ eating the time-ripened or fire-cooked things is intended ; or he should be one having
- 25 a stone slab for pounding, *âsmakuṭṭako wâ*, i.e. one whose pounding i.e. threshing is done by a stone slab ; one of this type.

Likewise, the *S'rauta* and *Smârta* rites, as also the visible performances, *kriyâḥ*, such as eating, anointing and the like

- PAGE 197 * one should perform with unctuous substances extracted from the fruits of *lakucha*, *madhuska* and the
- 30 like other sacred trees, and not with clarified butter or the like. So also *Manu*²: " He should eat the fruits of sacred trees as also oils extracted " from the fruit." (49).

Vīramitrodaya

Yājñavalkya, Verses 48-49

Dāntaḥ, 'restrained' i.e. bearing with the rigour of cold, heat etc. at the three periods always having a bath, turned away from any kind of acceptance, as also from performing sacrifices for others; intent on Vedic studies; always doling out alms, fruit, root, beggings, etc.; intent on conducting himself for the benefit of all the created beings.

5

One whose teeth alone is the pestle and mortar i.e. the means of separating the chaff, such a one; in course of time i.e., without effort ripened, such as the plum fruits, *nivāra* etc.; one whose food is that; one who does the pounding by a stone. By the use of the word *vā*, 'or,' is included 'or he may eat what is cooked on fire,' as stated by **Manu**.¹

10

Śrāuta, such as the *Agnihotra* and the like; *Smārta*, such as the *Vaiśvadeva* etc., has been indicated as necessary performances, as also the acts of eating, maintaining the dependants and the like, he should perform with the products of the fruits of sacred trees in the place of oils, clarified butter etc. and that also in a manner as laid down in the rules. (48-49)

15

Sūlapāni

Yājñavalkya, Verse 49

20

Teeth &c. One, of whom teeth themselves are in the place of a pestle and mortar; he should have such a description with the unction producing fruits i.e. from the unctuous juice of the *ṛṅguda*, *madhūka* and like other fruits, he should perform the *Smārta* rites as also make the anointing of the body &c. (49)

25

The Author states in regard to the taking of two meals stated in connection with the rules of worldly life

Yājñavalkya, Verse 50

By the (observance of) *Chândrâyana*s he should pass his time, or he should always live by the *Kṛchchhras*; or he should eat after the lapse of a fortnight, or when a month or a day has passed. (50)

30

Mitākṣharā :—*Chândrâyanaḥ*, by the *Chândrâyana*s, as will be described hereafter,² with their characteristics, *kālam nayet*, he should pass his time; *kṛchchhṛair vā*, or by the *kṛchchhras*, such as the *Prājāpatya* and the like, one should live, *vartayet*, his time. **Wā pakṣhe**, or, after

35

1. Ch. VI 17.

2. See Verses 324-325 of *Prāyaścittādhyāya*.

a fortnight, i.e. after fifteen days are passed, *asniyât*, he should eat, *mâsena wâ*, or after a month, *ahani gate wâ*, or after a day has passed, at night, he should eat. By the use of the word *api*, even, or even at the fourth meal, as says **Manu**¹: "He may eat either at night, or in the
5 "day time after collecting the food according to his capacity, or at "every fourth meal time, or even at every eighth." In regard to these rules as to time, there is option according to one's capacity. (50)

Vîramitrodaya

Yājñavalkya, Verse 50

- 10 By the performance of the *Chândrâyaṇa*, one should always pass his time. Or by the observance of the *Prâjâpatya* and other *Kṛchchhṛas*, one should pass his days. The word 'always,' goes with all. After the lapse of a month, or the lapse of a fortnight, or the lapse of a day, he should eat and not like a householder, every day; this is the mean-
15 ing. By the use of the word *api*, 'even,' is included, an eighth meal also, *vide* this text of **Manu**¹: "Or at every fourth meal time, or even "at the eighth meal time." (50)

Śûlapâṇi

Yājñavalkya, Verse 50

- 20 *Chândra* &c. *Kṛchchhṛas*, such as the *Prâjâpatya* and like others. The rest is clear. (50)

Yājñavalkya, Verse 51

- He should sleep on the ground, pure in his mind, at night; during the day he should pass his time by walking about, or by standing, sitting, and
25 roaming, or by the yogic study also. (51)

- Mitâkṣharâ** :—Moreover, excepting the period of eating or roaming, *râtrau śuchiḥ*, at night pure in mind, and restrained *swapyât*, he should sleep; he should not sit, nor also stand; sleeping during the day being prohibited for every individual, it is not intended as a rule of
30 abstention from that. Also, on the ground alone, he should sleep. That, moreover on the ground, not on a sofa with a bed spread on it. The day, however, *samprapadaiḥ*, by walking out, i.e. by wandering, he should pass. *Sthânâsanarupairvâ vihâraiḥ*, or by diversions in the form of sitting, standing i.e. by movements such as for some time sitting, for
35 some, moreover, sitting, or in this way he should pass the day.

Yogâbhyâsena wâ, or in Yogic study. So also **Manu**¹: “And also various *Upaniṣhads* and Vedic texts for the unification of the soul,” ‘unification of the soul,’ i.e. for the attainment of the Brahma. From the use of the word **tathâ**, also, is meant, or he may pass by rolling on the ground, as **Manu**² has stated: “He may roll about on the ground, or stand on tip-toe during the day.” ‘On tip-toe’ i.e. on the ends of the feet. (51)

5

Vîramitrodaya

Yājñavalkya, Verse 51

At night, having purified himself, on the ground, and not on a cot or the like, should he sleep. At day, i.e. during the day time, by good i.e. such as could secure religious merit, walks i.e. movements, by standing, i.e. standing up; by sitting, i.e. sitting down, and the *vikâra* i.e. in the diversion of listening to the *upaniṣhads*; as also by the practice of the *yoga*; but he should never sleep. **Manu**¹: “And also various *Upaniṣhads* and Vedic texts for the unification of the soul.” He should hear, is the context. **Also**²: “He may roll about on the ground, or stand on tip-toe during the day.”

10

15

Śûlapâṇi

Yājñavalkya, Verse 51

Purified &c. ‘On the ground,’ i.e. not on a cot &c. by the forefeet i.e. on the ends of the feet, he should stand during the day. ‘Standing and sitting,’ i.e. for some time he should remain standing alone: for some time sitting also, and should not roam about in the interval. The rule is for periods other than the necessary time for bathing &c. (51)

20

25

Yājñavalkya, Verse 52

During the summer season, seated in the midst of the five fires³, during the rainy season, he should lie on a platform; with wet clothes on, however, during the cold season; or according to his capacity should he practice austerities. (52)

30

Mitâkṣharâ:—Having regard to the text⁴: “Of three seasons is the ‘year; *grīṣhma*, *varṣhâ* and *hemantah*.” *grīṣhme*, during the summer

1. Ch. VI. 29.

2. Ch. VI. 22,

3. पंचाग्नयः—The five sacred fires are अन्वाह्वार्यचन or दक्षिण, गार्हपत्य, आहवनीय, सभ्य and आवसथ्य and the sixth ओपासन is also added to. The author of the *Mitâkṣharâ* refers to these as made up of the four quarters and the fifth, the sun, over the head.

4. See Taittiriya Samhitâ V. 7. 6.

season, *i.e.* during the period of four months, such as the *Chaitra* and the rest, in the four quarters fire and overhead the Sun ; thus in this manner, in the midst of the five fires he should be seated. So *varṣhâsu*, *during the rainy season, i.e.* in the period of four months such as the month of *S'râvâṇa* and the rest, *sthaṇḍileśayah*, he should lie on a platform, *i.e.* he should dwell on the portion of the ground which is without any means of warding off the rainy showers; *hemante*, *during the cold season, i.e.* in the period of four months such as the *Mârgaśirṣha* and the rest, he should put on a wet cloth.

- 5 One unable to practice austerities in this manner, may practice austerities according to his capacity. He should strive in such a manner that there may come about the emaciation of the body, as *Manu*¹ has stated : "Practising austerities of the highest rigour, he "should dry up his own body." (52)

15

Vîramitrodaya

Yājñavalkya, Verse 52

- 20 "Of three seasons is the year, the summer, the autumn and the "cold season". There in the summer *i.e.* in the four months commencing with *Chaitra* onwards, seated in the midst of the five fires, he should perform the austerities in the form of taking in the five fires. On the four sides, the four fires and on the top the fire in the form of the Sun ; thus the five fires. During the showers he should sleep on a platform ; he should perform the austerities in the form of sleeping on a raised post on the ground which is without the means of warding off the shower streams. In the cold season, however, putting on a wet cloth *i.e.* by wearing such a cloth, he should perform the austerities for the whole season. When unable to perform austerities in this manner he should practice any other kind of austerity according to his own capacity as would dry up the body. By the use of the word *api*, 'even,' has been indicated as a secondary course the adoption of the last alternative. (52)

30

Śûlapâṇi

Yājñavalkya, Verse 52

Summer &c.' By its association with the seasons and the year, this rule is for every year. (52)

Yājñavalkya, Verse 53

To one who torments (him) with thorns, as also to one who anoints him with sandal pastes, unangered. or undelighted either, and equal to this as to that also. (53)

Mitākṣharā :—Moreover, **yaḥ**, *one*, *i.e.* some one with thorns and such other means **tudati**, *torments*, on the several parts of the body and causes pain, with him he should not get angry. He who, with sandal paste and the like **limpati**, *anoints*, him over and causes pleasure, towards him also he must not exhibit delight. But, to both these two he should be *equal*, **samaḥ**, *i. e.* should be indifferent. (53)

Vīramitrodaya

Yājñavalkya, Verse 53

With thorns, one who tries to cause pain, towards him unangered, one who anoints him with sandals, with him not overpleased ; towards both equal *i.e.* indifferent, should he be. The genetive case with the several uses of the word *cha*, indicate the co-existence of one who is indifferent, and the absence of delight or sorrow. (53)

Śūlapāṇi

Yājñavalkya, Verse 53

‘He &c.’ He who causes pain with thorns, to him he should be unangered. One who anoints him with sandal paste, towards him also he should not exhibit pleasure. Thus should he be even-minded towards both. (53)

For one who is unable for the fire service, the Author states

Yājñavalkya, Verse 54

Or having consigned the fires within himself, also taking his residence in a tree, and with measured diet in the houses of the *vānaprasthas* only, should he practice begging for his maintenance. (54)

Mitākṣharā :—**Agnīn**, *the fires*, having put in his own self, **vrkṣhāvāsaḥ**, *taking his residence in a tree*, one whose place of residence is the tree only ; such a one of this description. **Mitāśanaḥ**, *one with measured diet*, *i.e.* who eats very little. By the use of the word **api**, *also*, is indicated, also that he should subsist on roots and fruits. As says **Manu** :¹ “ Having deposited the sacred fires within himself, according to the

- “prescribed¹ rule, being without fire and without a dwelling, silent
“he should subsist on roots and fruits.” ‘Silent,’ i.e. observing the
vow of silence. When, however, the roots and the fruits are not
available, as much as may sustain life, to that extent only should
5 he practice begging at the houses of the *vānaprasthas*. (54)

Śûlapâṇi

Yājñavalkya, Verse 54

- 10 Fires &c. When unable to bear up the fires, then after six months in
accordance with the rules regarding the *Vaikhānasa*, having consigned the
fires within oneself, for the sustenance of life, he should bring in alms.(54)

When, however, that is not possible, or there is an attack of a
disease then what should be done ? So the Author says

Yājñavalkya, Verse 55 (1)

- 15 Or having brought from the town, he should consume eight mouthfuls
restrained in speech. (55 [1])

- 20 Mitākṣharâ:—Grāmādâ, or from the town, alms, âhrīya vâgyato,
having brought, restrained in speech, i.e. observing silence aṣṭau grāsân
bhuñjīta, eight mouthfuls he should consume. By stating the rule about
begging from the town the rule as to the food for an ascetic is by
implication superseded. When, however, with eight mouthfuls,
sustenance of life is not possible, then, “Eight mouthfuls for the *muni*
“is the alms; for the *vānaprastha*, sixteen,” this rule stated in Another
Smṛti should be observed. (55 [1])

- 25 For one who is unable to observe all the rules, the Author states
Yājñavalkya, Verse 55 (2)

Subsisting on the air he should go towards the North-East, until the fall
of the body. (55 [2])

- 30 Mitākṣharâ:—Air itself is the diet of whom, such a one is vâyu-
bhakṣhaḥ, subsisting on the air. Prâgudichīm, North-East i.e. the *iśāni*
direction, gachchhet, he should go. Âvarṣhmasaṅkṣhayât, until the fall of the
body; varṣhma means the body; until the falling of that, with an
uncrooked pace should he go. As says Manu²: “Setting himself

1. यथाविधि—i.e. मस्मपानादिविधानेन । आत्मनि समारोपणविधिश्च आत्मकाद्वगन्तव्यः. मेधातिथिः
पृ. ४६६ पं. १४-१५.

2. Ch. VI. 31.

“towards the North-Eastern direction, he should proceed in an un-
“crooked manner.”

When he is unable for this great¹ journey even, he should practise the *bhrgupatana*² and the like, as has been stated in a *Smṛti* :
“A *vânâprastha* may betake to a warrior’s³ path, or enter into the
“fire or water, or let himself fall from a height” the duties as to bath- 5
ing, sipping water stated in the chapters relating to celibate students and the like, being not inconsistent are applicable to him also. Since *Gautama*⁴: “For the later ones, also this, as being not inconsistent.”

Thus, by observing all the sacred rituals such as the moon 10
rituals,⁵ *Dikṣhâ*, as far as the *mahâprasthâna*, ending with the giving up of the body, one gets a respectable position in the region of *Brahma* ; as says *Manu*⁶: “By means of any one of these modes
“prescribed for the great *rṣhis*, a Brâhmaṇa by getting rid of his
“body, is exalted in the region of Brahman free from sorrow and 15
“fear.” ‘Region of Brahman’ *i.e.* a particular region, and not the perpetual *Brahma*, in regard to that the word region not being used ; and there, without resort to the fourth order, absolution is not accepted to be possible. Nor should it be supposed that the possibility of attaining *Brahma* is indicated in the text⁷ : “Or with the practice 20
“of *Yoga*” would become refuted ; for it is possible to construe that text as being stated in regard to the attainment of the region of Him. And hence also in the *S’ruti*⁸, “three are the pillars of *Dharma*” thus

1. महाप्रस्थान—*i.e.* proceeding to the अपराजिता direction on महापथ, सत्यय &c. on the routes higher up the *Kedâra* and other points.

2. भृगुपतन—See Bâlabhāṭṭa. Collection Vol. 8 pp. 16–21.

3. वीराध्वासनम्—A battlefield etc. 4. Oh. III. 9. 5. See Verse 50 above p. 1509.

6. Oh VI. 32. 7. See above Verse 51 p. 1511

8. The passage is from the छान्दोग्योपनिषद् २।२।१. The full passage reads thus, त्रयो धर्मस्कन्धाः यज्ञोऽप्ययनं दानमिति प्रथमः । तप एव द्वितीयः । ब्रह्मचार्याचार्यकुलवासी तृतीयोऽप्यन्वमात्मान-
माचार्यकुलेऽवसादयन् । सर्व एते पुण्यलोकं भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

In the comments by *Nityânanda* (see *Ānandâśrama* Series No. 79 pp. 49–50), the meaning of this passage has been very clearly brought out thus : Three parts (स्कन्धाः) of धर्म exist viz. for the householder, यज्ञोऽप्ययनं दानं, is the first, the second is for the hermit वानप्रस्थ, viz. तप, such as कृच्छ्रचान्द्रायणादि, and the third for the आचार्यकुलवासी-नौष्टिक. He remarks सर्वेऽप्येते त्रयोऽप्याश्रमिणो भवन्ति. A different result, has, however, been stated for the संन्यासि.

- premissing, "the sacrifice, study, and donation" is the first, 'austerities alone', is the second, and 'a celibate student residing in the premises of the preceptor' is the third; residing at the house of the preceptor to the very end, and ending his life, thus having stated the characteristics of the duties of a householder, a *vânâprastha*, and a perpetual student, and thereafter by stating that all these attain to meritorious worlds, has been stated the attainments of meritorious worlds by the members of the three orders, and by the statement viz.
- 5 "one who has been established in the Brahma, secures a neverdying state, deductively has come to be stated the attainment of a neverdying condition in the form of the absolution by the *parivrajaka* alone who has been established in Brahma. As for the text¹: "One performing the *śrâddha* and "always speaking the truth, even a householder gets absolution", in
- 10 PAGE 199* which even for a householder the absolution has been demonstrated, that should be understood only as having a reference to the ascetic condition gone through in another birth. (55 [2])

Here ends the Chapter on the *Vânâprasthâs*.

Vîramitrodaya

- 20 On account of the inability for storing food, the *agnihotra* may be impossible; so the Author says

Yājñavalkya. Verses 54-55

- In pursuance of the rule prescribed for the *Vaikhāṇasa*, after having consigned the fires within oneself, one whose place of residence is a tree itself, that he may live by the roots, fruits etc., such a one (should be)
- 25 with measured diet *i.e.* shall have his meals restricted. In the absence of that, in the houses of *Vânâprasthas*, he should do the begging for his maintenance *i.e.* for the preservation of life. By the use of the word *eva*, 'only', the householder is excluded.

- 30 When maintenance is not possible from that, from the town *i.e.* from the class of householders residents of the town, having collected eight mouthfuls,—and if by that much the sustenance of life be impossible, sixteen mouthfuls, observing silence he should eat.

If he is unable anywhere then, however, until the crumbling of the body i.e. as far as the body could be sustained, eating in the air, he should proceed towards the North-Eastern direction in a non-crooked manner. In *another Smṛti*¹: "Eight mouthfuls are the alms for a *munî*; for a *vânaprastha*, sixteen." *Manu*²: "Having consigned the *vaitâna* fires within himself according to the rules, he should remain without a fire, without residence and subsisting on roots and fruits." *Also*³: "Or setting himself towards the North-Eastern direction he should proceed in an uncrooked manner." A *Smṛti*: "A *vânaprastha* may betake himself to a warrior's path, or enter into the fire or water, or let himself fall from a height." For this *vânaprastha* order of life, the Brâhmaṇa and the Kshatriya alone have the privilege to enter. "Four have been stated to be the *Āśramas* for the Brâhmaṇas as pointed out by the *Śruti*; for the Kshatriya, three have been stated; two and one for the Vaiśya and Śûdras respectively," thus the Author himself having stated in the *Yogi Saṃhitâ*.

Here ends the Chapter on the *Vânaprastha*.

Śûlapâṇi

Yājñavalkya, Verse 55

From the town &c. Having collected from the town, eight mouthfuls he should consume. Being attacked by an incurable disease subsisting on air, he should proceed towards the North-Easterly direction until the fall of the body. (55)

Here ends the Chapter on the *Vânaprastha*

1. See Baudhâya Dh S. II. 10-53. cited. वैद्यनाथदीक्षिते पृ. २०० पं. १४.
2. Ch. VI. 25. 3. Manu Ch. 31.

CHAPTER IV

Duties of the *Yatis* (Ascetics)

Having enumerated the duties of a hermit *Vaikhānasa*, the Author begins in due course (the consideration of) the duties of the ascetics—the *Parivrājakas*

Yājñavalkya, Verses 56, 57

Either from the forest or from the house, after having performed the sacrifice in which the *dakṣhiṇā* is bestowed as in regard to all the *Vedas*, and known as the *Prājāpatya*, and at its conclusion after having reposed the fires within himself.

One who had studied the *Vedas*, was performing the *japa*, had sons living, had been doling out food, had maintained the fires, and had performed sacrifices according to his capacity, should turn his mind for final emancipation; and not, however, otherwise. (56, 57)

Mitākṣharâ :—By as much period as the sensual desires of one whose body has been dried up by several austerities, become boiled up in a cauldron and there remains no possibility of the revival of the upshot of arrogance, for so much period having completed the residence in the forest, immediately thereafter, one may turn his mind towards the final emancipation. By the words forest and house, are indicated the stages of life in connection with these. By the word *mokṣha*—final emancipation—that which yields the sole result of emancipation, viz. the fourth stage.

Or, *grhāt*, after the house, i. e. immediately after the householder's stage, one may turn his mind towards emancipation. By this, moreover, the Author indicates that the aforesaid rule as to the cumulation of the four stages in life is optional. A similar option is seen in the *Jābāla śruti*: "After having completed the celibate studentship, one should become a householder; after having become a householder, one should become a forest-dweller; after having become a forester, one should become an ascetic. If, however, otherwise, even from the celibate studentship itself one should enter into the ascetic's life, or from the house, or from the forest".

Moreover, the negation of the orders subsequent to the householder's has been pointed out by **Gautama**¹ "Only one order, however, according to the venerable preceptors; as the householder's has been actually prescribed."

Of these several courses, moreover, of cumulation, alternation, or negation, as all these have the *śruti* as their origin, the selection is at one's option.

Therefore what has been stated by some wiseacres viz., 'By reason of their *smārta* character, the perpetual student and like others are annulled by that of the householder's order, as it has a *śrauta* origin, or these may be taken as having a reference to the blind, impotent and the like who are excluded from the privileges of a householder', that may be neglected; as it is evidently the result of their entire absence of the study of the Vedas.

Moreover, just as by reason of their inability to perform the *Viśṇukramaṇa*,² or the *Ājyāvekṣhaṇa*,³ the lame⁴ and others are excluded from the *S'rauta* rites, similarly even in regard to the *Smārta* rites also is their inability for carrying water, or going round for the *bhikṣhā* and the like, how then can it be said that the order of the perpetual student etc. has a reference to the lame and the like?

Moreover, for this *āśrama* the *Brāhmaṇa* alone has the right. **Manu** says⁵: "After having consigned the fires within oneself, a *Brāhmaṇa* should enter the ascetic's order from the householder's", also⁶:

1. *Dharma S.* III. 35.

2. See *Taitt. Samh.* V. 2. 1. 7 It consists of the four steps which the sacrificer has to put in from the *daśiṇ* fire towards the *आहवनीय*.

3. See *Taitt. Samh.* I. I. VI 2.

4. *Ch.* XII. 88, 89, 90 *विष्णुक्रमण, आज्यावेक्षण* etc. See *Jaimini* VI. I. 4-5. *द्वितीयाधिकरणे* अशक्तानामधिकारनिराकरणाधिकरणे सूत्रे ४-५ also called *निर्यगधिकरण* in which the question was whether those who are incapacitated by nature such as the blind, the lame, the deaf and others are excluded from the privilege of performing a sacrifice. The *पूर्वपक्ष* says the desire for the attainment of heaven is common to all; the injunction is *स्वर्गकामो यजेत* and that should not be limited by the insistence of the performance of subsidiary rites such as the *आज्यावेक्षण* &c. The *सिद्धांत* answers that if these rites of *आज्यावेक्षण* had been prescribed as *गृह्यार्थ* then there would be no flaw in the performance of the sacrifice; but here as it is a part of the *ऋतु* itself its absence would be a material flaw in the fruition of the *ऋतु*. *यद्याज्यावेक्षणादयः पुरुषार्थतया विधीयेरन्, तदा तल्लोपेऽपि न ऋतोर्वैकल्यम् । इह तु कत्वङ्कतया ते विहिता इति तल्लोपे न ऋतुरेव निपद्यते ।*

5. *Ch.* VI. 25.

6. *Ch.* VI. 97.

“ This law has been stated to you as for a Brâhmana and is of four “ varieties ”, thus both by the introduction and by the conclusion this has been demonstrated by **Manu** as the privilege for a Brâhmana.

“The Brâhmanasenter *sannyâsa*,” from this *S’ruti*¹ text, the right is
5 of the fore-born only, and not of all the twice-born.

Others, however, by reason of the three (orders) being in the context, and on account of the text of the Author of the *Sûtras*, “ for “ the three orders, after studying the *vedas*, are the four stages in “ life,” maintain that the right is of all the twice-born.

10 When, moreover, either from the forest or from the house he enters the fourth order then *sârvavedasadakṣhiṇâ*, in which the *dakṣhiṇâ* is bestowed as for all the *vedas*; *sârvavedasi*, i. e. in connection with all the *vedas*, the *dakṣhiṇâs* in which, such a one, as of that description; that sacrifice in which *Prajâpati* is the deity, having performed, *tadante*,
15 at its conclusion, *tân*, these, i.e. the *vaitâna agnîs*, fires, *âtmani*, within oneself, in conformity with the procedure stated in the *S’ruti*, *samâropya*, having consigned.

By the use of the word *cha*, ‘ also,’ “during the half-year when the “Sun is progressing towards the north, on a full moon day, after hav-
20 “ing first performed the preparatory rites with a purified body, eight “*śraddhas* one should offer, or twelve,” thus stated by

PAGE 200 * **Baudhâyana**² and others, after having performed the initiatory rites, also *adhîtavedo*, one who has studied the

Vedas, who is devoted to the *japa*, one who has sons born, who has bestowed away his wealth for the humble, the blind, and the helpless, and who has also been bestowing food as alms, and in the absence of any hindrance such as the non-consecration of the fire or of being the eldest, one who has consecrated the fires, having performed the ordinary and occasional sacrifices, *mokṣhe manah kuryât*, direct his mind towards eman-
25 cipation; should enter the fourth order; *nânyathâ*, and not otherwise.

By this, the Author points out that one who has not redeemed himself from the three debts has no right for the *pravrajyâ* or *sannyâsa*. As says **Manu**³: “ After having discharged the three debts, “one may direct his mind towards final emancipation; without paying
35 “ off however, one who tries for the absolution, goes down.”

1. See *Bṛhadâraṇyakopaniṣad* III. 5 and IV. also *Śatapatha Brâhmana*.

2. See Dh. S. III. 7.8.

3. Ch. VI. 35.

When, however, he enters the fourth order from celibacy, then there is no restriction as to the begetting of issue, since one who has not married a wife has not that privilege; and, moreover, marriage is induced by a will (for it). Nor should it be supposed that the rule as to the discharging of the three debts itself, involves with it the acceptance of a wife. Like as in the case of the rules regarding the acquisition of knowledge or wealth, acceptance of a wife being possible to be induced by other motives, it is not in need of a motive power.

Indeed, the text :¹ "When being born, a Brāhmaṇa is born
 "with three debts as a debtor, (he becomes free
 "from his debts) by the celibate studentship, to the
 "ṛshis, by the sacrifices, to the gods, and by the
 "issue, to the ancestors," points out that the begetting of children &c.
 are the essentials for every one born. Not so. Not
 indeed is one authorised for the performance of a
 sacrifice and the like by being born merely, and
 when he has not entered into marriage or consecrated the fires.

Therefore 'when (so) authorised, one when born a Brāhmaṇa should attend to the performance of sacrifices &c' is its meaning. And therefore also, of one who has been initiated, the study of the Vedas alone is a necessary duty; and of one who has married a wife and kindled a fire, the begetting of the issue. Thus it is unblamable. (56-57)

Vīramitrodaya

Now the Author introduces the fourth order reached in due course while stating the duties of the *Sannyāsi*

Yājñavalkya, Verses 56, 57

Vanāt, 'from the forest', i.e. from the order of the hermit; *grhāt*, 'from the house', i.e. from the householder's order. By the use of the word *vā* 'or', expressing indifference, or 'from a celibate student's order', when the passions have been boiled down, *mokshe*, 'for the emancipation', i.e. for the emancipation alone, to the ascetic's order, one should direct his mind. For this order, the Brāhmaṇa alone has the right, *vide* the text of *Yājñavalkya*.

"After having consigned the fires within oneself, a Brāhmaṇa "should become a hermit from a householder", commencing with this and 'this fourfold duty for a Brāhmaṇa has been stated to you'

1. Of Vasīṣṭha Dh. S. Ch XI s. 48. Taitt. S. VI 3. 10.5. Śatapatha B. I. 7, 2. 11.

having thus concluded, by *Manu*¹ also this privilege has been expressed to be for the Brâhmana alone. Also *vide* the *Śruti*: “The Brâhmanas “become hermits.”

5 ‘For all the Vedas’ *i.e.* in connection with all the Vedas; one in which such is the *dakṣhiṇā*, that *i.e.* the sacrifice, in which, Prajâpati is the deity; if one other than a celibate student be with fires, then having performed, at its conclusion *i.e.* after the performance of the sacrifice, the *Vaitâna* fires, having consigned *i.e.* made over into onself according to the procedure stated in the *Śrutis*. By this, although in the
10 text, ‘One should turn his mind’, is implied the immediate contiguity of obstruction and other similar undesirables, the priority or posteriority of the performance of the sacrifice and the winding up of the fire has not been indicated and thus the expression ‘at its end’ is not meaningless. ‘One having a son’ is indicative of one who has taken a wife.

15 By the use of the first *cha* is indicated the group of performances stated by *Baudhâyana viz*: “When the sun is passing towards the “North, on the full-moon night having first performed the *purâścharaṇa*,² “with the body purified, one should offer eight *śrâddhas*, or twelve.” By the second use of *cha* has been added that he should have
20 performed the ordinary and the extraordinary and other performances. By the use of the word *tu*, ‘however,’ is excluded the right for the *sannyâsa* for one who acts to his whims.

‘Not otherwise,’ *i.e.* the meaning is the acceptance of the ascetic’s order should not be made without the necessary acts such as the
25 performance of the *lṣṭi* and the like. In this connection *jâbâli* (see p. 1518, ll. 29–34). Moreover: “When being born, a Brâhmana is “born with three debts as a debtor, (he becomes free from his debts) “by the celibate studentship, to the *ṛṣhis*, by the sacrifices, to the gods, and by the issue, to the ancestors”, so is the *Śruti*³ text. “After hav-
30 “ing discharged the three debts, one may direct his mind towards final “emancipation; without discharging, however, one who strives for the “absolution, goes down”, so has also been stated the order by *Manu*.⁴

If it be asked, how can the capacity for becoming an ascetic be
35 congruous for the celibate student? The answer is, that the purport of these two passages from the *Śruti* is, that for one who has taken a wife the authority for entering the ascetic’s order is only after the procreation of sons. Otherwise from the *Śruti* text of *jâbâli*, the authority for the celibate student is established. This is the line. (56–57)

1. VI. 25 and 97.

2. The repetition of the *Gâyatri Mantra*.

3. *Taittirîya Samhitâ* VI. 3. 10; *Śatapatha Br.* I. 7. 2. 11.

4. Ch. VI. 35.

Śūlapāṇi

Yājñavalkya, Verses 55-57

One who has completed the Vedic Studies &c 'After the foresters &c.' this is in the case of all the four stages in life (having been gone through), "from the householder's"—this is when the alternative course has been adopted To that effect says Jābāla : (See p. 1518 ll 29-35). 'After the forester's or the householder's &c.'

5

After having performed the *Prājāpatya* sacrifice as stated in the *Yajurveda* in which the entire possessions are given away as *dakṣhina*, at its conclusion, (and) under the *Yajurveda* rite also having consigned the fires within oneself, one who has completed the study of the Vedas, who is repeating the *gāyatri*, has procreated a son, has doled away food, who has consecrated the *śrauta* and the *smārta* fires, and who has performed the *Jyotiṣṭoma* and like sacrifices according to his capacity, *mokshe*, 'towards absolution,' in which absolution is the main objective, *i.e.* in the ascetic's order, may direct his mind.

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For this, the privilege is only of the Brāhmana, as says *Manu* : "Having consigned the fires within oneself, a Brāhmana may go forth into "the forest from the house." As to the use of the word twice-born elsewhere, that is only intended as an extended use of the word Brāhmana. As to what has been stated by *Viśvarūpa*, viz. "A Brāhmana, a Kshatriya, "or a Vaiśya may go forth into the forest from the house", that is not found in any work, and is without authority. (56-57)

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In this manner having determined who is authorised, the Author states his duties.

25

Yājñavalkya, Verse 58

Kindly towards all the beings, appeased, having three staffs, with the bowl, sole-companioned, having entered the ascetic's order, in search for his alms, he may resort to a town. (58)

Mitākṣharā :—To all created beings, whether doing pleasant or unpleasant deeds, *hitah*, kindly, *i.e.* detached and not acting for his benefit, as *Gautama*² has stated : "Of harm or of favour not taking any "notice." *Sāntah*, appeased, indifferent externally as well as at heart. One for whom are three staffs is *tridaṇḍee*, one having three staffs. These staffs to be taken should be of bamboo, as it is observed

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in Another Smṛti : “After the completion of the *Prâjâpatya* sacrifice, “three bamboo staffs of the height as far as the head, one should hold “by the right hand, by the left the bowl with water.” Or he may hold one staff, *vide* the Smṛti of **Baudhâyana**¹ : “Having one staff or three
5 “staffs ;” and as it is observed in the **Chaturviṃśatimata** also: “One “may enter into the fourth order (in life), when intent on the study “of the knowledge of Brah̥ma ; having one staff, or having three “staffs, and avoiding all attachments.”

Moreover, the holding of the top knot is also optional as **Gautama**²
10 has stated, “Having a close shave, or with a knot on the head”. “With a close shave, selfless, passionless and without any belonging”, as has been stated by **Vasishṭha**.³

The wearing of the sacred thread also is optional only as it is observed in the **Kâṭhaka S’ruti** : “Along with the top-knot having cut off the hair,
15 “and having given up the sacred thread”: as also note the Smṛti of **Bâṣkala** : “After having abandoned the family, the sons and the wife “also, and the *veda* and the *aṅgas* in entirety ; and after having given up “the hair and also the sacred thread, one should move in silence,” and as also it is observed in the **Parishishṭa** : “Now after that he offers the
20 “sacred thread as an oblation into the water with the words *Bhûh swâhâ* ; thereafter he takes up the staff¹ with the words ‘friend, “protect me’.” If there be inability, then even a bag may be taken, as **Devala** has stated : “Having red clothes on, with a close shave, “having three staffs, and possessing only the bowl, the *pavitra*, the
25 “sandals, the seat, and the bag.” For the purpose of purification &c. he should be with the bowl.

Ekârâmaḥ, sole-companioned, i.e. not accompanied by another *sannyâsi*, by the women *sannyâsini* either, since “For the women also according “to some”, in this text, **Baudhâyana** having stated the fourth stage
30 in life for the women also. So also **Dakṣha** : “When one only, he is a “*bhikṣu* as has been described; when two only, they are known as a

1. Ch. II. 10.40.

2. Ch. III. 21.

3. Ch. X. 6.

"couple ; when three, it is described as a village, and after that it be-
"comes a town. They then have among them-
PAGE 201 * "selves political gossip¹ as well as the gossip of the
"begging of alms; and even slander, jealousy, by
"reason of close contact ; there is no doubt."

5

Parivrajya, *having entered the ascetic order*; *pari* is used for before,
and *vraja* for renunciation. And therefore also, the conceit about
the 'I', and 'mine' and all the worldly consequences brought
about by it, as also the *Vaidika* one consisting of the ordinary and
those done with specially desired results, he should give up. That 10
has been stated by **Manu**²: "Leading to happiness and prosperity,
"and also leading to emancipation are the two-fold *Vaidika* acts viz. the
"*pravṛtta* and *nivṛtta*. An act which has been commenced with the
"object of accomplishing a particular purpose either here or in the next
"world is called *pravṛtta*; an act, however, which is done without any 15
"desire for gain and as the result of higher perception is designated
"*nivṛtta*. Having abandoned all the acts as prescribed, the best of the
"Brāhmaṇas shall strive for the knowledge of self, the subjugation of
"passions and the study of the Vedas."

Here, 'Study of the Vedas' means, the study of the *pranava*; 20
one practising the same. For the purpose of begging the alms he may
resort to a village *i.e.* enter it, and not for comfortable residence.
During the rainy season, however, there is no sin—as **Śaṅkha** has
stated : "After the two months of rain not residing in one place."

If unable, however, one may stay even for four months ; one 25
should not reside in one place for a long time excepting in the rainy
season. "The four months commencing with *Srāvana* is the rainy
"season" vide this text of **Devala**. "For one night, one should reside
"in a village; in a town for five nights, during a period other than
"the rains; during the rains, however, one may dwell for four 30
"months," so the *smṛti* of **Kaṇva**. (58)

1. वाता

2. Ch. XII. 88, 89, 92.

Śūlapāṇi

Yājñavalkya, Verse 58

- All &c. *Śānto*, 'appeased', i.e. devoid of attachment or hatred. *Tridaṇḍee* 'three-staffed', i.e. with three bamboo staffs. So in the *Nṛsiṃha*
 5 *Purāṇa*: "Three staffs of bamboo, soft, with the bark on, even, and
 "covered with a rope of a black cow's hair, of four fingers; or having three
 "knots, one versed in the *mantras* should take up in the right hand with
 "(the recital of) the water-consecrating *mantras*". One alone, is himself,
 i.e. unaccompanied. After becoming an ascetic, for the begging of the alms
 10 he should resort to the town. (58)

How should the wandering for alms be one? So the Author says

Yājñavalkya, Verse 59

- Not uncontrolled, he should go begging in the evening unnoticed, in a
 village without beggars, just sufficient for his sustenance, and without being
 15 greedy. (59)

- Mitākṣharâ*:—*Apramattaḥ*, not uncontrolled, i.e. free from the
 activities of the speech, eye, and the like; *bhaikṣhyam charet*, he should go
 begging. In this connection, a special rule has been pointed out by
*Vasiṣṭha*¹: "Seven houses not premeditated should he go begging."
 20 *Sâyânhe*, in the evening, i.e., during the fifth part of the day. So also *Manu*²:
 "With no smoke, with the pestle lying motionless, when the embers
 "have been extinguished, and the people had finished their meals,
 "when the remnants in the dishes have been removed, let the ascetic
 "always go about to beg." So also³ "Let him go to beg only once
 25 "(in a day); he should not be anxious to obtain a large quantity; for
 "an ascetic who is excessively attached to alms, may also get immersed
 "in sexual enjoyment."

- Anabhilakṣhitah*, unmarked, i.e. not bearing the stamp of an
 expositor of astrology or the like. As has been observed by *Manu*⁴:
 30 "Not by (explaining) prodigies and omens, nor by skill in astrology
 "and phrenology;⁵ nor by giving advice or by the exposition (of the
 "laws) should he ever desire to obtain the alms."

1 Ch. X. 7.

2. Ch. VI. 56.

3. Ch. VI. 55.

4. Ch. VI. 50.

5. अङ्गविद्या—Science of prediction by the signs of the limbs of the body
 e. g. palmistry, bumpology. Ch. 51 of Varāhamihira treats of this.

As for the text of **Vasiṣṭha**¹ viz. "Or in a Brāhmana family
"whatever he may obtain, that he should eat morning and evening,
"excepting flesh," that is in regard to the weak.² **Bhikṣukaiḥ**, *by the*
mendicants, i.e. by the professional beggars such as the Pīṇvikas and
*the like others; devoid of these: in such a village. By Manu*³ *here a special rule has been stated :* "Let him not go near a house occupied by
"hermits, Brāhmanas, birds, as also by dogs, or other mendicants".
With as much as the sustenance of life could be maintained, for so much
only should he go about and beg. So also **Saṁvarta** : "Having collected
"eight alms, or seven, or also five, the ascetic after having sprinkled
"all these with water, thereafter should eat, restrained in speech".
Alolupah, *not greedy, i.e. not intensely anxious for sweet viands etc.* (59)

Śūlapāṇi

Yājñavalkya, Verse 59

Apramattah &c 'In the evening' *i.e.* during the last three *muhurtas*
of the day 'By regard to the family &c.' one whose real identity is not
known, should go round the begging. 'Mendicants' is an extension of
birds, cocks &c. *Yātrā*, 'living,' *i.e.* sustenance of life with as much may be
secured, for so much only one should go about. 'Not greedy' *i.e.* devoid of
the desire to go round for alms. (59)

The Author mentions the pot for begging the alms

Yājñavalkya, Verse 60

The ascetics' pots should be of earth, bamboo, wood, or gourd ; water is
(for) the purification of these, and their scrubbing is by the cows' hairs. (60)

Mitākṣharā :—Prepared of earth &c. should be the vessels of the
ascetics. Of these, water and the scrubbing by the

PAGE 202 * cows' hairs is the means of purification. This puri-
fication, moreover, is that which is incidental to the
begging of alms and has reference to the pollution by impurities etc.
In the case of a (pollution by) contact with these, the purification
mentioned in the Chapter⁴ on the 'Purification of Things' should be
observed. And hence also in the text :⁵ "His vessels shall not be

1. Ch. 24.

2. In the text at p 201 l. 23 for तदाशक्त &c. read तदशक्त &c.

3. Ch. VI. 51

4. See above pp 397-427 (Vol. II. Rs. 2).

5. Ch. VI. 53.

- “made of metal, and shall be free from fractures; their purification
“has been ordained to be with water, as of the *Chamasas*¹ at a
“sacrifice.” by taking up as an illustration the *Chamasa*, **Manu** has
pointed out the ritualistic² purification. When another vessel is not
5 available, the eating also should be done in the same, as **Devalâ** has
stated: “Taking up the alms begged, with that vessel or with
“another, in silence, one should eat.” (60).

Now the Author states the duties of those of the fourth order

Yājñavalkya, Verses 58–60

- 10 ‘Towards all beings’ *i.e.* animate beings; *hitah* ‘kindly,’ *i.e.* averse
to making evil remarks, and not one working for their benefit, as
Gautama³ has stated: “For harm or for favour not taking any notice”
Śānto ‘appeased,’ *i.e.* one who has brought under control his organs;
three *i.e.* of bamboo, are the staffs of whom, such a one is *tridaṇḍī*.
15 ‘Three-staffed,’ ‘three of the bamboo tree, measuring as far as the
forehead, by the right hand one should hold, by the left, the gourd,’
vide this text of **Another Smṛti**. ‘Having one staff or three staffs’ so
Baudhâyana.⁴ **Gautama**⁵: ‘Having a close shave, or with a knot on the
hair.’ The **Parīśiṣṭa**: “The sacred thread he offers as an oblation
20 “into the water, with the words ‘*bhūh swāhā*,’ thereafter, he takes up the
“staff with the words ‘friend, protect me.’” *Sakamaṇḍaluḥ*, ‘with the
bowl,’ *i.e.* the meaning is that for the purpose of ablution etc. one who
has taken hold of a bowl. One, without a second, alone diverting
himself is *ekārāmaḥ*, ‘sole-companioned.’ So says **Dakṣha** (see p. 1524
25 11.30–31). *Parivrajya*, ‘having entered the ascetic’s order,’ *i.e.* having
given up the *vaidika* and *worldly* performances and others not
specifically mentioned, in search for the alms he should resort to the
town, *i.e.* should find subsistence. ‘In the evening’ *i.e.* after twelve
muhurtas during the day; moreover, *apramattaḥ*, ‘not uncontrolled,’ *i.e.*
30 not puffed up; *anabhilakṣhitah*, ‘unnoticed,’ *i.e.* one who has not
revealed his own greatness; in a town, devoid of other mendicants;
alolupo, ‘without being greedy,’ *i.e.* not excessively addicted to sweet
viands; *Yātrāmātram*, ‘just sufficient for sustenance,’ *i.e.* enough for
sustaining life, he should go round begging.

1. A vessel e.g. a cup etc. used at a sacrifice for drinking the Soma juice.

2. प्रायोगिकी—*i. e.* having a reference to the sacrifice.

3. Ch. III. 23–24.

4. II. X. 40.

5. III. 21.

For the purpose of begging, an ascetic's vessels shall be of earth, bamboo, wood, *sañjivani*, or of any of these, and not of polished metal. For these ascetic's pots, rubbing with the cow's hair is the means of purification. This purification has here been mentioned as part of the process of going round the begging. The purification for removing impurities caused by contamination, however, has been already stated before.

By the first *cha* is included the use of the begging pots as pots of eating also in the absence of other vessels, *vide* this text of Devala : "Taking up the alms begged, in a corner, either with that vessel or in another, in silence should one eat." The second *cha* is intended as an adjustment of the option : "Of the earthen ones, by water; and of those made of gourd, the purification is by the rubbing with the cows' hairs," in consonance with what has been stated before *viz* : 'with cows' hairs of those made of fruits,' as also in harmony with the text of Manu¹ (see p. 1527-28). Yama says : "In golden or silver pots, as also in copper, zink and iron ones, by giving alms, there is no religious merit; by accepting, one would go to hell." (58-60).

Śūlapâṇi

Yājñavalkya, Verse 60

'Ascetics' &c. The meaning is easy. In their absence, even of leaves, also, but not however, of metals as says Yama (see above) (60)

For an ascetic so characterised, the Author states the restrictive rules as part of his devotion

Yājñavalkya, Verse 61

Having completely restrained his senses in entirety, and also having cast off love and hatred, and having given up all (sources of) danger to created² beings, the twice-born becomes immortal. (61)

Mitākṣharâ :—The eye and all other organs of sense, from the (beautiful) forms and like objects *samyam nirudhya*, *having completely restrained*, *i. e.* having withdrawn, *râgadweṣhau*, *love and hatred*, in regard to likes and dislikes *prahâya*, *having cast off*, *i. e.* having abandoned,—by the use of the word *cha*, *and*, jealousy and the like also—similarly, to the created beings not causing fear by any injury; with a pure heart, by realising the Non-dual *amṛto bhavati*, *becomes immortal* *i. e.* is emancipated. (61)

Śūlapāni

Yājñavalkya, Verse 61

Having completely restrained &c.. *Bhayam*, 'danger', such as killing &c. 'Becomes immortal' i. e. becomes free (61).

5

Yājñavalkya, Verse 62

Of the seat of the sense of duty, the purification, however, must be made by the ascetic mendicant in particular; for that is the means of the origin of knowledge, and for bringing about liberation also. (62)

10 **Mitāksharā** :—Moreover, of the heart (which is) the innermost organ which has been contaminated with the sin generated by the desire for worldly¹ enjoyment, **śuddhiḥ**, the purification, i. e. the wiping off of the sin, should be made by (means of) the restraint of breath, since such purification is the cause of the knowledge in the form of the realisation of the non-duality of the soul.

15 In this way, moreover, by the removal of the obstruction in the form of the sin generated by attachment to sensual pleasures, he becomes free in regard to concentration upon the self and the like. Therefore, by the ascetic mendicant, however, this purification should in particular be performed, as that is the means for absolution. And
20 absolution without a pure heart is difficult to obtain. As says **Manu**² :
"As the impurities of the metals are burnt off when subjected to the
"burning fire, in the same manner are burnt off the sins from the
"organs of senses by the restraint of the breath."

Vīramitrodaya

25 Having stated the rules of conduct, the Author states the rule for internal behaviour as part of the worship of self which would be the cause of securing absolution

Yājñavalkya, Verses 61-62

30 Of the organs, the group, i. e. the collection, having properly restrained from sensual objectives such as beautiful forms etc., and having discarded i. e. abandoned, affection or hatred which are directed towards those who do good service or serve badly, and having abandoned the generation of the fruit of one's actions towards created beings i. e. sentient beings,—so the **Mitāksharā**—that however is connected with
35 the author's text³ : 'towards another, one should not do that'—which follows hereafter. Therefore this is the meaning : After discarding all

1. विषय—such as sensual pleasures &c. विषयमिलाषः attachment to sensual pleasures.

2. Ch. VI. 71.

3. Verse 65; see p. 1534 l. 15,

fear such as from the tiger and the like, immortal *i.e.* fit for absolution, becomes a twice-born.

By the mendicant, of the heart *i.e.* of the innermost organ, the purification in the form of the annihilation of desires should be made; particularly by restraints of breath. What for? So the Author says, 'knowledge etc.' The meaning is that as this is the means of the purification of the heart for the realization of the unity, for that purpose, by the destruction of the faults, the acquisition of an independent capacity for the contemplation and concentration of the (supreme) self.

By the use of the first *cha* are included malice etc.; by the second *cha* is included grief, and by the last *cha*, the annihilation of the accumulated sins and merits. By the use of the word *tu*, 'however', is discriminated the means of securing absolution, the only means of accomplishing religious merit by renunciation as stated in the first verse. (61-62)

Sūlapāṇi

Yājñavalkya, Verse 62

'Must be made, &c.' By the persons in all orders (of life), the purification of the mind should be made &c. 'In particular by the mendicant,' as the beginning of the knowledge of Brahma is dependent upon it.

'For bringing about liberation also;' for in a dependent condition, as it rests on worldly pleasures, mental stability will not be secured. (62)

As a means of controlling the senses, the Author discusses the real nature of the worldly¹ life

Yājñavalkya, Verses 63, 64 (1)

(By him) should be visualised the embryonic existences, as also the consequences of acts, the mental pains, as also the pains of the body, afflictions, decrepitude, and distortions of form. (63)

Births in thousands of species and vicissitudes of pleasant and unpleasant occurrences (64 [1])

Mitākṣharā:—For accomplishing (complete) non-attachment² the *garbhavāsāḥ*, the embryonic existences, of various kinds full of urine, ordure etc. should be visualised, *i.e.* contemplated; by the use of the word *cha*, 'also,' the births and deaths also. Similarly the consequences, *gatayaḥ*, of acts prohibited and the like, in the form

1. सस्रार—Cycle of birth.

2. वैराग्य—Some render it as dispossession. It is the feeling of satiety for all wordly enjoyments; a recession from them.

of falling into the hells such as the *mahâraurava* etc. So, *âdhayaḥ*, *mental pains*; *vyâdhayaḥ*, *bodily pains*, also, such as fever, dysentery etc. *bodily afflictions*, *kleśâḥ*, such as illusion, egotism,¹ love, hatred and intensive attachment—these five; *jarâ*, *decrepitude*, the appearance of

- 5 wrinkles, grey hair etc.; *rûpaviparyayaḥ*, *distortion of form*, on account of lameness or a humpback condition, a transfiguration of the former form. Similarly, *bhavaḥ*, *birth*, e.g. in the dog, hog, reptiles and the like species. Also, the non-attainment² of what is desired, and the accession of the undesired—in these and in other forms, having fully visualised
- 10 the real nature of the worldly cycle as leading to great affliction, with a view to its avoidance, one should strive for the conquest of the senses as the means of the realisation of self-knowledge. (63, 64 [1])

Vîramitrodaya

- 15 By a proper comprehension of the nature of the cycle of births one should secure (the faculty of) discrimination which is the originating cause of the restraint of organs aforestated. So the Author says

Yājñavalkya, Verses 63-64 (1)

- The 'embryonic' existences, appertaining to various births are painful;
- 20 'should this be visualised', i.e. should be realised in connection with those subjected to the revolutions of birth; the consignment to the various hells such as the *raurava* and others as the result of (doing) forbidden acts; *âdhayo*, 'mental pains'; *vyâdhayaḥ*, 'bodily sufferings'; such as fever and the like troubles i.e. exertions caused while seeking the means of livelihood;
- 25 'emaciation' i.e. old age brought on by the various distempers brought on by food, drink etc.; 'distortion of form', of beauty during youthful periods, and during old age; 'in thousands of species', such as the human, bovine, of the pig etc.; of the sensual pleasure which is pleasant at sight but unpleasant in the end, in regard to the wife, the son, and the like, or the means thereof; the destruction i.e. the cutting off of these. These all
- 30 indeed should be visualised as full of pain in the birth cycles. Therefore, the meaning is that renunciation is good. By the use of the word *cha*, 'also', death, and by the word *tathâ*, the Author adds by inclusion the bodily punishments inflicted by the king. (63-64 [1])

1. अस्मिता—The thought where the first person e.g. अहं, I, अस्मि, I am &c. prevails which is indicative of the egoistic mentality. दृग्दर्शनशक्त्येरेकात्मता. यो. सू. Apte.

2. इष्टानिष्टप्राप्तिः.

PAGE 203*

After having visualized in this manner. what should be done?
So the Author says

Yājñavalkya, Verse 64 (2)

With concentration and meditation he should carefully realise the
(supreme) soul as centered in (his) soul. (64 [2])

5

Mitākṣharā :—**Yogaḥ**, concentration, i.e. 'the¹ restraining the movements of the mind.' 'Concentration of the soul' is **dhyānam**, meditation, absolute cessation from (any association with) external objects. With concentration and meditation otherwise known as *nīdihyāsa* or profound and repeated meditation, the *Kṣhetrajñā* or individual soul which is different from the subtle body, and the vital organs etc. **ātmani**, in the (supreme) soul, i.e. in Brahman, is centered. **avasthitah**. Thus in this manner, the identity of the meaning of the words 'that', 'thou', he should carefully realise, **paśyet** i.e. should directly perceive.

10

Hence also in the **S'ruti**²: "The soul should be early perceived", thus having prescribed the visualisation in the form of direct perception, as the means for that, "should be heard, meditated, and profoundly "contemplated", thus the hearing, meditation and profound contemplation has been prescribed. [64 (2)].

15

Vīramitrodaya

20

The Author states the next step when there arises a satiety for worldly affairs

Yājñavalkya, Verse 64 (2)

Dhyānam, 'meditation,' i.e. aversion from external objects; concentration characterised by that i.e. in the form of the concentration of the inclination of the mind, in the soul, otherwise described as constant application; **ātmani**, 'in the soul' i.e. in the supreme Brahman; **sīhito**, 'centered', i.e. like the foam in the ocean; **sūkṣhma**, 'subtle' i.e. invisible to those who have been overpowered by illusion; **ātmā**, 'the soul', **sandrśyah**, 'should be carefully realised', i.e. should be subjectively perceived.

25

30

Or, the meaning is that by means of meditation and concentration, the actual realization of one's own origin should be subjectively perceived. (64 [2])

Sūlapāṇi

Yājñavalkya, Verses 63-64

- ‘Should be visualised’ &c.; ‘Birth’ &c.; ‘embryonic existence’ is full of innumerable afflictions; ‘Consequences of acts’ *i. e.* the obtaining of the
 5 bodies of man, beast &c., ‘Vicissitudes of pleasant and unpleasant occurrences’, such as the separation of the loved ones like the son etc. and contact with the ferocious and the like undesirables. All this should be visualised as the cause of affliction. Therefore by one desirous of giving up such affliction, by meditation and concentration, the great soul, in its
 10 subtle form, without organs centered in the individual soul should be realised *i. e.* seen. (63-64)

Yājñavalkya, Verse 65

- Not (resorting to) the order (in life) is the essence in regard to the duty; for, (it is) in being¹ performed (that) it is accomplished; therefore, whatever
 15 is to oneself not agreeable, that to others one should not do. (65)

- Mitākṣharā :—Moreover, *in regard to the duty, dharme*, described in the last verse viz that of concentrating upon the (supreme) soul, *nâsramo*, not (resorting to) *the order*, such as taking hold of the staff, the gourd, and the like, *is the essence, kâraṇam*. Since that, *kriyamâṇo*
 20 *bhavedeva*, *in being performed it is accomplished* certainly, it is not very difficult. Therefore, *yadâtmano apathyam*, *whatever is to oneself not agreeable, i.e.* which may cause dismay, such as harsh words and the like, *tatpareṣhâm na samâcharet*, *that to others one should not do*.

- By this the essential qualification being the purification of the
 25 heart—the inner organ—which is the cause of the origin of knowledge, and (for that) the absolute discarding of the feeling of love and hatred being the most important, by way of specially stressing it, is the subordination of the order, and not for its abandonment, as that also has been ordained. That has been stated by Manu:²
 30 “Even though censured, one should perform the duty of whatever order he may happen to be in—equally disposed towards all created beings; the outward symbol is not the essence of the duty” (65)

1. Mr. Mandlik translates: “For that (*i.e.* the final purpose of asceticism) is attained even otherwise.”

2. Ch. VI. 66.

Śūlapāṇi

Yājñavalkya, Verse 65

‘Not the order &c.’; merely holding the three staffs prescribed for the ascetic’s order is not the source of duty; but on the other hand, that comes about (only) when it is being performed according to the prescribed rules. Therefore, even although without the emblems of an order, one intent on duty, that which is the cause of affliction to oneself such as killing &c., such he should not practise towards others. On the other hand, in regard to all the beings, viewing these as Brahma, should have an even regard. This moreover has been stated with a view to (indicate) the prime importance of duty, and not for giving up the emblem. (65)

Yājñavalkya, Verse 66

Truthfulness, avoidance of theft, aversion from anger, modesty, cleanliness, a discriminating mind, steadiness, restraint, control over the organs (of sense), knowledge, all (these) are declared as duty. (66)

Mitākṣharā :—Moreover, *satyam*, truthfulness, speaking a fact and yet pleasant; *asteyam*, avoidance of theft, i.e. not taking away another’s property; *akrodho*, aversion from anger, even to one causing harm, non-manifestation of anger; *rhīḥ*, modesty, i.e. bashfulness; *śaucham*, cleanliness, purity in regard to diet &c.; *dhiḥ*, a discriminating mind, discrimination as to what is good and what is bad; *dhṛtiḥ*, steadiness, the restoration to the normal state of the mind disturbed at the deprivation of what is desired and the accession of what is not desired; *damo*, restraint, i.e. the abandonment of arrogance; *saṁyatendriyatā*, control over the organs (of sense), i.e. even in regard to unprohibited items of worldly enjoyment, not too much attachment; *vidyā*, knowledge, i.e. Knowledge of the (supreme) soul. By these i.e. truthfulness &c., by being observed, *sarvaḥ dharmah*, the whole of the duty, comes to be accomplished.

By this the Author points out the essential position of truthfulness and other qualities of the soul as compared with the taking hold of the staff, the gourd, &c. which are the external marks. (66)

Vîramitrodaya

Indeed, by the (use of the) word absolution, the fourth stage (in life) is implied, and *sannyāsa* having for its object absolution, absolution follows as of course; then why (refer to) meditation, concentration, and the like characterised by cessation from active life? So the Author says

Yājñavalkya, Verses 65-66

Āśramah, 'order', i.e. the ascetic's order alone by itself only in regard to the duty of securing absolution is not the means; since by one who has resorted to that order, the truthfulness and the like duties when performed, become a means for absolution. Therefore, as such performance is expected as part of that duty; *âtmano apathyam* 'whatever is not agreeable to one's self', i.e. is the cause of grief, such as harsh words, beating etc. one should not do towards others. And, therefore, truthfulness and the rest as a duty has been declared i.e. stated, by the sages.

Satyam, 'truthfulness', i.e. the knowledge of the truth which is useful as a means of attaining *mokṣha*; *dhṛtiḥ*, 'steadiness', i.e. firmness of the mind upon a deprivation of the desired and the accrual of the undesired. The keeping the mind under control is 'restraint', *damah*; the word *indriya*, 'organ', has a reference to external organs; *vidyâ*, 'knowledge', i.e. consisting of contemplation and constant musing of the supreme soul; the rest is clear.

In the *Mitâkṣharâ*, however, this has been explained thus: "*âśramah*, 'order', such as taking hold of the staff, the gourd etc. is not the 'essence', *kāraṇam*, in the duty regarding the concentration of the "supreme soul; since that in being performed is accomplished certainly, "it is not very difficult." (65-66)

Sûlapâṇi

Yājñavalkya, Verse 66

'Truthfulness' &c., *dhṛiḥ*, 'a discriminating mind', i.e. the knowledge of the truth as expounded by the *Śāstra*; 'restraint', i.e. the 'controlling the mind is restraint' as stated by *Manu*; 'capacity to bear the pain of cold and heat is restraint' so *Govindarâja*. 'Control over the organs (of sense) i.e. from the worldly objects of enjoyment warding off the eyes &c. *Vidyâ*, 'knowledge', i.e. the knowledge of the Self. Of this and the like sort has been stated to be the essence of duty.' (66)

It may be objected : Indeed, it has been stated¹ that 'one should realize the soul centred in oneself by contemplation'; but there is no difference between the individual soul and the supreme soul? so the Author says

Yājñavalkya, Verse 67

5

Rush out as do from an iron-ball when heated, the tiny sparks of fire, from the (supreme) soul, in the same manner, the (individual) souls, are produced indeed. (67)

Mitākṣharā :—Although in the real sense there is no difference between the individual self and the supreme soul still by reason of the difference generated by the special cause viz. non-knowledge, *the individual souls are produced*, **âtmanah prabhavanti**, *hi, indeed*, wherefore, therefore, proper indeed is the separate exhibition of the individual and the supreme soul. As indeed, **taptâllohapindât**, *from a heated iron ball*, **visphuliṅgakâḥ**, *tiny sparks, i.e. balls of fire*, **nissaranti**, *rush out*, and when emitted assume the differentiated characterisation of sparks, **tadvat**, *in the same manner*. Therefore, it is proper, that the individual soul should be realized as centred in the supreme soul. 10 15

Or, this is the (alternative) meaning : Indeed, during the period of sleep, as also during the period of chaos, all the individual souls having been merged in Brah̥ma, for whom is (meant) this rule regarding the contemplation of the self? So the Author says, **Nissaranti**, *rush out* &c. — although in tiny forms they were merged 20

during the period of the universal chaos, still on PAGE 204* account of non-knowledge and other causes the individual souls become manifest away from the supreme soul, and again under the influence of actions are born with attachment for physical bodies. Therefore, there is no contradiction in the rule as to concentration. On account of the separate manifestation of the fiery balls, the simile of the iron ball has been used. (67) 25 30

1. Verse 64 p. 1534 above.

Vīramitrodaya

It has been stated that the subtle soul is centred in the individual soul; that, moreover, is on account of the perpetual distinction between the receptacle and the object contained in it; so the Author says

5

Yājñavalkya, Verse 67

From that iron ball as tiny sparks of the big fire rush out, in the same manner, from the supreme soul are brought forth the individual souls.

The purport is this: In the case of a tiny spark, although it contains fire, still it is only by starting with a differentiation between the fire, and the spark that there is the relation of the producer and the product; similarly although there is no differentiation between the individual souls and the supreme soul, it is only by starting with a differentiation between the supreme soul from the individual souls that the position of the product and the producer becomes possible. The quality of the product is simply the manifestation, since the tiny sparks and the individual souls were already established (to be in existence) before. (67)

Śūlapâṇi

Yājñavalkya, Verse 67

Now the nature of the individual soul and the *Brahma*: *Nissaranti* etc. 'rush out.' As from an iron ball which while it is being blown into fire tiny sparks rush out, in the same manner from the supreme soul under the effect of good or bad actions, the individual souls which have a fancy for the material body are produced. Thus, as is the case in the creation of a lamp from another lamp, there is no diminution of the supreme soul, nor the abatement of capacity, nor also a deviation from its individuality. So also in the *Brahmapurâṇa*: "From the one sentient Being alone are produced the species of individual souls, like rays thrown out from an iron (ball) heated with fire."

It may be asked, the individual souls had not taken corporate forms and had no motion; how then the assumption of the four varieties of forms viz. the viviparous, the oviparous, and the like would be connected with these? So the Author says

Yājñavalkya, Verse 68

There the soul performs actions partly by itself voluntarily, partly involuntarily, and partly by habit, proper, improper, or containing both. (68)

Mitākṣharâ:—Although in that condition, there is an absence of the action of motion, still action partaking of the proper or improper does certainly occur in the mind; and that becomes the cause of

the assumption of a particular body, as **Manu**¹ has stated : “ By the “actions of speech, to the state of the birds and beasts, and by “mental actions to the lowest class.”

Thus having taken to a corporate form, **swayam**, *by itself*, even, *i. e.* independently of any thought by affirmative or negative (reason- 5 ing) *e. g.* whether by sucking the milk from the breast there would be satisfaction, or there would not be — thus in this manner the reasoning by affirmation² and negation — independently of that, one inspired to an action as the result of the impressions formed of the experience of past happenings, **kiñchit**, *partly*. such as, sucking³ 10 from the mother's breast or the like actions, **karoti**, *performs*; **kiñchit swabhāvato**, *partly involuntarily*, and partly by chance, *i. e.* independently of the combination of causes, *e. g.* eating the ants⁴ &c. **karoti**, *performs*, partly under the influence of a habit (formed) during another birth, performs something which involves both. So also 15 **Another Smṛti** : “In every birth, whatever has been acquired as a habit “*e. g.* donation, study or austerity; in consequence of that habit itself, “he repeats the same over again.” In this manner, the variety of acts of the souls and as their consequence the variety of bodies such as the oviparous &c. is consistent indeed. (68) 20

Vīramitrodaya

It has been stated before⁵ that ‘the subtle soul...in the soul’; this verse is intended as the reason for that statement. It has been stated before⁵ ‘Births in thousands of species’; what is the evidence as to the births over and over again? So the Author says 25

Yājñavalkya, Verse 68

Tatra, ‘there’, *i. e.* in the succession of births and deaths, the individual soul **kiñchit karma**, ‘some action’, such as sucking the mother's milk, **swayam**, ‘by itself’ only *i. e.* independently of the actions

1. Ch. XII 9.

2. अन्वय and व्यतिरेक. अन्वय concomitance, affirmation, अन्वयव्याप्ति—Universal concomitance ‘All A is B’. व्यतिरेक, absence; and व्यतिरेकव्याप्ति—assertion of the concomitance of the absence of the साध्य (major term) and of the हेतु (middle term) ‘All not B is not A’. अन्वयव्यतिरेकव्याप्ति—method of Agreement and difference. The reasoning by affirmation and Negation. The positive and negative reasoning.

3. An instance of अर्पण—proper acts

4. „ अर्पण—of an improper act.

5. Verse 64.

appertaining to the particular (species of his) birth, *karoti* 'performs. Some actions such as in the case of a camel, consuming thorny bushes *swabhāvataḥ*, 'involuntarily', i.e. under the influence of the rules of his own species; in short by observing his own (species) consuming thorns.

- 5 Someone, moreover, partaking of both proper and improper acts such as desire for another's wife etc. or under the influence of a particular desire, study etc., does acts actuated by good and bad advice. Moreover without a previous birth, by itself or voluntarily or by habit the doing of acts does not fit in.

- 10 In this way actions in the particular birth also will not be accounted for, if there were no birth previous to that, and thus there being many births the beginning of which cannot be ascertained, it follows that for one soul are a thousand births. The word *hi* indicates limitation. (68)

Śûlapâṇi

Yājñavalkya, Verse 68

- 15 That individual trying to secure what is good and avoid what is bad independently, does something, and something he does involuntarily i. e. under the environmental influence of the species, as in the case of the camel, the habit of consuming thorny bushes; something under the influence of habit, as making donations, study. and the like (68).
- 20

Indeed, if this be so, then somehow *jîva* (the individual soul) is only a designation of Brâhma itself, and that, moreover, having the attributes of eternity &c. how then it is the practice (of saying) that 'Viṣṇumitra is born' ? Anticipating this question the Author says

Yājñavalkya, Verse 69

- 25 Instrumental¹ cause is the imperishable, the doer, the knower, the Brâhma which has attributes, is independent, which is not born; on account of (its) having taken to a body, it is declared as born. (69)

- 30 Mitâkṣharâ:—It is a true, that the soul, in the unfolding of all the varieties in the whole world, by reason of its being itself the material,⁽¹⁾ non-material,⁽²⁾ and instrumental⁽³⁾ cause and not moreover

1. निमित्तकारण—Cause. निमित्तकारण is instrumental cause as opposed to उपादानकारण. कारण according to the Naiyâyikas is of three kinds viz. (1) समवायि—i.e. intimate or inherent, the material cause, the inseparable e.g. the threads in a cloth, 'अवयवावयविनो-
रुणशुणिनोः क्रियाक्रियावतोर्जानिव्यक्त्योनित्यद्रव्यविशेषयोश्च यः सम्बन्धः स समवायः' सिद्धान्तमुक्तावल्याम् ।
(2) असमवायि—the non-material, or non-inherent e.g. the conjunction of threads in a cloth; and (3) निमित्त, the instrumental, e.g. the weaver's loom.

involved in the myriads of the products, on account of which it is *akṣhara*, *imperishable*, not liable to destruction.

Indeed, in this wide expanse which is the resulting product of the illusion of pleasure and pain, and which is the modification of the *satva* and like qualities, it is proper that the *Prakṛti* which is endowed with these qualities should itself be regarded as its maker, and not the *Brahma* which is devoid of these qualities. 5

Do not think in this way: the soul itself is the maker. Since it is cognisant of the invisible causes of pleasure and pain which the individual soul has to bear through. Nor indeed does the building up of the wide expanse of the creation which is the abode for experiences of the class of sufferers from various deformities in regard to name and form, hold in the case of the lifeless *Prakṛti*. Therefore, the soul itself is the *doer*, *kartâ*; similarly that itself is the *Brahma*, which grows, i. e. expands. Nor is it without attributes, since its threefold¹ power, otherwise known as the illusion² or *Mâyâ*, *Prakṛti*³ and *Pradhâna*⁴ exists. Therefore, although itself beyond the attributes, yet through the medium of its power, it is described as having the attributes, such as the *Satva* and the rest. 10
15
20

Nor in this way will the *Prakṛti* be the cause, since the soul (by) itself is *vaśī*, *independent* i. e. self-dependent; while what is known as *Prakṛti*, is nowhere known as an independent entity, as there is no warrant for its being (regarded) like that. Nor should it be said that although it is functioning as power, still that itself has been the doer. Since that which has the *śakti* is the doer, and not the *śakti* itself. Therefore the Supreme soul itself is the cause of the creation even of the three kinds. 25

1. विष्णु—*Mâyâ* or illusion. गुण—quality, attribute. At p. 204 l. 25 for विष्णु read विद्युत्.

2. अविद्या—Illusion personified or *Mâyâ*; by means of this illusion one perceives the universe, which really does not exist, as inherent in *Brahma* which alone exists (according to the *Vendânta* doctrine).

3. प्रकृति—The personified will of the Supreme Spirit in the creation (identified with *Mâyâ* or illusion) Apte.

4. प्रधात—The first evolver, the originator, the primary germ out of which all material appearances are evolved.

Similarly, **ajah**, *not born*, without birth. Therefore although its direct birth does not hold, still, **śarīragrahaṇamâtram**, *merely by reason of its having taken to a body*, **jâta iti**, *he is born*, as he is declared, on account of his having entered into another state, just after the manner
5 of the expression 'one has turned into¹ a householder.' (69)

Vīramitrodaya

Indeed if the soul be without a beginning, then how of the popular usage *viz.*: 'Devadatta is born?' So the Author says

Yājñavalkya, Verse 69

10 Instrumental, but only the cause and not the effect also; so also imperishable, and so in reality it is the soul in fact, and therefore *Brahma*, *i.e.* pervading the whole space, by reason of its taking to a form, it is declared as entirely born in the body, by reason of its appearance in a particular environment; as *e.g.* in the expression 'he has
15 become a householder'; this is the meaning.

And not that because the agency of the *Prakṛti* as the doer is necessary on the ground that she has the developments of the three qualities of pleasure, pain, and illusion, and therefore has three qualities, and so the soul is not the instrumental cause, as there is no authority
20 for this; so the Author says, *boddhâ*, 'the knower' *i.e.* another only is the doer, and not the *Prakṛti*. Even though inanimate, it sets out as if placed in the animate.

It may be asked, how can one who is devoid of attributes have a share in the effect which has attributes, so the Author says, 'independ-
25 dent,' *i.e.* dependent on himself. The *Śakti*, however, is dependent, and not the doer, as it is inanimate. This is the sense (69).

Sûlapâṇi

Yājñavalkya, Verse 69

30 *Nimittam &c.* 'Instrumental cause'—is the case of all; 'imperishable' which does not perish; 'the doer,' of actions; 'the knower', of worldly acts, *Brahma*, in the form of unsurpassable bliss; 'having attributes', through, the medium of his power, having the attributes of small &c; 'independent' dependent upon himself, hence without birth. Although of this nature is the supreme soul, still by regard to his connection with the body is described as having become, as in the expression 'he has become a house-
35 holder' (69).

1. गृहस्थो जातः—जात, lit. born; become; entered into a householder's order.

The Author describes the manner of the assumption of the body
PAGE 205* Yājñavalkya, Verse 70

At the beginning of the creation, just as he creates the ether.¹ wind, light, water and earth, each with one attribute more than that of the one preceding, even so he takes (it) even when he assumes form. (70). 5

Mitākṣharā:—At the time of the creation, that supreme soul as he *srjate*, creates, ether and the rest viz. the space, with the single² quality of sound; wind, with the attributes of sound and touch; light, with the qualities of sound, touch and form; water, with sound, touch, form and taste as the qualities; and earth, with the qualities of sound, touch, form, taste and smell; thus *ekottaraguṇān*,³ each succeeding with one quality more (than the one preceding), similarly, the soul having been reduced to the state of the individual soul, *bhavannapi*, even when he assumes form, i.e. even with the commencement of his own body, assumes these. (70) 10

Śūlapāṇi

15

Yājñavalkya, Verse 70

Creation &c.—As the supreme soul in the beginning of the creation creates others &c. having the attribute of sound &c., so he himself incorporating into a form, takes up those for the creation of one's own form.(70)

How do earth and the rest begin a body? So the Author says 20

Yājñavalkya, Verse 71

By the oblation is gratified the Sun; from the Sun, the shower; from that the plants; that food in fluid form develops into the state of semen. (71)

Mitākṣharā :—From the oblations, *āhutyā*, thrown in by the sacrificers, by the *Purodāsa* juice *āpyāyate Sūryaḥ*, is gratified the Sun; while 25

1. आकाशं—The subtle and ethereal fluid pervading the whole universe; one of the nine *dravyas* or substances recognised by the *Vaiśeṣhikas*.

2. Of the quality 'sound'; शब्दगुणमाकाशम्.

3. एकोत्तरगुणान्—One succeeding having one attribute more than the one preceding, as has been made clear in the Mitākṣharā thus:

द्रव्य	गुण
आकाशं	शब्दः
वायुः	शब्द, स्पर्श
तेजः	शब्द, स्पर्श, रूप
उदकम्	शब्द, स्पर्श, रूप, रस
मही	शब्द, स्पर्श, रूप, रस, गन्धः

- from the Sun, **Sûryât cha**, in course of time, from the completely boiled and clarified butter and the like oblation fluids **Vṛṣṭiḥ**, the shower, is produced; from that the food in the form of paddy and other vegetables; and **tadannam**, that food, when consumed, develops respectively
- 5 from the fluid, blood &c. into the semen, blood &c. (71)

Vîramitrodaya

The Author describes the process of taking a form in fourteen verses

Yājñavalkya, Verses 70-71

- That supreme soul at the time of the creation, as he creates the
- 10 five elements such as the *ākāśa* and the rest, with attributes increasing by one in addition for each succeeding, in the same manner even when he assumes form *i.e.* enters into an individual soul, he takes up those *i.e.* the *ākāśa* &c., for the purpose of beginning the body. The attributes necessary are the sound, touch, form, taste and smell; and of
- 15 these *i.e.* the *ākāśa* &c. with the combination of the seminal fluid occurs the beginning of the body.

- In the name itself is the commencement of the invisible reasons initiated by the oblation, so the Author says, 'by the oblation' etc. By the oblation thrown in by the sacrificer, the Sun is gratified *i.e.* is satisfied.
- 20 From that satisfaction itself, is produced the shower. Thereafter from the showers is produced the development of the paddy and other crops and vegetables. From that, *i.e.* from the vegetables, is produced the food. The food, moreover, by the development in the shape of fluid and through its medium resorts to seminal fluid, blood etc. (70-71)

Śûlapâṇi

25

Yājñavalkya, Verse 71

'By oblation' &c. By oblations to the fire in order is the origin of semen; that is this food, from food, the phlegm. This very import is further elaborated. (71)

- 30 Thereafter what? So the Author says

Yājñavalkya, Verse 72

Upon the union of a woman together with a man, however, and when the seminal fluid and the blood are pure, the Lord simultaneously takes over the five elements, himself being the sixth. (72)

- 35 **Mitākṣharâ** :—At the period of menses, **strīpumsayoge**, upon the union of the woman and the man, the seminal fluid and the blood to-

gether (make up the compound) the seminal fluid and the blood; that when mutually united, **visuddhe**, *when pure, i.e.* when they are devoid of any of the defects stated in **Another Smṛti** viz., "The seminal fluid *having* the wind, the bile, phlegm, a diseased tumour, pus, and the "smell of emaciation, urine, ordure, is seedless"; **pañcha dhātūn**, *the five elements, i.e.* the five great elements such as the earth and the rest, and by beginning a body **swayam śhaśṭhaḥ**, *himself the sixth*, the mental element, **prabhuḥ**, *the lord, i.e.* one who is competent in the matter of beginning a body by the combination with the invisible actions, **yugapadādatte**, *simultaneously takes over, i.e.* makes his own as the medium¹ of endurance. So also in the **S'āririka**²: "Upon the sexual union of a woman and a man, the male semen combined with the female menstrual fluid through the female organ, immediately at the moment along with the universal soul and also into the attributes of *satva, raja, and tamaḥ*, being goaded on by the wind, becomes "stationed on the uterus." (72)

Vīramitrodaya

Yājñavalkya, Verse 72

Upon the union of a woman and a man at the menstrual period, *i.e.* at the sexual intercourse, and when the male semen and the female blood are mutually mixed together, **Visuddhe**, 'pure', *i.e.* not affected by windiness; **pañchadhātūn**, 'the five elements,' which uphold the body such as the earth and like other great elements; **śhaśṭhaḥ**, 'the sixth', element in the form of the mind; **prabhuḥ**, 'the Lord'; **swayam** 'by himself', *i.e.* not inspired by another, **yugapadādatte**, 'simultaneously takes over', *i.e.* mixes with a view to commence a body. By the use of the word *tu*, 'however', the Author discriminates the mixture of the semen and the blood otherwise than by a sexual union (72)

Śūlapāṇi

Yājñavalkya, Verse 72

'Woman and man' &c. 'Pure', *i.e.* not affected by windiness &c., the semen and the female blood, the five elements, *i.e.* the five elements of creation, and simultaneously the great Lord the sixth himself takes over. In that moment also stays in the womb stirred on by the wind; and himself even stays there also. (72)

Yājñavalkya, Verses 73, 74

The organs, the mind, vitality, knowledge, life, happiness, steadiness, retentivity, motive power, affliction, desire, and egoism also.

- 5 Effort, form, colour, harmony and hatred, affluence and poverty—all this is the creation of itself, of this one without a beginning, and desiring for a beginning. (73-74).

- 10 Mitâkṣharâ :—Moreover, *indriyâṇi*, organs, viz. of perception and action, to be described hereafter; *manah*, the mind, moreover, is common to both. *Prâṇa*, *apâna*, *vyâna*, *udâna* and *samânaḥ* in this manner differentiated in five kinds on account of its five-fold actions, the wind in the body is *Prâṇa*, the vitality. *Dnyânam*, knowledge, i.e. the acquisition (of knowledge). *Âyuh*, life, the life differentiated by the limitation of a particular period. *Sukham*, happiness, pleasure; *dhṛtiḥ*, steadiness, firmness of the mind.

- 15 *Dhâraṇâ*, retentivity etc., intelligence as well as ready-wittedness; *Preraṇam*, motive power, i.e. the central seat of the organs of sense and action. *Dukkham*, affliction, mental agitation; *ichchhâ*, desire, craving; *ahankâraḥ*, egoism, the (supreme) sense of self; *prayatnaḥ*, effort, i.e. attempt; 20 *âkṛtiḥ*, form, i.e. the figure; *varṇo*, colour, such as fair &c.; *swaraḥ*, harmony, e.g. the first¹ note, or the third² note; *dweṣho*, hatred, i.e. enmity; *bhavaḥ*, affluence, prosperity such as sons, cattle &c.; *abhavaḥ*, poverty, its reverse.

- 25 *Tasyânâdeḥ*, of him without a beginning, of the perpetual soul, *âdimichhataḥ*, desiring for a beginning, i.e. wishing to take to a body, *sarvametat*, all this, i.e. the organs &c., is created by himself.

The meaning is that it is produced by actions in the former birth (73-74).

1. षड्ज—The first (or according to some the fourth) of the seven primary notes of the Indian gamout; so called because it is derived from the six organs: नासाकंठमुखानास्रजिह्वादन्ताश्च संपृशन् । षड्भ्यः संजायते यस्मात्तस्मात्षड्ज इति स्मृतः ॥

2. गान्धार is the third note.

Viramitrodaya

Yājñavalkya, Verses 73-74

Indriyāṇi, 'the organs', such as the eyes etc., and also the five vital elements and five of the mind; *Prāṇa*, 'vitality', and knowledge, happiness, desire, hatred and effort; *āyuh*, 'life', uninterruptedly living for a hundred years and the like; *dhṛtiḥ*, 'steadiness', mental stability; *dhāraṇā*, 'retentivity i.e. intelligence; *prerāṇam*, 'motive power', the organs functioning in their own objectives; *ahankāraḥ*, 'egoism', i.e. pride; *ākṛtiḥ*, 'form', the proper combination of the limbs; *varṇa*, 'colour' such as fair and the like; *swara*, 'harmony', such as the *gāndhāra* etc.; *bhavaḥ*, 'affluence', the acquisition of prosperity such as the sons, wealth etc.; its converse is *abhavaḥ*, 'poverty.' All this is produced as 'from himself,' i.e. as continuing from its previous birth, in the case of the individual soul of the supreme soul which is without a beginning, when first desiring to have a corporate existence. By the use of the word *cha*, 'and', are included, duty, bravery etc. (73-74)

Sūlapāṇi

Yājñavalkya, Verses 73-74

'Organ &c.;' 'Effort &c.;' Retentivity i.e. intelligence; 'motive power. i.e. of the organs &c.;' 'egoism', the cause of the feeling of pride indicated in the expression 'I' &c.

'Colour', such as fair &c.; 'harmony', such as, melodies &c.; 'affluence', wealth, sons and like prosperity; 'poverty', its reverse Of that who is 'without a beginning', when desiring for a birth of oneself. This is connected in a subtle form with its own creation at the time of the birth. (73-74)

Of the combined male semen and the female blood, the Author describes the stages in the development of the result

Yājñavalkya, Verse 75

In the first month, (he is) in a fluid condition, being submerged in the elements; in the second, however, a tumour, while in the third it is endowed with limbs and organs. (75)

Mitāksharā:—This live organism the sixth element *dhātuvimūrchhitaḥ*, being submerged in the elements; in the elements such as the earth etc., *vimūrchhitaḥ*, submmerged, i.e. shaken; in short, unified like milk and water; *prathame*, in the first month of the embryo. *saṅkledabhūto*,

in a fluid condition, remains in the liquid state which it has reached; it does not ripen into hardness.

Dvitiye tu mâse, in the second month however, **arbudam**, tumour, a slightly hardened ball of flesh it becomes. This is the sense : By the
5 wind in the abdomen and the heat in the belly being gradually dried up every day, and liquified by contact with the male semen, the elemental group acquires hardness by thirty days. So also in the **Suśruta**¹: “In the second, being boiled up by cold and hot winds, the
“elemental group becomes hard.”

10 **Tṛtiye tu māsyaṅgairindriyaiścha**, in the third month, however, with limbs and with organs also, it becomes endowed. (75)

Śûlapâṇi

Yājñavalkya, Verse 75

15 ‘In the first &c.’ The foetus in the form of a simultaneous admixture of the male semen and the female blood, in the first month being submerged in the five elements such as the earth and the rest, and being mixed, is in a fluid state follows the nature of all. In the second being stirred on by cold winds, becomes solid and hard. In the third, however, it becomes endowed
20 with the five balls (which are) the generators of the five limbs viz. the hands, feet and the head, and with organs such as the eyes &c. (75)

Yājñavalkya, Verses 76, 77, 78

From the *ākāśa*, agility, subtilty, sound, ear, strength and the like; from the wind, moreover, touch, motion, dilation, and dryness also. (76)

25 From the bile, however, sight, digestion, heat, appearance, and luminousness; from the liquid, however, taste, cold, unctuousness, and moisture with softness. (77)

From the earth, smell, also nose, weight and form also; the soul unborn takes all this in the third, and thereafter moves. (78)

30 **Mitâkṣharâ** :—Moreover the expression ‘The soul...takes’ follows everywhere. From the sky, levity, useful in the act of crossing over. **Saukṣmyam**, subtilty, acute perception; **śabdām**, sound, the object, (and) **śrotram**, the ear, the organ of hearing; **balam**, strength, firmness; by the use of the word **âdi**, ‘and the like’, porousness and detached.

ness also (are included), as it has been observed in the **Garbhopaniṣad**:
“From the *ākāśa* sound, ear, separateness, and the group of all the
“cavities.”

From the wind, the organ of touch; **cheṣṭām**, *motion*, such as
going, coming &c.; **vyūhanam**, *dilation*, various extensions of the 5
limbs; **roukṣhyam**, *dryness*, i.e. hardness: from the use of the word **cha**,
also, touch also.

Pittāt, *from the bile*, i.e. from the light, **darśanam**, *the sight*, i.e. the
organ of the eye; **paktim**, *digestion*, i.e. the assimilation of the consumed
food; **aushnyam**, *heat*, the hot touch of the limbs; **rūpam**, *appearance*, 10
such as blackness &c.; **prakāśitām**, *luminousness*, i.e. resplendence; also,
rage, intolerance &c. as it has been observed in the **Garbhopaniṣad**:
“The organs of bravery, intolerance, sharpness, digestion, heat, res-
plendence, rage, colour, and forms are of the light.”

In this manner **rasāt**, *from the liquid*, i.e. water, the organ of taste, 15
śaityam, *cold*, cohesion of the limbs; unctuousness together with softness.

Also **bhūmeḥ** *from the earth* smell i.e. the organ of smelling; and
weight and form also. All this, although in reality birthless, the soul
takes over in the third month.

Tataḥ, *thereafter*, i.e. in the fourth month, **spandate**, *moves*. So 20
in **Śārīrika**¹: “Thereafter in the fourth month, towards movement &c.,
“he indicates an inclination.” (76, 77, 78)

Sūlapāṇi

Yājñavalkya, Verses 76, 77, 78

‘From the *ākāśa* &c.’ ‘From the bile &c.’ ‘From the earth &c.’ 25
‘Touch’ i.e. the organs of touch, as well as the touch. **Vyūhanam**, ‘dilation’
i.e. cumulative growth.

‘From the bile’ i.e. from the fire, ‘sight’, the organ of the eye;
‘digestion’, i.e. the capacity for digestion; ‘taste’, i.e. the organ of, 30
taste.

Mūrtih, ‘form’, i.e. solidity. All this, the unborn individual soul
takes over in the third month.

Thereafter, in the fourth month, it moves. Hence also, has been
stated by Pāraskara², the ritual in the second or the third in the text 35
“the *Puṁsavanam* after the movement”. (76-78)

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Yājñavalkya, Verse 79

By not granting the desire of the duplicated heart, the foetus may contract defects, (such as) deformity, or death also; therefore the woman's desire should be fulfilled (79).

- 5 Mitākṣharā :—Moreover, of the foetus, one heart, and of the pregnant woman, another; in this way she is with a duplicated heart; by that woman whatever has been desired, that is the *dwauhrdam*, the desire of the duplicated heart; tasyâpradânena, by not granting that, garbho, the foetus, contracts defects developing into deformity or even in the
10 form of death. Tasmât, therefore, for avoiding that, for the pregnant woman striyâh, whatever is desired by her should be fulfilled.

So also in *Suśruta*¹: "A woman with two hearts, they call one "with the duplicated heart. What is desired by her, one should give. "She gives birth to a valiant and long-living son."

- 15 Moreover exercise and the like also should be avoided after the commencement of the conception. As it has been stated also there²: "Thereafter, exercise, sexual union, overindulgence, sleep during the "day, waking at night, grief, fear, riding a conveyance, withholding "the calls of nature, the cock-posture, and letting out blood, (all
20 "these) should be avoided."

- The commencement of the conception, moreover, should be inferred from (a feeling of) fatigue and like other signs. It has been stated also there⁴: "Of one who has recently conceived, fatigue, langour, "thirst, the itching of the thighs, the mixing together of the semen
25 "and the menses, and the throbbing of the female organ (occur)." (79)

Śûlapâṇi

Yājñavalkya, Verse 79

- Dwauhrde* &c., Of the life in the womb, as also of the pregnant woman, the two hearts united with one; a thing desired by that. The form is irregular. The rest is clear. So also the *Śrûti*¹: "By not granting (the
30 "desire of) the double heart, a blind, a humpback, or a dwarf is begotten. "Therefore, what she desires should be granted to her. A vigorous and "long living child is produced."

1. III. 18.

2. III. 16.

3. कुक्कुटासनम्—द्वौर्मां पादाभ्यामेवावस्थानम्—sitting on the two legs alone like a cock. Bâlam.

4. III. 13.

Yājñavalkya, Verse 80

Steadiness, in the fourth (month) however, of the limbs; in the fifth, the appearance of blood; in the sixth, the origin of strength, colour, nails and the hair. (80)

Mitākṣharā :—Moreover, of the group of limbs which had appeared 5
in the third month, **chaturthe**, in the fourth month, **sthairyam**, steadiness, occurs firmness. **Pañchame**, in the fifth, of the blood, **udbhavaḥ**, the appearance, the production. Similarly, **ṣaṣṭhe** **balasya varṇasya** in the sixth of strength, of colour, and of the nails and hair on the head, also **cha**, **sambhavaḥ**, origin. (80) 10

Śūlapāṇi

Yājñavalkya, Verse 80

'Steadiness &c', Of the limbs such as the hands, feet &c. appearing in the third month, in the fourth month a solidity becomes manifest. The rest is clear. (80) 15

Yājñavalkya, Verse 81

With mind and vitality is he endowed and with the pulse, sinews and arteries, in the seventh, and in the eighth month also with skin, flesh and memory. (81)

Mitākṣharā :—Moreover, this foetus, as aforestated **saptame**, in the 20
seventh month, with mind i.e. mentality, and also with vitality being endowed, **nāḍibhiḥ**, with pulses, i.e. the wind circulators, **snāyubhiḥ**, with sinews, i.e. with the ligaments of the bones; **śīrābhiḥ**, with arteries i.e. the circulators of the wind, bile and phlegm being endowed; similarly **aṣṭame**, in the eighth month, **tvachā**, with skin, **māṁsena**, with flesh, **smṛtyā** 25
with memory, also becomes endowed. (81)

Śūlapāṇi

Yājñavalkya, Verse 81

'Mind' etc. with the mind, i.e. vitality, is endowed; in the seventh and in the eighth also with skin etc. (81) 30

Yājñavalkya, Verse 82

Again to the mother, then again to the foetus, its vital power moves forth; in the eighth month therefore, a foetus (if) born, is deprived of vital breaths. (82)

- 5 **Mitâkṣharâ**:—Moreover, of that foetus in the eighth month *ojaḥ*, the vital power, a certain particular quality, *dhâtrim garbham*, to the mother and to the foetus also, *punaḥ punaḥ*, again and then again, i.e. with extreme swiftness, quickly goes. *Ato aṣṭame mâsi jâto garbhaḥ prâṇairviyajyate*, therefore in the eighth month the foetus (if) born is
10 *deprived of the vital breaths*.

- By this, the Author points out that the stability of the vital force is alone the basis of life. The nature of *ojas*, 'vital force', has been pointed in **Another Smṛti**: "That which exists in the heart, pure, slightly
15 "hot, and with a yellow tinge, is declared as *ojas*, 'vital force', in the
"body; upon its destruction, it goes to destruction." (82)

Śûlapâṇi

Yājñavalkya, Verse 82

- 'Again' etc. Since the *oja* of the being in the womb which had moved over to the uterus from the mother, in the eighth month again goes back
20 to the uterus as well as to the mother by reason of its instability, therefore a foetus born in this month is deprived of vitalities; since the stability of the vitality is independent of the stability of the *oja*. The *oja* moreover is placed in the heart. (82)

Yājñavalkya, Verse 83

- 25 In the ninth, or even in the tenth, by forceful delivery quams, it is thrown out like an arrow, through the cavity of the organ, in extreme pain. (83)

- Mitâkṣharâ**:—Moreover, in this manner with fully developed limbs and organs such as the hands, feet, eyes &c. *navame daśame vâpi*, in the ninth or even in the tenth month — by the use of the word *api*, even, or
30 even before, in the seventh or in the eighth either — owing to extreme labour and such other adverse causes, pushed on by the forceful wind causing speedy delivery, with the body made up of the sinews, bones,

skin &c, **yantrasya**, **chhidreṇa**, *through the fine and delicate cavity of the organ, sajvaro*, in extreme pain, experiencing unbearable contortions; **nissáryate**, **bāṇa iva**, *is thrown out, like an arrow*, thrown out through the weapon of the bow by an accomplished archer; with extreme velocity. 5

Simultaneously with his coming out, having come in contact with the external air, he loses old memories, as it has been stated in the eighteenth chapter of the **Nirukta** : “When born, being in touch with the air he does not remember the past birth and death, nor either “the deeds, good and bad.” (83) 10

Vîramitrodaya

Yājñavalkya, Verses 75-83

The foetus, ‘in the elements’, *i. e.* in the earth, ‘being merged’, *i. e.* become one like milk and water, ‘in a fluid condition’, under the force of the liquid, remains overpowered. In the second month, 15
‘tumour’, *i. e.* a slightly hardened condition of the flesh, remains. In the third month, it becomes endowed with limbs such as the hands etc., and by the organs, such as the eyes etc. The soul also in the third month from the five elements such as the *ākāśa* and the rest, takes lightness etc. and having entered into the foetus, through the medium 20
of the *foetus* establishes connection with itself. Thereafter *i. e.* after that *i. e.* in the fourth month, moves the foetus. So also the **Sârîrakam** : “In the fourth month, he begets a desire for movement etc.” **Pâraskara**’ also : “The *puṁsavana* before movement, in the second or in the third “month, should be performed”. **Lāghavam**, ‘agility,’ *i. e.* levity as may be 25
helpful in crossing; **saukṣmyam**, ‘subtily,’ entry into the interior of another thing. By the use of the word *ādī*, ‘and the like’, are included all cavities, in consonance with the **Upaniṣhad**.

Sparśanam, ‘touch,’ the organ of the skin; **vyūhanam**, ‘dilation,’ *i. e.* the various expansions of the limbs; **roukṣhyam**, ‘dryness,’ *i. e.* 30
hardness; by the use of the word *cha*, ‘also,’ touch also. By the use of the word *tu*, ‘however,’ has been discriminated the taking up from other beings. In this way, further on also. By the use of the word *eva*, ‘only,’ are excluded tendencies like moving sideways and the like.

From the bile, *i.e.* from the light—the result of cause and effect being the same—‘sight,’ *i.e.* the eye. ‘Digestion,’ *i.e.* the assimilation of consumed food; ‘heat,’ *i.e.* the heated touch; *prakāśitām*, ‘luminousness,’ *i.e.* resplendence; *rasāt*, ‘from the liquid’ *i.e.* from water; 5 ‘unctuousness,’ *i.e.* oiliness; ‘moisture,’ *i.e.* tending towards wetness, *mārdavam*, ‘softness,’ *i.e.* soft touch; with that.

Gauravam, ‘weight,’ connected with heaviness; *mūrtiḥ*, ‘form,’ hardness. By the use of the word *cha*, ‘also,’ is included colourful form and the like. By the use of the word *eva* ‘only,’ is 10 excluded another period of time as referred to in the expression ‘in the third.’

From the beginning of the third month, the Author states in due course, the duties of the husband in regard to the pregnant woman, *Dohadasya* etc. By not giving the object desired by the pregnant 15 woman such as sweet meals at dinner, absence of toil, and the like, the foetus contracts defects such as deformity, or even death and the like. The meaning is that, therefore the desire of the pregnant woman should be fulfilled. By the use of the word *api* ‘even,’ is included the absence of virility. In the case of the reading 20 *dwauhrdasya*, ‘of the duplicated heart,’ the meaning is—by reason of the heart of the foetus, as also of her own heart; desired by the pregnant woman having a duplicated heart. The *au*, is an irregular form. So also the *Śruti* (see above p. 1550 ll. 12-14).

In the forth month, ‘of the limbs,’ which had appeared in the third 25 month, *sthairyam* ‘steadiness,’ *i.e.* in the appointed places firmness of position, should be stated. By the use of the word *cha*, ‘also,’ in the expression ‘in nails, hair also,’ are included the hair, on the head.

In the seventh month, ‘with the mind,’ *i.e.* with the innermost organ; *chetasā* ‘with vitality,’ *i.e.* with knowledge, being endowed, 30 thereafter, he is covered with ‘pulses,’ *i.e.* with the wind circulators, such as the *iqā*¹ etc.; with *snāyus* *i.e.* ‘sinews,’ *i.e.* ligaments of the bones; *śirābhiḥ*, ‘with arteries,’ *i.e.* those connected with the navel. In the eighth, with the skin, full of flesh *i.e.* in abundance, as also with the memory of the past birth which he has experienced, he becomes 35 endowed. By the use of the word *api*, ‘also,’ is included *vairāgya* ‘satiety from worldly pleasures.’ The two *cha*, ‘and,’ are used in the sense of *tu* ‘however.’ By the use of the word *eva*, ‘only,’ is excluded the non-connection of the effects produced in all other months.

1. The tubular vessel on the right side of the body. The other two are गिल्ला and सुपुत्रा.

Of it, *i.e.* of the foetus in the eighth month, *ojañ*, 'vitality,' *i.e.* the vital part of the foetus, to the mother who holds it, moves through agility. Therefore if born in the eighth month *i.e.* moving out of the womb, is deprived of the vital powers which are swiftly moving.

In the ninth or the tenth month, by forceful delivery-quams sufficiently powerful for the discharge, with pain and which being troubled with unbearable pangs, the child with skin, flesh and all the limbs fully developed, like a propelled arrow, is thrown out from the uterus through the cavity of the organ. One not fully developed in skin, flesh etc. however, even before the ninth month, owing to defect in labour or such other cause, is thrown out. 5 10

At the touch of the external air, however, the memory of the experience in the past birth vanishes, as it has been stated in the Nirukta: "When born, being in touch with the air, he does not remember the "past birth and death, nor either the deeds, good or bad". (75-83) 15

Śûlapâñi

Yājñavalkya, Verse 83

'In the ninth &c.' Thereafter, in the ninth or the tenth month, by the forceful winds causing delivery, through the cavity of the organ it is speedily thrown out, like an arrow by the mechanism of the bow. At some places the reading is 'The being through the cavity' (जन्तुच्छेदः). (83) 20

Describing the nature of the body in detail, the Author proceeds
Yājñavalkya, Verse 84

Its sixfold bodies put on six coatings, it has six limbs; and likewise the bones are three hundred and sixty. (84) 25

Mitākṣharâ :—*Tasya*, *i.e.* of the soul, with its bodies, such as the viviparous and the oviparous — These each are of six varieties on account of their contact with the six seats of fire which are instrumental in bringing about a complete development of six secretions¹ (of the body) such as the blood and the rest. Thus, the essence of food being boiled up in the abdominal fire develops into blood. The blood, moreover, being boiled up in the fire in its own sheath, becomes flesh. The flesh also being boiled up in the fire 30

1. Verse 84—*वस्तु*—the secretions of the body such as blood, fat, marrow etc.

in its own sheath becomes fat ; and the fat too being boiled up in the fire in its own sheath matures into the condition of bones ; the bone also when boiled in the fire in its own sheath, develops into the condition of marrow ; and the marrow too, being boiled up in the fire
5 of its own sheath, becomes developed into the last elemental secretion. Of the last elemental secretion, however, there is no further development, and thus it is the first sheath. Thus in this manner by contact with the fires in the six sheaths are (formed) the six varieties of bodies. Of the first elemental secretion viz. that of the food
10 essence, however, on account of its unsettled character no transformation occurs.

These bodies, moreover, put on six covers. The six elemental secretions viz. blood, flesh, fat, bones, marrow, and the semen, placed externally and internally like the coating of the trunk of a plantain
15 tree and covering like the skin, these bear six coverings. This is well known in the *Āyurveda*¹: *tathâ aṅgâni cha śhaḍeva*; so also, the limbs also are six only viz. two hands, two feet, the face, and the body.

Asthânâ, of the bones, however, the three hundred and sixty, may be known from the six verses hereafter² following. (84)

20

Vîramitrodaya

Restraint of the organs is the basis for an aversion for worldly pleasure; so for securing the feeling of aversion, the Author describes at details in twenty-four verses the real nature of the body born in pain

Yājñavalkya, Verse 84

25

Of that soul, six are the bodies with the six coatings of blood, flesh, fat, bones, marrow and semen; and six kinds of skin coatings enumerated in *Suśruta* viz: "Resplendent, scarlet, white, brown, *Rohiṇi*, "and *Vaṁśadhara*;" and the two hands, two feet, and the limbs of the head together viz., the three hundred and sixty bones, as hereafter to
30 be described by six verses, bear these. By the use of the word *cha*, also', are included the arteries, sinews and veins. (84)

1. Science of Life ; medical science.

2. In the original it is उपरितन—All the copies read thus. अधस्तन would be better.

Śūlapāṇi

Yājñavalkya, Verse 84

'Its &c.' Of that, its own bodies are of six varieties. These moreover, the earth and the rest five, and itself the sixth. These bodies put on six varieties of skins. In the Suśruta has been stated to be of seven varieties (see above). 5

The limbs also six they put on.—Two arms, two thighs, head, and the body. Of the bones also, three hundred and sixty. (84)

Yājñavalkya, Verse 85

Together with their roots, sixty-four are the teeth; indeed, twenty are the nails, as also the pointers in the hands and the feet; their places are fixed. (85) 10

Mitākṣharâ :—Moreover, *sthâlâni*, roots, *i.e.* the bones at the roots of the teeth, thirty-two; together with these, and the thirty-two teeth become sixty-four, *dantâschatusṣaṣṭiḥ*. *Nakhâḥ*, nails, growing on the hands and the feet, *vimśatiḥ*, twenty, at the hands and the feet. *S'alâkâ*, pointers, *i.e.* the bones resembling points situated above the wrists, at the roots of the fingers, twenty also. *Teshâm*, of these, &c., of the pointed bones, *sthânachatusṭṭayam*, the fourfold roots, two feet and two hands and thus of the bones, one hundred and four. (85) 15 20

Śūlapāṇi

Yājñavalkya, Verse 85

The Author mentions their division. 'With the roots &c.', *sthânâni*, 'places', *i.e.* the places of the connection of teeth. With these the teeth sixty-four, and the nails twenty; and the points of the hands and the feet also twenty. Of these, with the two hands and the two feet are the four places. Thus, moreover, one hundred and four are the bones. (85) 25

Yājñavalkya, Verse 86

Sixty of the fingers, two in the (pair of) heels, and in the ankles also, forty-four in the points of the elbow, equally of the thighs also only. (86) 30

Mitākṣharâ :—Moreover, twenty are the fingers; of these, for each, three, and three for every one, thus, the bones at the fingers

become sixty in number. The hind parts of the feet are the heels ; their bones are two. In each foot are two ankles; thus in the four ankles are four bones. In the arms, of the measure of a cubit,¹ are four; of the thighs an equal number; and thus there are seventy-four. (86).

5

Śûlapâṇi

Yājñavalkya, Verse 86

'Sixty &c. Of the fingers, for each, three, thus the bones are sixty. The elbow bones, of the arms; thus seventy-four bones. (86)

Yājñavalkya, Verse 87

10

Two each for the knees, the cheek, the flat thighs, the base of the shoulders, the temples, the palate, and at the broad hips should be noted. (87)

Mitākṣharâ :—Moreover, the junction of the thighs and the lap is *jânu*, the knee; *kapola*, the cheek, *galla*. *Ūru*, the thigh,

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its flat portion; *aṁsaḥ*, shoulder, the top of the arm;

15

akṣhaḥ, the temple, the part between the ears and the

eyes and lower down the bone of the forehead. *Tālūṣhakam*, palate, at the top. *Śroni*, the hips, with elevation; the broad portion of that. Of these, for each, two bones, *vinirdiśet*, should be noted. Thus, in this manner it comes to fourteen bones. (87)

20

Śûlapâṇi

Yājñavalkya, Verse 87

Two, two &c. At the temples two, at the knees two, and Arms fourteen bones. (87)

Yājñavalkya, Verse 88

25

The perineum bone is one; so on the back are forty and five; the neck has fifteen bones, one for each of the joints, and one for the chin. (88)

Mitākṣharâ :—Moreover, the bone in the secret part is one; *prāṇthe*, on the back, i.e. on the back side, are *pāñchachatvârīmśadasthîni*, forty-five bones; *grīvâ*, the neck; that *pañchadaśâsthî syât*, has fifteen bones; the junction of the breast and the shoulders is a *jatu*, the joint; for each *jatu*, one for each. *Hanuḥ*, the chin; there also one bone; thus sixtyfour. (88)

30

1. अरणि—A cubit of the middle length, from the elbow to the tip of the little finger, an ell. मध्यांगुलीकूर्परयोर्मध्ये प्रमाणिकः करः । बद्धमुष्टिकरो रत्निररलिः सकनिष्ठिकः ॥ *Halâyudha* (Apte).

Śūlapāṇi

Yājñavalkya, Verse 88

'Anus bones' &c. *Hanu*, chin. Thus sixty-four bones. (88)

Yājñavalkya, Verse 89

At its root, two; (so) at the forehead, eyes, and temples; the nose has the *ghana* bone; the sides along with their base-bones, and together with the *arbudas*, seventy-two. (89) 5

Mitākṣharâ:—Moreover, of that *i.e.* of the chin, at the root *dwe*, two: *lalâṭam*, the forehead; *akṣhi*, the eye; *ganḍaḥ*, temple, the portion between the cheek and the eye; the compound of these is the forehead, the eye, and the temple; there, for each, a couple of bones. The nose has a bone called *ghana*. *Pârśwakāḥ*, the sides, the bones connected with the lower part of the armpit, supporting these are the base-bones; with these *base-bones*, *sthâlakaiḥ*; together with also the *arbudas*, particular bones, the sides are *dwisaptatiḥ*, seventy-two; these along with the nine stated before amount to eighty-one. (89) 10 15

Śūlapāṇi

Yājñavalkya, Verse 89

'At its' base' &c. 'At its base' *i.e.* at the base of the chin, two; at the forehead, the eyes, and temples, two; at the nose, at the *ghana* bone, one. The sides, the skeleton bones, and with their bases the *arbudas* also become seventy-two. Thus eighty-one bones. (89) 20

Yājñavalkya, Verse 90

Two are the *S'ankhakas*; the skull-bones four, also are at the head; at the breast seventeen; this is the collection of bones in the man. (90) 25

Mitākṣharâ:—Moreover, the particular bones in the portion between the brows and the ears are the two *śaṅkhakas*. Connected with the head, *śirasah*, are the four skull-bones, *chatwâri kapâlâni*. *Ūrah*, is breast; that has seventeen bones; thus, in this way, twenty-three; and these, together with those stated before,¹ come to three hundred and sixty. Thus the collection of bones in a man² has been stated. (90) 30

1. *i.e.* in verses 84 at pp. 1555-1558 above, and detailed in verses 85-90 thus: Verse 85-104, 86-74, 87-14, 88-64, 89-81, 90-23. Total—360.

2. *śarīra*—human body—as distinguished from other species. See *Vīramitrodaya*.

Vīramitrodaya

The Author enumerates the three hundred and sixty

Yājñavalkya, Verses 85-90

With thirty-two roots, *i.e.* the bones at the roots, the thirty-two become sixty-four. The hand and the foot nails are twenty; and the pointers in the hands and the feet, the bones of their size also are twenty, in the front of the wrist and the ankle. Of these nails, as also of the pointers, the places are the basic points, as also the two hands. Thus here one hundred and four bones have been stated, the fourfold bases other than the bones having been incidentally mentioned; or, it may be interpreted as the base points of the nails, thus without differentiating them; and the four have been stated intended as the pointers of each hand taken together; thus there is no contradiction.

Of the fingers, are sixty bones, as with each of the fingers are connected three bones; of the heels, *i.e.* the hind portion of the foot, the bones are two; and in each foot the left and the right ankles are each two; and thus in the four ankles are four bones. Of the arms of the measure of the elbow are four bones; of the legs, four bones; thus seventy-four.

The knees, *i.e.* the joint of the legs and the thighs; the *Kapola* is the cheek; the flat thighs are the thighs; the shoulders, are the bases of the arms; in the formation of these, two bones per each. The temple is the portion between the ears and the eyes; the palates, *i.e.* the roofs of the palate; the flat buttocks, *i.e.* the waste; for each, two bones should be pointed out, thus fourteen bones.

By the word 'secret part' is also included the male organ; its bone is one; in the back are forty-five bones. *Grīvā* is the neck, has fifteen bones. Resting on one bone, the collar bone, the joint of the breast and the shoulder, two; and the chin; thus, in this way sixty-four bones.

At its base *i.e.* of the chin two bones; the forehead, the eyes, and the temples in the region between the cheek and the eyes, each two. The nose has one—the *ghana* bone. The bones in the sides, *i.e.* the bones in the ribs, together with the root bone at the teeth *i.e.* the bones which are their support, and also with the particular bones known as *arbudas* seventy-two; and thus eighty-one are the bones.

The two *Saṅkhaḥas* *i.e.* the bones between the brows and the ears, two; the skulls of the head, four; the breast &c. are seventeen

bones, thus in this way, twenty-three. Thus totalling these three hundred and sixty are counted as the man's bones.

The word *wai* is used for fitting' out the quarter. The other twelve adverbial words are used for excluding the greater or less enumerations of the numbers started in the six verses (85-90).

5

Sûlapâṇi

Yājñavalkya, Verse 90

'Two etc.' Between the ears and the brows two *śankhakaś*. Of the head, four *kapālas*. At the breast, seventeen; thus twenty-three. In this manner the collection of a man's bones has been mentioned. (90)

10

The Author mentions the organs of perception, together with their objects

Yājñavalkya, Verse 91

Smell, form, taste, touch, and sound are stated to be the objects; and nose, eyes, tongue, skin and ear the organs. (91)

15

Mitākṣharâ:—These, *i.e.* the smell and other objects are the enthralling causes of a man; the word *viśhaya* (object) having been derived from the root *śhīṇya* 'to bind'. And from these *i.e.* the smell etc. which have been adjusted as the objects of perception, the five organs such as the nose and the rest are inferred by reason of their being the means of perception through the concordant perception of each. (91)

20

Vîramitrodaya

Yājñavalkya, Verse 91

The nose and the like others are the organs of perception incorporated in the body. Of these, moreover, in the respective order, smell &c. are the objects indicated by the derivation such as — particularly attracts *i. e.* enthralls men — In this way in the next verse also. (91)

25

Sûlapâṇi

Yājñavalkya, Verse 91

"Smell etc." In this body the objects are five; the organs six. (91)

30

The Author proceeds to point out the organs of action

Yājñavalkya, Verse 92

The two hands, the anus, the generative organ, the tongue, the two feet, are the five organs of action, one should know; and the mind also as being of both. (92)

Mitākṣharâ:—*Hastâu*, the two hands, are well-known; *pâyuh*, the anus; *upastham*, the generative organ, the means of securing

PAGE 220* the pleasure of sexual intercourse; *jivhâ*, the tongue, is well-known, so also *pâdân*, the two feet. These, the

10 hands and the rest, *pañcha karmendriyâni*, the five organs of action, as the means of receiving, of throwing out, of pleasure, of exchange, of sports and the like, *jânîyât*, one should know. *Manah*, the mind, the innermost organ, is perceived by the non-perception of knowledge simultaneously; that, moreover, by reason of its co-operation with
15 the organs of perception and of action is *ubhayâtmakam*, as being of both. (92)

Vîramitrodaya

Yājñavalkya, Verse 92

Pâyuh i.e. 'the arms.' *Upastham*, the generative organ, which is
20 the means of sexual intercourse. The rest are well-known.

The organs of action are those which bring about the five-fold acts of taking away, joy, mutual dealing, and contraction. The mind, moreover is of both i.e. of the organs of perception and of the organs of action. Since it creates knowledge in regard to the action, and has the nature
25 of (the organ also). By the use of the word '*eva*,' are excluded others from having the nature of both. The word '*vai*' has the use of fitting out the quarter. (92)

Śûlapâṇi

Yājñavalkya, Verse 92

30 "The two hands etc." "The organs of action etc." The action has been stated in the *Viṣṇupurâṇa*. thus: "Excretion, mechanical arts, "strength, the acts of strength, and speech are described as their actions." Here excretion means the excretion of urine and fœces. The mind, moreover, being instrumental for both, partakes of both. (92)

The Author proceeds to indicate the places of vitality

Yājñavalkya, Verse 93

The Navel, the *ojas*, the anus, semen, blood, the two temporal bones likewise; the head, the shoulders, the throat, and the heart are the abodes of vitality. (93)

5

Mitākṣharā :—The navel and the rest are the ten places of vitality. Although the wind known as *sumāna* has circulation through the whole body, its particular reference in the text to the navel and the other places is intended as indicating abundance (in these parts). (93)

Vīramitrodaya

10

Yājñavalkya, Verse 93

The ten including the navel and others are the extraordinary receptacles of the ten-fold vital forces which rest on them; the *ojas* is in the eye; the two temple-bones have been explained; by the use of the word *tathā* i.e. similarly, are added in the words such as the fat etc. which will be mentioned hereafter. By the use of the word *cha*, is included their function as receptacles generally. The rest can easily be understood. (93)

15

Śūlapāṇi

Yājñavalkya, Verse 93

20

“Navel etc.” The navel and the rest are particularly the places of vitality. (93)

The Author states at details the places of vitality

Yājñavalkya, Verses 94, 95

The fat, the suet, the lungs, the navel, the gall-bladder, the liver, the spleen, the small cavity of the heart, the kidneys, the urethra, and also the rectum. (94)

25

The stomach, and the heart, the larger intestine near the anus, and the anus also, the stomach also, and the two abdominal glands; this the detailed account has thus been stated. (95)

30

Mitākṣharā :—*Vapâ*, fat, is well-known; *vasâ*, suet, the fat of the flesh; *nâbhiḥ*, the navel, is well-known; *avahananam*, the lungs; *plihâ*, the

- gall-bladder*, is well-known in the medical science. These two, moreover, are in the form of balls of flesh and in the left abdominal cavity. **Yakṛt**, *liver*; **kloma**, the *gall-bladder*; these two are balls of flesh. **Kṣhudrāntram**, the *small cavity of the heart*, i.e. in the inner portion of the heart.
- 5 **Vṛkkakau**, the *kidneys*, the flesh accumulations near the heart; **bastiḥ**, the *urethra*, where urine accumulates; **purīṣhādhanam**, the *rectum*, where the fœces collects. **Āmāsayaḥ**, the *stomach*, the receptacle of the undigested food; **hrdayam**, the *heart*, the lotus of the heart; **sthûlāntragudodarāṇi**, the *larger intestines*, the *anus*, and the *stomach*, are well
- 10 known. From the outer intestinal tubes, the inner intestinal tubes are two; these are the two *at the anus*, **gudau**; **koṣṭhan**, the *abdominal glands*, situated at the region below the navel.

- Ayam**, this, **vistârah**, *detailed account*, moreover, of the places of vitality, has been stated. In the previous verse, however, it was given
- 15 in a short statement. And therefore, some mentioned in the previous verses have been repeated here. (94, 95)

Śūlapāṇi

Yājñavalkya, Verses 94-95

- "The fat etc.," "The stomach etc." The fat i. e. that which is near
- 20 the heart, known as *tanḍana*, and formed out of the clots of blood and parts other than fat; the *avahanana*, known as the lungs near the spleen; the navel is the collection of veins in the midst of digested stomach; *kloma*, the gall-bladder near the liver; the liver placed below the heart towards the right side; the spleen is towards the left side below the heart;
- 25 *kṣhudrāntra* i. e. the small cavity of the heart, formed of blood and fat three and half *vyâmas*. **Vṛkkakau**, the kidneys situated near the heart and resembling in size a thunderbolt; **bastiḥ**, the urethra, the receptacle for the urine; the rectum is the receptacle for the fœces.

- The stomach is the receptacle for the undigested food; the heart
- 30 resembling the lotus; vide the following from **Suśruta**: "Resembling the lotus the heart of men has its opening turned downwards; of those who are awake during the day, it expands; at night, during sleep, it contracts." The larger intestines, the gland pipe. The two abdominal glands situated in the abdomen. This detailed account has been given of
- 35 the vital places. (94-95)

The Author states again at further details the vital places

Yājñavalkya, Verses 96, 97, 98, 99

The pupils of the eyes, the corners of the eyes, the orifice of the ear, the lobes of the ear, the ears, the two bones at the temples, the eye-brows, the gums of the teeth, the lips, the two cavities of the loins. (96) 5

The groins, the testes, the kidneys, the two breasts produced by the accumulated phlegm, the urula, the buttocks, the arms. and the flattened flesh at the legs and the thighs. (97)

The palate, the stomach, the urethra, the head, the chin, the projections at the neck, and the depressed parts ; these other parts of the body. (98) 10

The four coloured parts of the eyes, the feet, the hands and the heart, and those very nine orifices are the seats of vitality. (99)

Mitākṣharā :—*Kaninike, the pupils of the eye.* The junctions at the nose and the eyes are *akṣhikûṭe, the corners of the eyes;*
PAGE 211* *śaṣhkuli, the orifice of the ear; karnapatrakau, the lobes* 15
of the ear, i.e. the outer edge of the ear; karnau, the ears, are well known. Dantaveṣṭau, the teeth-gums, i.e. the outer edge of the teeth; oṣṭhau, the two lips, are well known. Kakundare, the cavities of the loins, i. e. the hollows of the loins. (96)

Vañkanau, the groins, the joints of the loin and the thigh; vrkkau, the kidneys, have been stated before. Stanau, the breasts, moreover, are śleṣmasaṅghâtajau, produced by the accumulated phlegm; upajivhâ, the urula, the small bell; sphijau, the buttocks, the waste buttocks; bâhû, the arms, are well known; jaṅghoruṣhu cha piṇḍikâ, and the flattened flesh at the legs and the thighs; the flattened i.e. the fleshy portion of the legs and also of the thighs. (97) 20 25

Galaśuṇḍike, the projections at the neck, the joint of the base of the chin and the cheek; śirṣham, the head; avataḥ, the depressed parts, any depressed part in the body, such as the base of the throat, the arm-pit and the like. In the case of the reading avatuh (अवटुः)—‘the back of the neck’. (98) 30

So also of the eyes and of the pupils of the eyes, for each a couple of white back-ground, and thus four colours. Or alternatively,

the four eyelids. The rest is well known. Thus these are the parts of the body in the lower portion.¹ So also, the two eyes, two ears, the two nostrils, the centre, the mouth, the arms, and the generative organ, thus these as aforestated are **nava chhidraṇi cha prâṇasyâyatânyeva**, *the*
5 *nine orifices the very seats of vitality.* (99)

Vîramitrodaya

The receptacles of vitality have been particularized; the Author expounds these generally, and the common receptacles

Yājñavalkya, Verses 94-99

10 *Vapâ* i.e. the fat of the heart; the sweat i.e. the unctuous flesh; *avahanana*, is known as the lungs; *nâbhiḥ*, the navel; although stated before, has been stated here with a view to a detailed treatment; thus there is no fault. Similarly should be observed elsewhere also. *Kloma*, the gall-bladder in the right arm-pit, near the liver, and darkish in
15 colour; the spleen below the heart towards the left lying near the lungs; the short use is for poetic² convenience.

The small cavity of the heart; an entail from the blood and the fat three and half *vyâyâms* in size; the kidneys, the balls of flesh situated near the heart; the urethra, the accumulated urine; the
20 rectum, the internal receptacle for the fœces.

Stomach, the place where the undigested edibles are stored: the lotus of the heart, the larger intestines, the gland-pipe; the two abnormal glands formed at the lower region of the navel; these are the two at the arms.

25 This detailed statement of the abodes of vitality has been made by some. Others, however, in the case of their being more or less have stated the restraint of breath only; so the Author proceeds: the pupils of the eye etc. The corners of the eyes between the eyes and the nose; the orifice i.e. of the ear; the lobes of the size of a leaf and known
30 as the ear; the cheek-bones have been explained; the teeth-gums i.e. the lines of the teeth; the cavity of the loins i.e. the hollows of the hips.

The groins, the joints of the loins and the thigh; the kidneys have been stated before; the breasts sprung up by the accumulation of phlegm; the special mention of the qualification is with a view to create

1. कुक्षिणे—in the portion of the body which is despised. 2. छान्दोग्य.

satiety from desire, repulsion;¹ the *urula*, the small bell at the root of the tongue; the buttocks, the hip-boards; *pinḍikā* is the fleshy portion at the thighs and the legs; the projections of the neck, the joint of the neck and the base of the chin; *avaṭah*, a depressed part of the body; the four coloured parts of the eyes *i.e.* the quadret of the corners of the cavities at the end of the eyes; these are well-known. The two eyes, the two nose-cavities, the two ears, the mouth, the anus, and the rectum are nine cavities. Thus these places in this vile² body are the seats *i.e.* the supports of vitality. By the use of the word *cha* nine times, are included the ten special abodes, not stated here; there according to some, six have been not stated; according to others, however, four have been not stated. This should be discriminated by oneself; by the use of the word *eva* twice, has been excluded the combination of the two views stated. The rest is easy. (94-99)

Śûlapâṇi

Yājñavalkya, Verses 96-99

"The pupils etc." 'The groins', etc.; the palate, the stomach etc. In the corners of the eyes the two hind skins; the orifice, *i.e.* the orifice of the ear; the gums of the teeth, the edges of the teeth; lips, covering the teeth; the cavity of the loins, *i.e.* the two cavities at the base of the spine; the groins, the base of the thighs; the breasts are produced from the phlegm; the *urula*, situated at the root of the tongue; the thighs *i.e.* the flesh accumulations of the legs and thighs; of these designations should particularly be found in the body. (96-98)

"The eyes" etc. the four corners of the eyes near the end; the two soles of the feet, as also the heart: thus these, ending with the heart are the places of vitality. (99)

Yājñavalkya, Verse 100

Veins seven hundred only, nine hundred the sinews, of the arteries two hundred, and five hundred muscles. (100)

Mitākṣharâ :—Moreover, *śirāḥ*, veins, connected with the navel, forty in number, circulating the wind, bile, and phlegm, pervading the whole body through various branches, are seven hundred in number. So also the sinews, the ligaments of limbs, and the minor limbs, are nine hundred. **Dhamanyaḥ**, the arteries emerging from the navel are twenty-four

1. cf. स्तनौ मांसग्रन्थौ कनककलशावित्युपमितौ. —मरुहुरि वै. श.

2. कुत्सित.

in number, circulating the *Prâṇa* and other airs, by regard to their branches are two hundred. **Peśyaḥ**, *muscles*, moreover, fleshy in appearance connected with the tumours of the thighs and the like limbs and minor limbs are five hundred. (100)

5

Śûlapâṇi

Yājñavalkya, Verse 100

“Veins etc.” “The arteries etc.” the meaning is clear. (100)

Again, of these, the veins and the rest, the Author gives another enumeration by regard to the variety of their branches

10

Yājñavalkya, Verse 101

Twenty-nine lakhs, and nine hundred and fifty-six are the arteries known as tubular vessels; please note. (101)

15 **Mitākṣharâ** :—The tubular vessels in all together with the branches and sub-branches are **ekonatrimśallakṣhâṇi**, *twenty-nine lakhs*. In addition also **nava śatâṇi**, *nine hundred*, **śatpañchâśaṭ cha**, *and fifty-six*; thus O *Sâmaśrava* and other sages, **jânîta**, *please note*. (101)

Vîramitrodaya

Yājñavalkya, Verses 100-101

20 The veins connected with the navel and circulating the wind, the bile, and the phlegm and spread through the whole body, the arteries, seven hundred; of the sinews *i. e.* the *nâḍis* of the ligaments of the bone, nine hundred; of the arteries *i. e.* of the *nâḍis* circulating the *prâṇa* and the rest, and of the muscles *i. e.* the fleshy parts resembling flesh balls, five hundred.

25

30 Twenty-nine lakhs, nine hundred and fifty-six should be known to be the arteries called veins by regard to the discrimination of the branches and sub-branches as stated before, one should know. The reading by Śûlapâṇi is nineteen lakhs. This word lakh is in the feminine gender, and so it has been explained. By the use of the word *cha* in the beginning, middle, and end, has been excluded any additional enumeration in the explanation of all the four sentences other than the explanation of the differences of the branches and sub-branches. By the use of the third *cha* the Author indicates the greater plurality of the sinews by regard to the discrimination of branches. (100-101)

Śūlapāṇi

Yājñavalkya, Verse 101

Twenty-nine lakhs etc. The arteries together with the tubular vessels should be known as twenty-nine lakhs, nine-hundred and fifty-six. The word *lakṣhâ* here is *â*—ending and in the feminine gender (101)

5

Yājñavalkya, Verse 102

Three lakhs, however, should be known to be the hair on the head of beings with bodies : one hundred and seven vital parts, and two hundred joints. (102)

Mitākṣharâ :—Moreover, *śarīrīṇām. on beings with bodies*, the hair on the head and other hair together, **trayo lakṣhâ vijñeyâ**, should be known to be three lakhs. **Marmāṇi**, vital parts, i. e. places which may cause death, and also those which may cause pain, of these a hundred and seven should be noted. Of the bones, however, **dve sandhisate**, two hundred are the joints. The joints of sinews, arteries &c. are, moreover, endless. (102)

15

Śūlapāṇi

Yājñavalkya, Verse 102

Three etc. The form *trayo* is due to poetic license. The meaning is clear. (102)

20

The Author states the number of all cavities &c. in the body

Yājñavalkya, Verses 103, 104

The crores of hair are fifty-four crores ; and also sixty-seven lakhs together with half a lakh along with the sweat-holes. (103)

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By the air particles are counted the separated atoms. One even who can correctly understand the position of these entities. (104)

25

Mitākṣharâ :—The atoms of the hair mentioned before as together with the veins, hair etc. in extremely minute and more minute parts together with the sweat holes are **chatuḥpañchâsat kotyaḥ**, fifty-four crores. Also **ṣaṣṭhihottara-ṣaṣṭhi-lakṣhâḥ**, sixty-six lakhs, **sârdhâḥ**, together with half, i. e. fifty thousand ; **vâyaviyairvibhaktâḥ** separated by the air particles i. e. by the air atoms made separate, **viganyante**, are counted. This, moreover, has been stated from a scientific point of view.

30

On account of its being beyond the reach of organs like the eye and the like, the double meaning of this fact which is very profound *i. e.* in the form of the condition of the veins etc., O sages, among you whoever knows thoroughly, he certainly is the greatest
 5 and the foremost among the intellectuals. Therefore, with effort, by the intelligent should be understood the position of the entities.
 (103-104)

Vīramitrodaya

Yājñavalkya, Verses 102-104

10 The hair *i. e.* the hair on the face, the arm-pits etc. all together should be known to be three lakhs; the use of the masculine gender is under the poetic licence. The vital parts *i. e.* those where on even a small stroke causes much pain; such parts such as the *basti*, are one hundred and seven. Of the joint of the bones, two hundred; the atoms
 15 of the hair other than the hair on the face or the body measured as three and half crores and separated *i. e.* separately pointed out, by the atoms of the wind together with the outlets for perspiration, fifty-four crores and sixty and one-half lakhs are inferentially counted. If even one among these pupils comes to realise the limit of these conditions such as the bones, hair etc.—this is a half sentence—then such a
 20 one would be having the celestial sight. This is the other half.

So it appears that Yājñavalkya has not mentioned it owing to the want of concentration necessary for the visualisation of the One which is beyond the reach of organs. The word *nu* is used as indicative of a
 25 conjecture, or then such a one is blessed; so should be inferred as stated hereafter. Or, although by others in this world these are measured only by a guess, still among these, I am one who actually knows the condition of these things.

In the two verses the words *tu* and *cha* used four times are with a
 30 view to exclude a small number in the import of the four sentences. By the use of the word *tathā* twice, the double meaning is imported viz. should be known in the case of one, and should be known in the case of two. By the use of the word *cha* in the third verse, is added the order of the formation of the body. The word *eva* goes either with
 35 these or here. (102-104)

Śūlapāṇi

Yājñavalkya, Verses 103-104

"Of the hair etc." Are sixty-seven and half lakhs plus forty-five crores. These, moreover, should of course, be known from the cavities of all the hair on the body, on the face, and other hair, as also from the outlets for the perspiration to flow. "Four crores" is another reading. (103)

5

"By the air etc" The atoms of the flesh and the like are measured when separated by the air, not directly, but by a scientific inference and the like. Therefore in pursuance of my word if even one would himself realise the position and the state of the *rasas* etc. to be hereafter described and of the veins and bones in the body then "that wise man would become fit for emancipation", with this text¹ as will be stated hereafter is the connection of this. (104)

10

The Author mentions the quantities of the *rasas* etc. in the body

Yājñavalkya, Verses 105, 106, 107

15

Of the *rasa*, nine should be known; of the water ten *añjalis*;² seven only of the faeces, of the blood eight have been declared (105)

Six (of) phlegm, five (of) the bile, four only (of) urine, (of) fat, three, two (of) the marrow, of the marrow of the bones and flesh, one-half,³ however of the head. (106)

20

Of the phlegmatic *ojas*, the same only, and of the semen also the same. Thus this body is transient; (and) one whose perception is such, that blessed one is fit for emancipation. (107)

Mitākṣharā:—Well digested food is *rasa*; its measure is *nine añjalis*; of the means of bringing about a cohesion of the atoms of the earth *i.e. of water, jalasya, añjalayaḥ daśa vijñeyā*, the *añjalis* should be known to be ten; *purīṣasya*, of the faeces, *saptaiva*, seven only; *raktasya*, of blood, *i.e. of the essence of food made red by the complete digestion by the abdominal heat, aṣṭāu*, eight, are the *añjalis* declared, *prakīrtitāḥ*. (105)

25

Śleṣhmaṇaḥ, of the phlegm, *i.e. of the kafa, śhat*, six *añjalis*; *pīṭasya pañcha*, of the bile, five; *mūtrasya*, of the urine, *i. e. of the excreta, chatvāraḥ*, four; *vasâyāḥ*, of the fat *i.e. of the flesh oil, trayaḥ*, three; *medaso*, of the marrow, *i.e. of the essence of the flesh, dvan*, two *añjalis*;

30

1. Verse 107 below ll. 22-23.

2. अञ्जलि—a measure of corn = कुडव, equal to one-fourth of a *prastha* and containing 12 handfuls.

3. On p. 212 l 12 in the second half of verse No. 106 read एकोऽर्धे for एकोऽर्धे.

majjā, the marrow of the bones and flesh, which has permeated to the bones through the cavities, **ekā**, one añjali; **mastake**, in the head, moreover, **ardhā**, a half añjali. (106)

- 5 **Śleṣhmaujasaḥ**, of the phlegmatic ojas, i. e. of the essence of phlegm, as also **retasaḥ**, of the semen, of the final elemental development, **tāvadeva**, the same only. This, moreover, has been stated as in relation to the one in whom the elements are even. As for one, in whom the elements are uneven, there is no rule; *vide* this text of the **Āyurveda** viz: "On
10 "account of the abnormality of the bodies, as also of the imperma-
"nence, no measure exists of the affected elements and impurities."

- Iti**, thus, of this character, this receptacle of the impurities commenced with the bones, muscles etc., **varṣhma**, the body, **asthiram**, is transient, thus **yasya**, one whose, perception is such **asāu kṛti**, that wise one, i. e. the learned man, **mokṣhāya**, for emancipation, becomes compe-
15 tent. For the means of emancipation is the discriminating perception of the permanent and the transient, and the (consequent) avoidance of attachment; and an aversion of attachment is induced by a perception of the prevalence of bones, urine, fæcis (in the body). And so holds also **Vyāsa**: "For the sake of this body, which is the
20 "receptacle of all impurities, is destructive of any good done to it, "and is perishable, fools perpetrate sins. If only what is internal "in this body were to be (exhibited) externally, this world would take "hold of a stick and ward (it) off (like) the dogs and the crows." Therefore for a complete cessation of (any attachment for) this
25 extremely despicable body, an effort should be made for the contemplation of the Self. (105, 106, 107).

Vīramitrodaya

Yājñavalkya, Verses 105-107

- Of one who is in a normal condition, the quantity of **rasas** etc. in
30 his body is declared to be of the number of **añjalis** as enumerated. The **rasa** is the result of well-digested food; of that nine **añjalis**. In this way, further on also. (105)

- The fat is the unction of the flesh; the marrow is the flesh-juice; the marrow of the bones gone into the hollow is one **añjali**; in the
35 head also the marrow is of the measure of a half **añjali** of the phlegmatic ojas i. e. of the phlegmatic juice, of the same quantity viz. half

añjali only. By the use of the twelve adverbials is excluded the more or less quantity of *añjalis* in the twelve objects. (106)

Of one who knows all this, the *vairāgya* i.e. the feeling of satiety from desire is produced, which is the means for final emancipation. Intending this, the Author proceeds: "Thus etc." Thus, on account of the collection of perishable things being the cause of its origin, this body is *asthira* i.e. not permanent; the man by whom it is so recognised as impermanent, unsubstantial, and full of misery, and who by means of Yogic studies prepares for the emancipation (*moksha*), such a one is blessed. (107)

Śūlapāṇi

Yājñavalkya, Verses 105-107

"Of the *rasa* etc." 'Six of the phlegm etc.' The handfuls of the quantity of the *rasas* and others are to be ascertained by one's own cavity of the hand when in normal health; *majjā*, the marrow has one *añjali*; between the eyes, half; and half also in the head; at the source of the phlegm, the same quantity i.e. half only; of the semen also, half. The form *majjā*, marrow, in the Nominative is used in the sense of the Possessive case. The body, thus described is made up of a collection of impermanent created things and is transitory and unstable. One, therefore, for whom it is serviceable for the (attainment of) emancipation, such a one is a wise man. (105-107)

The Author states the nature of the Soul which should be contemplated

Yājñavalkya, Verses 108, 109

Seventy-two thousand (in number) spread out from the heart, known as *hita* and *ahita* are the tubular organs of the body; in the middle of these is the disc with moonlike hallow. (108)

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Situated in the middle of it is the soul, like a lamp without a flicker; that should be known; after having realised it, never is one born here again. (109)

Mitākṣharā:—From the region of the heart, *hrdayād*, *abhinisṛtāḥ*, spread out, like the filaments of a *Kadamba* flower setting out on all sides, by reason of their capacity to do good and evil, designated as *hita* and *ahita*, are *dwāsaptātisahasrāṇi nāḍyo*, seventy two thousand *nāḍyo*, the tubular organs of the body. There are three other *nāḍis*; of these the two

called the *idā*¹ and the *piṅgalā*² on the left and the right sides, inverted in the heart and connected with the nasal hole, are the places of abode of the *prāṇa*³ and the *apāna*. The third called the *suṣūmnā*,⁴ moreover, like a pole in the centre, has reached out through to the *brahmarandhra*.

- 5 **Tāsām**, of these *nāḍis*, **madhye**, in the middle is the *disc*, **maṇḍalam**, with the moonlike hallow. In that is the **âtṁâ**, the soul, like a lamp **dīpa iva**, in a windless place, **achalaḥ**, without a flicker, is shining. **Sa**, that, of this description, should be known. By that reason, **iha**, here, in this world ; **na punaḥ**, never again, does again recur, i.e. attains deathlessness. (108-109)

10

Śūlapāṇi

Yājñavalkya, Verse 108-109

"Seventy-two etc." "The disc etc." In the midst of it like a lamp is placed the soul motionless. From the region of the heart round about i.e. on all sides, seventy-two thousand *nāḍis* are spread out. These, moreover, by reason of their circulating the *rasas* are beneficial to the body, and thus having contemplated in their midst a disc resplendant like the moon in the middle of the heart, and in the midst of it also, the Soul is in a shining form like the lamp. After having realised it here i.e. in this cycle of birth, one does not get any birth again. (108-109)

20

Yājñavalkya, Verse 110

Should be mastered the *Āraṇyaka*, which I obtained from the Sun; as also the science of *yoga* propounded by me, by one who desires (to master) *yoga*. (110)

- 25 **Mitākṣharâ**:—Moreover, after discarding from the mental path all other subjects, and reaching an internal stability, is *yoga*; for the attainment of that the **Brhadâraṇyakam** was obtained by me from the Sun; that, moreover, should be mastered; so also what was propounded by me, **yogaśâstra**, the science of *yoga*, that also should be studied. (110)

1. इडा—The tubular vessel (नाडी) on the right side of the body.

2. पिङ्गला—another vessel on the left.

3. प्राण, अपान, उदान, समान, व्यान are the five vital airs, the principles of life. Their places are indicated as follows :

हृदि प्राणो युदेऽपानः समानो नाभिसंस्थितः । उदानः कंठदेशस्यो व्यानः सर्वशरीरतः ॥

4. सुषुम्ना—the third in the middle viz. of इडा and पिङ्गला.

5. ब्रह्मरन्ध्र—The aperture on the crown of the head through which the Soul is said to escape upon its leaving the body.

Śūlapāṇi

Yājñavalkya, Verse 110

Should be mastered etc. *Āraṇyakam* i.e. the Yajurveda Brāhmaṇa. That Veda which Yājñavalkya obtained from the Sun, that should be known by one desiring for the accomplishment of the Yoga. The science of Yoga, moreover, is known as the Yogi-Yājñavalkya. Yoga, moreover, is the placing of the mind in the desired objective after taking it away from the pleasures of the senses. (110). 5

How then should this Soul be contemplated? So the Author says

Yājñavalkya, Verse 111

After having withdrawn from all other objects his mind, intellect, memory, and the organs, should be contemplated the Soul, the Overlord, which is seated in the heart like a lamp. (111) 10

Mitākṣharā :—From objects other than the Soul, having withdrawn the mind, the intellect, the memory, and the organs, and after having concentrated them exclusively on the Soul, *âtma dhyeyaḥ*, the Soul should be contemplated; he who the *prabhuḥ*, the Overlord, like a lamp, *pradīpavat*, in a windless place, resplendent, and without a flicker, is seated in the heart. This itself is its attribute to be contemplated viz. the highest concentration on the Soul by discarding all external objects from the scope of the mind, and like the concentration of a lamp the expansion of whose resplendence has been obstructed by the cavity of the cover. (111) 15 20

Vīramitrodaya

In this manner when a feeling of satiety for the worldly pleasures arises, the contemplation of the Soul should be made; the Author states the manner in which it should be done 25

Yājñavalkya, Verses 108-111

These seventy-two thousand *nādis* which although known as *hita* and *ahita* — still the *hitas* which are spread all round the region of the heart of the body — in the midst of these is a disc with moon-like splendour; in the midst of that like a lamp without a flicker and shining, is the Soul that should be known i. e. should be realised. The Author states the fruit : “ Having realised the Soul directly, one is not “ born again in this cycle of birth.” 30

The Author mentions the means of direct realisation viz. should be known etc. That which I obtained from the Sun, the preceptor 35

viz. that Aranyaka *i. e.* the Bṛhadāranyaka should be known for the realisation of the soul.

The Author mentions the mode of contemplation: the science demonstrating the performance of Yoga propounded by me in the form of an abridged text should be known by one desiring for yoga *i. e.* internal steadiness.

The Author mentions the intensive contemplation. *Ananya* etc. Mind *i. e.* the innermost organ; intellect, the great principle; memory *i. e.* such as is particularised by the inclination of the mind concentrated on intellect. Organ, such as the ear etc.; withdrawn from all other objects *i. e.* having turned it away from all objectives other than the Soul; that Soul which is in the midst of the heart like a lamp as stated above should be contemplated.

By the use of the word *tu*, it is pointed out that the final emancipation cannot be secured without the self-realisation. By the use of the word *cha* twice, the Chândogya Upaniṣad and the like as also the Nyāyaśāstra and the like are included. (108-111)

Śûlapâṇi

Yājñavalkya, Verse 111

Ananya etc. When the mind is drawn to another objective, there is a distraction of the intellect, and the organs also when they betake to another objective they have contact with outside objects such as the form, &c.; when the memory, however, resorts to another object, there would be the remembrance of the *ghaṭa* etc., therefore one should try to bring about a concentration of these apart from other objectives. Heretofore has been stated what should be known, here, however (is considered) what should be contemplated. (111)

One, however, the bent of whose mind is not drawn to contemplation in regard to the formless, by such a one should be made the contemplation of *S'abda-Brahma*; so the Author says

Yājñavalkya, Verse 112

By studying according to the prescribed rules the singing of the *Sâma* without a flaw, and with close attention, by its study he reaches over to the highest Brahman. (112)

Mitākṣharā :—Without infringement of the manner known for the study of the Vedas, *sâmagâyam*, the singing of the *Sâma*, the *Sâma* chanting. Although *Sâman* includes singing, the special word *gâyam*

is used to exclude the *Praguta*¹ mantras. **Avichyutam**, *without a flaw, i.e. without any mistake*. **Sāvadhāna**, *with close attention*, with concentrated attention closely linked with the *Sāma* notes. **Paṭhan**, *studying*, and as the result of the constant repetition thereof, becoming an adept in it, by contemplating the vacaney in the form of sound, **param brahmādhigachchhati**, *reaches the highest Brahma*. That has been stated²:
“One who has become an adept in *Śabda-Brahma*, reaches the highest “*Brahma*.” (112)

Vīramitrodaya

The Author states the means of attaining emancipation in the case of one who is incapable of concentration owing to the absence of the purity of intention

Yājñavalkya, Verse 112

By repeating with a concentrated mind with bent attention according to the prescribed rules *i.e.* in the manner laid down in and directed by the Vedas, the *Sāmas i.e.* the literature relating to singing; without a flaw *i.e.* without any mistake; by the study of that and in consequence of the concentration produced by the purity of intention, one reaches the highest Brahma *i.e.* attains direct visualisation. In the *Sūlapāṇi* the reading is *Sāmagāyam*. (112)

Sūlapāṇi

Yājñavalkya, Verse 112

For the attainment of the Brahma the Author mentions another method; the one singing the *gāyatrī* hymn *viz. tat savituh etc.* in the manner prescribed by the *sāma* school without a flaw *i.e.* without a mistake, with concentration. One concentrating in this way attains Brahma like the one contemplating Brahma. (112).

One whose mind is not drawn to the Vedic song, by him should be performed contemplation in pursuance of the popular songs; so the Author says

Yājñavalkya, Verses 113, 114

Aparāntaka, Ullōpya, Madruka; also Makari, Auṇaka, Sarobindu, and the Uttara-songs. (113)

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The *Rṅgāthā, Pānikā, Dakṣavihītā, and the Brahmagītaka*. These should be sung. By its constant repetition it is called *mokṣa*. (114)

1 a particular metre.

2 Viṣṇu Purana (Bālam)

Mitākṣharā :—The *Aparāntaka*, *Ullōpya*, *Mudruka*, *Makari*, *Auvenaka*, together with the *Sarobindu*, and the *Uttara*, the chapters so named are the seven songs, **gītāni**. By the use of the word **cha**, also, the *Asirita*, *Vardhaminaka*, and the like *mahāgītās* are included.

3 The four **gitakās**, songs to be sung, are the *Rḡgīthū* and the rest.

Thus, the identity with the Soul produced by the *Aparāntaka* and the other songs, as it is the means for absolution, it is called *mokṣha*, **mokṣhasamjñitam**; thus it is to be understood; for the reason that by the means of concentration produced by its repetition, the
10 concentration of soul is secured. (113-114)

Vīramitrodāya

The Author mentions the means of absolution for one who is ignorant of the *Sāma*

Yājñavalkya, Verses 113-114

15 The *Aparāntaka* and the rest are the seven great treatises on singing well-known in musical science; the four songs such as the *Rk Gāthās* and the rest are also well-known therein; both of this should be known. By means of the study in that, and by the constant contemplation of the nature of the Soul which is designated as *mokṣha*, by the
20 result i. e. it is known as *mokṣha* i. e. in short, being the means for *mokṣha*, it has that designation. By the use of the word *cha*, the Author indicates the mutual cumulation. (113-114)

Śūlapāṇi

Yājñavalkya, Verses 113-114

25 *Apara* etc. *Rk gāthā* etc., *Aparāntaka*, *Ullōpya*, *Mudruka*, *Makari*, *Auvenaka* *Svarūḥ* and *Bindu* the last, these are the seven songs. The *Rk gāthās* also are the four songs. This is well-known in the science of music such as the *Viśākhū* and the rest. Under its instructions it should always be known. (113-114)

30 **Yājñavalkya, Verse 115**

One who is an adept in the principles of playing on the *Vīṇā*, who is a thorough master in the *S'ruti* and *Jāti*s, and who is conversant with the *Tāla* also, (such a one) without effort controls the path to absolution. (115)

Mitākṣharā :—Moreover, *vīṇā-vādāna-tatva-vedi*, one who is an adept
35 in the art of playing on the *Vīṇā*, as expounded by Bharata and other

sages. That which is heard is a *śruti*,¹ in the seven notes² of twenty-two varieties. For, the *Shadja*, *Madhyama* and *Pañchama*, have each four *śrutis*; the *Rishabha* and *Dhaivata* are each of three *śrutis*; the *mandhara* and the *Nishada* are each of two *śrutis*. The *Jatis*, however the *shadja* and the rest, have each seven pure; and the mixed *jatis*, however each of eleven, and thus of eighteen varieties: among these *visāradah*, a thorough muster, i.e. an expert.

By *Tāla* is stated the time measure³ of a song. One knowing its nature also by reason of the contemplation of Brahma linked together out of fear for a breach in the *tāla* &c., the concentration of the mental forces becomes easy, and with little effort only, he controls, *niyachchhati*, i.e. reaches the path to absolution. (115)

Vīramitrodaya
Yājñavalkya, Verse 115

Moreover the *Śrutis* i. e. the sub-divisions of notes i. e. the twenty-two sub-divisions of notes; the *jatis* viz. seven in number, such as the *nishāda* and the rest; *tāla* i. e. the time, the special sound such as *rūpaka* etc., controls i. e. secures the path to absolution in the form of the mental concentration. The word *chā* goes with all. (115)

Sūlapāṇi
Yājñavalkya, Verse 115

This itself when contemplated in its ultimate significance being the means for moksha is the moksha; by the constant study of that, by means of concentration, he reaches the non-dual state. So the Author says: *Vinā* etc. That which is heard is the *Śruti*, is of twenty-two varieties. Among the seven *svaras* such as the *Shadja* and the rest, the *jatis*, i. e. the six *jatis* are pure. One who is adept in these is an adept in the principles of playing on the *Vinā*. Also one who is an expert in the knowledge of the different sounds of the *tāla* without any effort i.e. even without trouble, reaches the path to absolution; since by the fear of a break in the harmony of *tāla* etc., the mind which is concentrated in it becomes steady. (115)

1 It means a division of the octov a quarter-tone or an interval.

2 These seven varieties are thus enumerated

निषादर्वमगाधरषड्जमध्यमैधवता । पंचमश्चेत्यमीसप्त तन्वी कण्ठोत्थिता स्वराः ॥

अमरकोशे १।७।१

For a further exposition of each see रामाश्रमीटीका pp. 81-82.

३ ताल, कालक्रियामानम्. अमर १।७।९. It is thus described.

ताल. करनलेकुम्भमध्यमाभ्यां च संमिन. । गीतकालक्रियामानः

For one who has been frustrated by an obstruction such as the distraction of the mind or the like, the Author states another result

Yājñavalkya, Verse 116

- One versed in music, if by concentration he does not attain to the
5 highest stage, having become a follower of *Rudra*, with him even enjoys happiness. (116)

- Mitākṣharā:**—*Gītajñō yadi, one versed in music, if, i.e. by some reason, yogena paramam padam nāpnoti, by concentration does not attain to the highest stage, then, Rudrasya, of the Rudra, having become, bhūtṛwā, a follower,*
10 *tenaiva saha modate, with him even enjoys happiness, i.e. sports.* (116)

Vîramitrodaya

The music sung with the intention of contemplating the Brahma are the means of *mokṣha*; of those which are not, however, so performed the Author mentions the fruit

- 15 **Yājñavalkya, Verse 116**

By yoga i. e. by means of the yoga; then *mokṣha* itself will surely follow; this is the construction. The rest is clear. Also the import is: by the worship of Rudra, having secured the purity of the mind, one secures absolution. (116)

- 20 **Śûlapâṇi**

Yājñavalkya, Verse 116

Gītajñā etc. One knowing music etc. If he does not attain i.e. the meaning is on account of the occurrence of an obstruction etc.; the rest is clear. (116)

- 25 The Author concludes what has been stated before

Yājñavalkya, Verse 117

The Soul has been declared as being without a beginning; its commencement, however, is the body; from the Soul, however, is the entire universe, and from the universe is the origin of the Soul. (117)

- 30 **Mitākṣharā:**—According to the manner stated before, *anâdirâtmâ, the Soul is without a beginning, the Kṣhetrajñā*; of that, moreover, the taking on of the body itself, *the beginning, âdih, i.e. the origin, kathitah, has been stated, i.e. in the text*¹: 'Unborn by taking on the body &c.'; here from the Great Soul is the creation of all, such as the earth and
53 the like, and from that creation, i.e. the collection of the creation, such as the earth and the rest of the individual souls through the corporate body, the creation has been stated in the text²: "In the 'beginning of the creation, he as the ether &c.'" (117)

1. Verse 69 p. 1540 ll. 26-27.

2. Verse 70 p. 1543 l. 3

Vīramitrodaya

The Author rounds up what has been stated above in the text viz.
'Unborn by the assumption of the body' &c.

Yājñavalkya, Verse 117

The Ātman has been stated as without a beginning; its beginning 5
is the assumption of the inferior form itself, as has been stated before.
Of the great soul is the entire world i. e. such as the earth and the
other great elements. The meaning is that the origin of the body of
the individual soul is from this world. By the use of the word *tu* is
excluded the origin in the principal form. By the first use of the word 10
cha is included the great element and the like as the cause; and by the
second use of *cha*, of the visible cause. (117)

Śūlapāṇi

Yājñavalkya, Verse 117

That the body itself is the soul is the doctrine of the atheist. With a 15
view to refute it the Author proceeds: Beginningless etc This Soul
has been stated in the Śruti to be without a beginning. For the working of
actions a body is taken on; through the acts of the souls is produced the
whole world, and from the world itself under the text²: "*Ahutyāpyāyah*
svargah" "by the oblation is the sun pleased etc" and the process stated, 20
the origin of the Soul is in the serving of the body. (117)

This itself, the Author clearly expounds premised by a question

Yājñavalkya, Verse 118

How is this? We are at a loss to know how the universe has sprung 25
up along with the gods and men? How also the Soul in it? Please explain
to us. (118)

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Mītākṣharā:—As to how this universe along with all the gods,
demons, men, and the rest, has sprung up from the Great Soul, and
how the soul also in that becomes endowed with the bodies of 30
animals, men, reptiles &c. in this matter, *vimuhyāmaḥ*, we are at a loss
to know. Therefore with a view to dispel our ignorance *vadaswa*,
please speak. (118)

Vīramitrodaya

The origin of the Soul is from the elements, and from it spring the elements; considering that this is inconsistent on the face, the sages ask

Yājñavalkya, Verse 118

- 5 How is it that this world together with the gods, the asuras and humanity, and inclusive of the five elements has sprung up from the Soul, and the Soul also has sprung up in that world? We are perplexed by this state of contradiction, and we have been subjected to doubt; therefore, please explain to us by removing the cause of the perplexity. By the use of the word *cha* has been added the further question :
10 How indeed is the beginninglessness of the soul? (118)

Śūlapāṇi**Yājñavalkya, Verse 118**

- 15 Those sages feeling a doubt asked Yājñavalkya, How etc. How was this world together with the gods, the asuras, and the humanity produced? And the soul also how was it produced in that world? Please explain that to us. (118)

Thus questioned by the sages, the Author states in reply

Yājñavalkya, Verses 119, 120

- 20 After having thrown off this vast expanse of delusion, the *Puruṣha* as is observed, has thousand hands, feet, and eyes, has the resplendence of the Sun, and has thousand heads. (119)

- 25 That itself is the Great Soul, as also the sacrifice even; he is omnipervading, the Lord of the created beings, the overlord; and in the form of food develops into the sacrifice. (120)

- 30 **Mitākṣharâ** :—In this world, the delusion which exists in regard to the material bodies in the form of the conceit about the Great Soul, *mohajālam*, this delusion, that *apâsya*, after having discarded, devoid of that the *Puruṣha*, having numerous hands, feet and eyes ; *sūryavarchāḥ*, has the resplendence of the Sun, i.e. with numerous rays *sahasrakāḥ*, as having many heads. This, moreover, is stated on the strength of the power which can be felt in each, as there is absence of any direct connection or the like.

- 35 **Sa eva âtmâ yajñāḥ Prajâpatiścha**, that itself is the Great Soul, the sacrifice, the lord of creation. Since he is **visvarûpaḥ**, omnipervading, he exists in all beings. If it be asked, how is his omnipervasion proved ?

The answer is, since this **virajāḥ**, the *overlord*, through the sacrificial balls and *similar form of food* **annarūpeṇa yājñatwamupagachchhati**, *developes into the sacrifice*, from the sacrifice, moreover, through the medium of showers, &c. is the creation of beings, and thus is the omnipervasion. (119-120)

5

Vīramitrodaya

From the Great Soul which is without any environment is the origin of the world; and from that the soul incorporated in the body is sprung up, and the body itself with particular attributes is produced; this is the fact; therefore there is no contradiction. Thus in words and in substance, Yājñavalkya propounds an answer by ten verses

Yājñavalkya, Verses 119-120

By throwing off the cobweb of illusion by the knowledge of the great truth, that Great Soul which is visualised by the *yogis*, having the resplendence of the Sun, and possessing thousand hands, feet, eyes and heads, situated in the lotus of the heart as stated before, that itself is the sacrifice to be propitiated by offering a sacrifice; he himself is the lord of the created beings, *i. e.* the Brahma. He is omni-pervading, the great; that itself in the form of food which developes into a sacrifice such as the *vājapeya* and the like. By this statement of the omnipervaded the relation of the producer and the produced is not contradicted, and thus has been indicated the satisfaction also. (119-120)

Śūlapāṇi

Yājñavalkya, Verses 119-120

As stated in the text viz. "After having been overpowered on all sides "the intellect which becomes incapable of throwing light, in the hearts of "the incorporated and an inborn illusion is first produced", after discarding the cobweb of illusion thus described, that person who by means of concentration and the like as aforesaid, in the region of the heart realises him as possessed of innumerable hands, feet, and eyes, thus called the thousand-rayed and innumerable heads also—Like the sun, the resemblance is on account of innumerable limbs; so also the Mantras¹ "Thousand-headed etc." By the expression thousand hands and feet is indicated his omnipervasion, and by the eyes the omniscience. (119)

That soul etc. That soul itself is the individual soul, the sacrificial person being omnipresent, and hence also the lord of created beings, and the overlord that itself, in the form of food when developed serves as a means of a sacrifice. (120)

This itself, the Author expounds further

Yājñavalkya, Verses 121-124

The excellent *rasa*, which springs up from the oblations of things offered to the deities, that after having pleased the gods. and giving satisfaction
5 to the sacrificer by also connecting him with the fruit. (121)

By the wind it is carried to the moon; from there, by the rays it is carried to the solar region stated to be in the form of *Rk*, *Yajus* and *Sāma*. (122)

From his own disc, this sun sends forth nectar, the most excellent which is the origin of all created beings, both consuming food and not consuming. (123)

10 From that food again the sacrifice, again the food, and again the sacrifice, in this manner this beginningless and unending wheel rotates round and round. (124)

Mitākṣharā :—Of the *things*, *dravyasya*, i.e. of the *puroḍāśa* and the like of boiled rice offered as *tyāga*, oblations, intended for the gods
15 that, *rasa* in the invisible form in the transformed state, *uttamaḥ*, the excellent, by reason of its being the source of all worldly creations *sambhūtaḥ*, had sprung up. *Sa*, that, after having well pleased *devān*, the gods, who had induced the offerings, and *phalena saṁyojya yajamanam cha*, having joined with the fruit, the sacrificer also, being propelled by
20 the wind, is carried on to the region of the moon; *tataḥ*, from there, i.e. from the Moon's region to the Sun's in the form of *Rk*, *Yajus*, and *Sāma*, as stated in the text: "That the three lores combined in this "lustre which itself shines with resplendence," is carried, *upanīyate*. From that his own region, *swānmaṇḍalāt*, *asau sūryaḥ*, this sun, the nectar
25 juice in the form of showers, *uttamam*, the best, that which is the cause of the origin of all created beings, *bhūtānām*, *āśanāśanātmanām*,² consuming food and not consuming, i.e. the moving and not moving.

30 *Tasmāt*, from that, i.e. from the food, *annāt*, in the form of the vegetables brought about by the showers, and which is the cause of the creation of all beings, *punaryajñāḥ*, again the sacrifice; and from the sacrifice also in the round about manner described above *punarannam*, again the food, and from the food again the sacrifice, *punaḥ kratuḥ*.

1. Taittirīyāranyaka; see Anandāśram Nārāyanopaniṣad

2. Mandlik Tr. Organic and inorganic.

Thus in this manner this entire wheel of creation, in the form of
an incessant flow free from creation and destruction
PAGE 216 * rotates in regular order. Thus in this order is the
creation of the world from the Great Soul. There,
moreover, is the assumption of a form, or with no form in accordance 5
with one's own action. (121, 122, 123, 124)

Vīramitrodaya

Yājñavalkya, Verses 121-124

The *rasa* generated in the sacrifices such as the Vājapeya and
the like from oblation etc., offered as intended for the presiding deities 10
of the several performances; the essence of it, i.e. the best development
of it in the form of the invisible result inferrable from the production of
the world, that *rasa* having given satisfaction i.e. pleased, the gods and
endowed the sacrificer with the fruit, is wafted to the moon by the wind.
The meaning is, that the wind moved on by the offerings takes the 15
water on to the moon; there by means of the rays offered by the Moon
herself it is carried on in a line to the abode of the Sun i.e. the region
connected with the Sun and the disc, as laid down in the three Vedas
etc. and so generated; the meaning is that the water is carried on as
pushed on by that invisible result. From that disc i.e. the region, this 20
Sun creates the best of the water on this earth as the source of the
world, being the final developed form of that particular invisible result.

The Author makes clear the best quality itself: From which i.e.
from which water of those who consume i.e. of the souls which eat i.e.
the movables, and also those which do not consume i.e. those which do 25
not eat, such as the trees, the crops etc. Of all the created beings i.e.
the animals, occurs the origin. Or the meaning is, from which is the
origin of all the created beings, the edibles and the unedibles.

From that i.e. from the food created from the water accumulated
from the showers, the paddy etc.; and from that again the sacrifice, 30
again from the same sacrifice in the manner stated, the food, and from
that food even again the sacrifice, in this manner this wheel of the
cycle of birth in the form of a constant flow of the beginning or an
end rotates round and round i.e. performs revolutions. By the use of
the word *cha* has been included the idea that from the sacrifice offered 35
as intended to be conveyed to the manes and the rest, the *rasa* which
is produced gives satisfaction to the manes and the like. (121-124)

Śūlapāṇi

Yājñavalkya, Verses 121-124

- That etc. In that sacrifice from the oblation offered as intended for the gods, that *rasa* which is produced in abundance, that *rasa* having given
5 satisfaction to the gods and having joined the sacrificer to the fruit of the sacrifice, being wafted by the winds, that *rasa* is carried to the region of the moon and to the region of the sun. That sun by means of that *rasa* when his own region is filled with nectar sends forth showers of water. And by means of the showers happens the creation, of those who consume, such as
10 the movable, and of the unconsuming, such as the immovables. (121-123)

From that etc. Without a beginning or end perpetually the wheel *i.e.* like the rotation of the wheel, the cause and the effect recur. (124)

- Indeed, if the cycle of births of the Soul is beginningless and unending, then it might lead to the contingency of there being no
15 absolution (at all)? so the Author says

Yājñavalkya, Verse 125

Without a beginning is the soul. For the inner soul no-birth exists. The *Puruṣha* becomes associated with the results produced by actions due to illusion, desire, and hatred. (125)

- 20 Mitākṣharā :—Although, of the soul on account of its being without a beginning *sambhūtiṁ na vidyate antarâtmanah*, no birth exists for the inner soul, occupying a body, still the *Puruṣha* becomes associated with it *samawâyî*. In the body which is the medium for undergoing (the fruits), he enjoys all the happy results in the form of happiness and
25 pain. Thus by the association in this manner, he certainly becomes associated. That combination, moreover, is to be inferred from actions produced by illusion, desire, and hatred *mohechchhâdweṣhajanita*; and not arising by nature. Its destruction is inferrable from the effect, and not non-absolution. (125)

Vîramitrodaya

It may be asked, 'indeed if this wheel of the cycle of births be without a beginning or an end, then there might happen to be an absolute absence of any emancipation. So the Author says

Yājñavalkya, Verse 125

- 35 The soul in its intrinsic nature is without a beginning, therefore, in the midst of the cycle there is no possibility of birth for that soul.

Still the individual soul having obtained birth and taken to a body by reason of actions performed through illusion becomes amenable to pleasure, pain etc. Moreover, in the absence of a cause such as the illusion etc., there being an absence of a birth, and the pleasure and pain being cut off, the final emancipation does become possible indeed. According to the Mīmāṃsakas, in the case of an individual soul there may always be an absolute emancipation, and the beginninglessness and the unending character of the wheel of birth, and not however of the entire soul. The endlessness is the absence of an end excepting by the universal destruction. In this manner should be read the beginning also. By the use of the word *tu* the Author discriminates the ordinary pains and other pains etc. wellknown in the Sāṅkhya system. (125)

Śūlapāṇi

Yājñavalkya, Verse 125

It may be said that if the cycle of birth rotates like a wheel, then how can the souls who are subjected to creation and destruction have absolute-
tion? So the Author says:—Without a beginning etc. This soul is without a beginning; therefore of that which is the innermost, there is no birth. But this *puruṣa* which is the individual soul becomes associated with the actions due to illusion, desire, and hatred. Therefore, this environment of the birth-cycle is due to the action under illusion, desire, and hatred. When, however, he is without the actions of this sort, then from this itself is its emancipation. This is the meaning. (125)

It has been stated that from the Soul is the birth of the world; the Author proceeds to expound it

Yājñavalkya, Verses 126, 127, 128

The thousand-souled who has been described by me as the Primeval Lord, from his mouth, arms, thighs, and feet sprang the four *varṇas* in their order. (126)

The Earth from his feet, from his head was produced the heaven, from the nose the vitalities, the directions from the ear, from the touch the wind, from the mouth the fire. (127)

From the mind the Moon, and from the eyes the Sun; and from the hips the sky, and also the movable and the immovable world. (128)

Mitākṣarā:—That one who by reason of his being a part of all living beings, as also by reason of his extended soul, *sahasrātmā*, is

- the thousand-souled, i.e. has various forms; similarly by reason of his being the cause of the entire world has been described as *âdideva*, the Primeval Lord by me to you; of him, from the mouth, arms, thighs, and feet, are born in order the four orders, such as the first-born and the rest. So also from his feet, the Earth, from the head the abode of the Gods, from his nose the vitalities, from the ear the directions, from the touch, the wind; from the mouth, the fire who carries the oblations; from the mind, the Moon, from the eye the Sun, from the hip, the sky, and the moveable and the immovable world also. (126-128)

Vīramitrodaya

- It has been stated that the Great Lord is the director of the wheel of birth in the form of food. The Author points out its special quality of directing the production of the earth, etc. The earth, the *varṇas* etc. which are the principal basis of the cycle of birth

Yājñavalkya, Verses 126-128

- The Over-lord which I have described to you before viz. the thousand-souled Primeval divinity, by reason of its omnipresence, from his mouth etc. are sprung the *varṇas* such as the Brâhmaṇas and the rest in their order, from the nostrils i.e. from the nose; from the touch, however, i.e. from the feeling of touch of the skin, the entire world including the movable and immovable together with the animals. The rest is easy. By the use of the several 'cha's the Author indicates the creation established by the Puruṣasūkta in regard to another *kalpa*, viz. of the wind and life from the ear, and of the sky from the navel. (126-128)

Śūlapâṇi

Yājñavalkya, Verses 126-128

- The Author mentions the creation of the *varṇas*. Thousand etc. Oh sages that supreme soul, the Primeval Lord mentioned by me as having a thousand hands, feet etc. from that supreme soul, from his mouth, arms etc. are born the Brâhmaṇas and the rest in respective order. Moreover, as he is without limbs, this statement is merely formal. The meaning of the text "the earth from his feet, from his head was produced the heaven" etc. from the nostrils i.e. from the nose; *śikhi* i.e. the fire; from the hips i.e. from the region of the waist; the earth etc., are produced from his feet etc. (126-128).

Here the sages ask

Yājñavalkya, Verse 129

If so, how is he, oh, Brahman ! born in sinful bodies ? Being the overlord, how is he associated with undesirable conditions ? (129)

Mitākṣharā :—O Brahman, Lord of the Yogis, if the Soul itself takes to the state of individual souls &c. then how is he born **pāpāyonīṣhu**, in sinful bodies, such as the beasts, birds, and like others ? If it be said that the birth there is on account of vitiation by illusion, desire, and the like faults, that also is not so, since he is **īśvara**, overlord, independent, how can he be associated with undesirable conditions such as illusion, desire, etc. (129)

Śūlapāṇi

Yājñavalkya, Verse 129

The sages again ask 'if so' etc. 'Brahman', if the soul itself betakes to the state of individual soul etc., how is it that he is born in sinful bodies ? How also is it that he is joined to the conditions of grief, illusion etc., for he is the over-lord. (129)

Yājñavalkya, Verse 130

Although joined to limbs how does he not have the knowledge of the past ? For what reason does he not know the feeling experienced by all although he is omni-present. (130)

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Mitākṣharā :—Moreover, similarly here is another fault. Although endowed with the means of knowledge such as the mind and the like, why does not arise to him, **pūrvajñānam**, the knowledge of the past, in regard to objects experienced in other births ? Similarly, although **sarvavyāpi**, omnipresent, i.e. present in all bodies, **kasmānna veti**, for what reason does he not know, **vedanām**, the feeling, experienced by all sentient beings in the form of happiness, pain &c. ? Therefore the statement that 'The Soul itself, the overlord, betakes to the state of individual souls &c.' is not proper. (130)

Vīramitrodaya

Yājñavalkya, Verses 129-130

- The sages say, "O, Brahman! *i.e.* the Lord of the Yogis! if thus there be any unity of the supreme soul and the individual soul then
 5 that soul *i.e.* the overlord, having an indomitable will, how is it born in all sorts of evil *i.e.* blameworthy bodies, and how, moreover, is it linked for a long time with several forms to a large extent with undesirable conditions such as pain, illusion etc. and the birth among the Chāṇḍālas, the lower animals and the like? Not indeed
 10 even a dullard if he has the capacity will undergo the undesirable experiences such as pain etc. Such is one argument of the opponent.

- If the individual soul is not differentiated from the supreme soul, then on account of his omnipervasion although endowed with organs, such as the mind and the like, how is it that he does not know what was
 15 experienced in the past birth? If the body itself is the mind, then there will be no ultrapervasion as regards the soul. The remembrance of the past birth not being the intention, the experience of the past birth being by a separate existence, the memory of that birth is not the intention. Such is the second argument.

- 20 If from the great Soul the individual Soul be not different, then being omnipresent he will be in the innermost recesses of all the created beings. Then how is it that he does not know *i.e.* the sorrow which exists in all the animated beings? Such is the third argument.

- The use of the word *api* twice is indicative of opposition. By the
 25 use of the word *cha* the Author also adds another argument viz. What was seen by Devadatta, how is it that it is not remembered by Yajñadatta?" (129-130)

Śūlapāṇi

Yājñavalkya, Verse 130

- 30 , With limbs etc., Although he is joined with organs such as the mind, intellect etc., how is it that the knowledge of all objects does not exist in this case as before? How again is it that although he is present in all the bodies, he does not know the pains, pleasures, and other feelings existing in the case of all who have been consigned to the bodies. (130).

There, the Author states a reply to the first question

Yājñavalkya, Verse 131

To the condition of the lowest, the birds, and the immovables.¹ this personal soul goes forth by the faults generated by actions of the mind, of the speech, and of the body ; as also to hundreds of bodies in the cycles of births. (131) 5

Mitākṣharā :—Although the Overlord in his own state is characterised by truth, knowledge, and bliss, still by reason of contact with non-knowledge, being overpowered by illusion, desire, and the like feelings, does the series of acts of the three kinds such as the mental, and the like others, which are the causes of the birth in the several lower bodies, and on that account he is reduced to the lower bodies such as the lowest born, and the like. *The lowest i.e. the Charulāla and the like; birds, such as the crows &c. The immovables, i.e. the trees &c.; the condition of these is the condition of the lowest, the birds, and the immovables, antyapakṣhiṣṭhâvaratām.* To that in respective order, on account of the faults of *manovâkkâyakarma*, actions set on by the mind, speech, and the body, this personal soul is reduced to the thousands of lives. (131) 15

Sūlapāṇi

Yājñavalkya, Verse 131

20

With a view to propound an answer in regard to the topic of the question the Author *propounds* the actual state of things. The lowest, such as of the birds, etc. the state of the lowest, birds and of the immovable also, this individual soul goes to, on account of the faults generated with the actions of the mind, and speech, and also on account of the residue of those not undergone; by these very faults again and again he gets into birth and new birth. (131) 25

Yājñavalkya, Verse 132

Endless as are the conditions in the bodies of those having² the bodies ; the forms also are similar in all species of the incorporated. (132) 30

Mitākṣharā :—Moreover, of the souls *having bodies, śarīrīnām, śarīreṣhu in the bodies, bhāvâ, the conditions, i.e. the particular feeling differentiated by the preponderance of the gentle or other notions, as are endless, yathâ anantâh,* similarly their effects also, *api,* such as the state of a humpback, a dwarf &c. and the like, in the forms of the incorporated in all species *rûpâṇi dehinâm sarvayoniṣu* occur. (132) 35

1. On p. 217 l. 5 for स्थावरता read स्थावरतां.

2. Read शरीरिणो for शरीरिणो at l. 13 on p. 217.

Vīramitrodaya

The Author propounds a reply to the argument

Yājñavalkya, Verses 131-132

Although the Overlord is not distinguished (by any attributes),
 5 this individual soul marked off by illusion appearing in several births
 on account of the faults of illusion, desire, and the like, produced by the
 acts of the mind, speech, and the body, and thereafter goes to the
 lowest orders such as that of the Chāṇḍāla, the birds, and the immovables.
 By the use of the word *cha* are included the innumerable conditions
 10 such as that of the gods, insects etc.; just as the conditions incorporated
 in the bodies are innumerable, in the same way those who betake to the
 bodies of all varieties in this cycle of birth discriminated by the several
 illusions and the innumerable forms are of the great soul; in the
 same manner as by the Naiyāyikas, is inferred the conditions of the
 15 Chāṇḍāla and the like, by regard to difference in time of the one single
 soul, in the same manner by us also in regard to the supreme Soul
 even though one, still by regard to the particular kinds of illusions
 discriminated by the absence of each are reduced the individual soul as
 well as the supreme soul; and thus there is no contradiction. This is
 20 the meaning.

By the use of the word *cha* is indicated that in the hundreds of
 varieties of birth is he (present); the word *api* is used to indicate
 probability; its meaning is that this interpretation is possible. By the
 use of the word *eva* it being established by the Vedānta, the Author
 25 intends a restrictive meaning. (131-132)

Śūlapāṇi

Yājñavalkya, Verse 132

Innumerable etc. conditions *i.e.* particular sentiments; as they are of
 innumerable varieties of the same kind occur the blindness or the dwarf-
 30 ness etc., of those born into the bodies of the men and other species. (132)

Indeed, if the condition of the hump-back &c. is the result of
 actions, then these should occur immediately after the actions; anti-
 cipating this doubt the Author says

Yājñavalkya, Verse 133

35 The result of some acts is produced after death in this world; or here, or
 in the other world in the case of others; the motive is the prime cause. (133)

Mitākṣharā :—**Keṣhāñchitkarmanām**, of some acts, such as the Jyoti-
stoma sacrifice and the like, **vipākaḥ**, the result, i.e. the fruit, occurs **pretya**.
after death i.e. in another body. Of some, moreover, such as of the
Kârîrya and the like performances, the fruit in the form of showers and
the like, **ihaiva**, in this world itself, occurs. Of others such as of the 5
Châtrâ and the like, the fruit such as the beast &c. is in this world or
in another body ; it is uncertain. Indeed, the import of the *S'ûtra* is
not necessarily that the fruit of the acts must always be immediate.
Here, moreover, in the matter of producing good or bad results of the
acts, the good motive and the like alone is the generating prime cause, 10
as the variety of results are dependent upon it. (133)

Vīramitrodaya

Indeed if on account of the faults of actions are the hundreds of
births and the condition of the immovables, the actions leading to the
varieties of birth, then there will be an absence of the reason for 15
determining the acceptance of a particular species of body? So the
Author says

Yājñavalkya, Verse 133

In the case of some actions the appearance of the fruit is after death
when their development is seen in other bodies; in the case of some 20
actions such as the sacrifice for a son and the like, the result is realised
in this birth; in the case of others such as of the donations and the
like *iha* i.e. in this world, the fruition is visualised in the form of
reputation etc., and in the other world the fruition is seen by the
attainment of heaven. The result in some cases when dependant 25
upon a particular time, the particular time and the like are the cause
i.e. it directs a condition by regard to the more or less intensity in
regard to the result. This is the meaning.

The future form is used as indicating the Instrumental case. In
some places the reading is itself. The meaning is that that particular 30
condition of undergoing the state of immovability as the result of that
particular action not being possible to be at one and the same time.
The use of the word *cha* has a cumulative significance. Thereby the
option is excluded. (133)

Śūlapāṇi

Yājñavalkya, Verse 133

- If this is dependant upon conditions of the mind then how is it that in this cycle of birth is not born in that kind in those species? There, the
 5 Author says 'Result etc.', the result of actions is seen in the fruition that appears. This arrangement is controlled by this rule; *prayojana*, motive i.e. the motive power. (133)

- It has been stated that one goes to the lowest and the like bodies as the result of the acts of the mind and of the body; the Author
 10 elaborates this

Yājñavalkya, Verse 134

One always musing upon others' wealths, also contemplating evils, as also one who persists in falsehoods, is born in the lowest bodies. (134)

- Mitākṣharâ :—'Others' wealth, in what way can I take away,'
 15 in this way one who is always musing; similarly, *aniṣṭhāni*, evils, such as a Brahmicide and the like, I shall commit, one who is thus, *contemplating chintayan*, in falsehoods i.e. in untrue things. Persistence, i.e. again and again resolving and having it, such a one is *born jāyate* in the bodies of dogs, *chāṇḍālas* or the like *lowest species*, *antyayoniṣhu*. (134)

Yājñavalkya, Verse 135

- 20 The man who habitually speaks falsehoods, is wicked and harsh also, as also who indulges in unrestrained speech, is born among the beasts and the birds. (135)

- Mitākṣharâ :—Moreover, the man who habitually speaks falsely,
 25 a *piṣunah*, is *wicked*, i.e. a back-biter, *paruṣah*, is *harsh*,
 PAGE 218 * i.e. causes dismay to others; *anibaddhapralāpi*, who
 indulges in unrestrained speech, as also talks irrelevantly about the matter under consideration, either intentionally or unintentionally, and accordingly either in the lowest or the highest
 30 *mrgapakshishu jāyate*, is born among the beasts and birds. (135)

Yājñavalkya, Verse 136

One who is always intent on taking away things not donated : one addicted to enjoying others' wives, and also one who kills otherwise than what is ordained, is born among the immovables. (136)

Mitākṣharā :—Moreover, *adattādānirataḥ*, one who is always intent on taking away things not donated, i.e. who is addicted to misappropriate the wealth of another which is not given away, as also one who is addicted to others' wives, and also one who kills animals by modes not prescribed by the rules, *sthāvareshu jāyate*, is born among the immovables, such as trees, creepers, shooting tendrils &c. discriminated by regard to the enormity or smallness of the offence. (136)

Śūlapāṇi

Yājñavalkya, Verses 134-136

The Author points out in particular detail the faults of the mind, the speech, and the body. Author etc. in *puruṣha* etc. and not given etc. The constant contemplation of another's wealth, the plotting for the deprivation of another's property, the contemplating of the evil i.e. plotting an offence against others, persistence in falsehood i.e. insisting upon un-realities, wickedness i.e. exposing others' faults by suppressing another's merits, irrelevant talk i.e. unreasonable speech. (134-136)

The Author states the matured result of good qualities. &c.

Yājñavalkya, Verse 137

One knowing himself, is given to austerities, has purity, one who has mastered his passions, one who has conquered his organs, who acts up to religion, knows the vedic lore, such a virtuous one is born among the gods. (137)

Mitākṣharā :—*Ātmajñāḥ*, one knowing oneself, devoid of conceit on account of learning, wealth, high birth, and the like ; *śauchavān*, has purity, i.e. one having external and internal purity ; *dāntaḥ*, one who has mastered his passions, i.e. who is given to restraint ; *tapaswi*, given to austerities, i.e. performs austerities such as the *kṛcchhṛa* and the like. So also not intensively addicted to sensual pleasures ; intent on the performance of ordinary and special religious rites, as also one who knows the import of the Vedas, such a one is virtuous. He, moreover, by regard to the greater or less preponderance of virtuous elements is born in the highest and the more exalted bodies of gods. (137)

Śūlapāṇi

Yājñavalkya, Verse 137

One knowing the self etc. One knowing the real nature of the self and habitually having external and internal purity. One who has mastered his passions *i.e.* who can bear the privations of cold, heat etc. One given to austerities *i.e.* one performing the *Chândrāyana* etc.; the scholar of Vedas *i.e.* one who knows the import of the Vedas. These should be known as the *sāttvikas* and in other births they are born in the same bodies. (137)

Yājñavalkya, Verse 138

One who takes delight in unrighteous acts, is unsteady, is always set on enterprises, and is given to sensual pleasures, is of the *rājas* character, (and) when dead, takes birth among men. (138)

Mitākṣharâ :—Moreover, **Asatkāryeṣhu**, *unrighteous acts*, such as in the music, dancing &c. **abhirato**, *takes delight*, so also one who is **adhira**, *unsteady*, viz. is disturbed in mind, **ârambhi**, *enterprising*, *i.e.* always engrossed in undertakings; and also one extremely addicted to sensual pleasures; **sa**, *such a one*, endowed with the *rājas* quality, is born after death among men in the lowest or highest kinds of men according to a discrimination of that quality. (138)

Śūlapāṇi

Yājñavalkya, Verse 138

One who takes delight in acts opposed to popular sentiments and *Śāstras*; one who is unsteady *i.e.* one who is oppressed by want of confidence, at the slightest cause of disturbance, one who habitually engages in acts with present and visible results; one who is intensely attached to dancing, singing etc. These should be known as *rājasas*. When dead, these obtain to human birth. (138)

Yājñavalkya, Verse 139

One who is given to sleep, does cruel deeds, is avaricious, is an atheist, and also lives by begging, is full of mistakes, and acts inconsistently, being a *tāmāsa*, is born among animals. (139)

Mitākṣharâ :—So also, he, moreover, who is addicted to sleep, causes pain to sentient beings, and is also full of avarice; also an atheist,

nāstiko, i. e. a traducer of religion and the like ; has beggarly habits : **pramādvân**, is full of mistakes, i.e. is devoid of discriminating what should and what should not be done ; and also is inconsistent in his behaviour ; such a one, being endowed with the *tāmasa* quality is born among the lowest animals, such as the beasts and the like, according to a discrimination of that quality. (139)

Śūlapāṇi

Yājñavalkya, Verse 139

Given to sleep etc. Does cruel deeds i.e. even for a trifling fault bearing constant enmity ; one acting inconsistently i.e. one who has fallen from his character. These are *tāmasas* and are born in the lower bodies. 10

The Author concludes what is stated above

Yājñavalkya, Verse 140

Being thus enveloped *râjas* and *tāmas*, he wanders about here, and being closely linked to undesirable sentiments, he takes to the cycle of births. (140) 15

Mitākṣharâ :—Thus struck by nescience, this soul being closely enveloped in *râjas* and *tāmas*, wandering here in this cycle of births, being overpowered by various conditions causing pain, again and again betakes to the assumption of a body. Thus, there is no room for the doubt¹ viz. "Being the overlord, how can he be linked to "undesirable motives ?" (140) 20

Vîramitrodaya

Yājñavalkya, Verses 134-140

It has been stated², " To the state of the lowest, the birds and the "immovables etc." The Author elaborates the same in details. The expression "after death" follows in all the clauses. Thus the meaning is, one constantly musing upon (the ways of) taking away others' money, contemplating the evils of others, persists in falsehoods i.e. untrue things for the purpose of establishing unrealities which are opposed to *Śāstra*, when dead, is born in another birth in the lowest i.e. in bodies which are covered by men of the lowest order. By the use of the word *tathâ* and also of the word *cha* in the sense of cumulation is excluded the sense of an adjective or the object qualified by it. In this way also further on. 25 30

1. See above Verse 129 p. 1589 l. 3.
2. Verse 134 p. 1594 l. 13.

False *i.e.* against facts, speaking by words. One who by habit speaks in that manner. The wicked *i.e.* one who habitually exposes the faults of others; harsh, one who uses words which would cause dismay to the hearers; *ambaddham*, unrestrained, *i.e.* not stated in the Dharma-
 5 śāstra etc., but determined by his own imagination; one who talks like this as a matter of habit is "one who indulges in unrestrained speech"; such a man when dead is born in the bodies of beasts, and birds. The word man is linked to all. For those other than that is excluded the possibility of any invisible result arising from good or bad actions. It
 10 should be remembered that the masculineness is not what is stressed, as it is taken only as illustrative.

Of that which has not been given, *i.e.* one intent *i.e.* habituated to depriving others of their properties; one who habitually resorts to others' wives, one who kills animals otherwise than as prescribed in
 15 the rules *i.e.* in the manner laid down in vedic injunctions, is even born among the immovables *i.e.* in the trees, creepers etc.

One knowing himself, *i.e.* one knowing the truth about the self; in short, one who is devoid of the arrogance of learning, high birth etc.; one who has mastered his passions *i.e.* one who has restrained his
 20 mind away from avoidable acts; one who has conquered his organs *i.e.* one who has subjugated his external senses; one who acts up to religion, *i.e.* one who performs the observances pertaining to the *varṇas* and *āśramās*; the virtuous *i.e.* one who has a little tinge of the quality of virtue, obtains births among the gods.

One who is attracted to avocations which are bad and which do not secure religious merit such as trade, agriculture etc. and hence one who is unsteady *i.e.* has his mind distracted, and therefore setting
 25 about various enterprises; one who is given to several pleasures *i.e.* intensely attached to flowers, sandal, wealth, and the like, having the *rājasa* quality as the uppermost, is born among men.
 30

One who is given to sleep *i.e.* even in the daytime habitually sleeps; does cruel deeds *i.e.* persists in enmity; the *ætheist i.e.* he who traduces religion; the beggar *i.e.* although abundantly possessed of food, raiment etc. habitually goes about begging; one full of mistakes *i.e.* one who is
 35 devoid of discriminating what should and what should not be done; one who acts inconsistently *i.e.* one who habitually indulges in gambling etc. and acts against the dictates of the Vedas; *Tāmasah i.e.* who has the qualities of *tāmasa* uppermost, is born among animals *i.e.* beasts.

In this manner a man assimilated by the qualities of *rajas*, *tāmas* and other *i.e.* the *sattva*, while rotating here *i.e.* in this cycle of birth, and being linked to the conditions appropriate to each, such as the illusion etc. causing births in the several undesirable species even again resorts to *i.e.* reaches bodily environment; when the *sattva* quality is uppermost, he is emancipated. The rest is clear. (134-140) 5

Sūlapāṇi

Yājñavalkya, Verse 140

The Author propounds an answer to the three questions in the texts commencing with "If so how it is etc With *rajas* etc." In this cycle of birth being engulfed in *rājas* and *tāmas* qualities and rotating, conceiving falsely the real meaning of the principle, by reason of motives as stated before viz. undesirable, being affected by these which are the cause of sorrow takes to the cycle of birth *i.e.* is subjected to the continuous thralldom of birth and death. Therefore it should not be asked why is he associated with undesirable feelings. (140) 10 15

"Although joined to limbs &c." is the second^d question; the Author states a reply to it

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Yājñavalkya, Verse 141

As a soiled mirror is not capable of showing the reflection of the face, in the same manner, one with immature organs is not competent for self-knowledge. (141) 20

Mitākṣharā:—Although the soul is endowed with the means for securing the knowledge of self, still for a memory of facts occurring in another birth it is not capable, since it is **avipakvakaranah**, *has immature organs, i.e.* has his mind soiled with the impurities of desire etc. just as a glass when covered with dust is not capable of giving cognition of the face. (141) 25

Vīramitrodaya

The Author propounds an answer to the second argument : 30

Yājñavalkya Verse 141

As the same glass which, in regard to the space for which it is soiled, for that space, although large, it is not capable of yielding a direct

1. Verse 129 p. 1589 above.

- reflection of the body, while in another part it is, in the same manner this soul which had the experience of all the births with immature links, by reason of environments has not its inner consciousness opened, is only competent by the knowledge experienced in previous birth, he
5 can realise his knowledge of this birth by regard to the experiences in the same on account of the non-realisation. (141)

Śūlapâṇi

Yājñavalkya, Verse 141

- What has been stated in the text¹ viz. "joined with limbs" &c. The
10 Author says as to that; "Soiled &c." The undeveloped condition of the organs is due to being covered by *rājasa* and *tāmasa*; of the knowledge of Self, i.e. of the self-enlightenment. The rest is clear.

- Indeed even the Knowledge of the previous existence being clear to the Soul, and the same being self-evident to him, its non-cognition
15 is not proper ; anticipating this, the Author says

Yājñavalkya, Verse 142

Just as in the case of a bitter cucumber which being unripe, although sweet, that taste is not obtained, similarly in the case of the Soul the quality of knowledge is not obtained when the organs are undeveloped. (142)

- 20 Mitākṣharā :—Apakwe katwervârau, in the case of an unripe cucumber which is bitter, i.e. in a bitter cucumber, although (inherently) existing, madhuro rasah, the sweet taste, as is not obtained; in the same manner âtmanyapakwakaraṇe, in the case of the Soul when the organs are undeveloped, although existing, jñātā, the quality of knowledge, i.e. the
25 capacity of knowledge in regard to the facts which had occurred before, na prāpyate, is not obtained. (142).

Vīramitrodaya

- Indeed in the case of the glass on account of its soiled condition it is consistent that a reflection cannot be seen; but the non-realisation
30 of the things experienced in the past birth cannot be in the case of the soul which is permanent and omnipotent. Its connection being difficult to be obscured and a covering being impossible and thus an obstruction being impossible. So the Author says

Yājñavalkya, Verse 142

As in the case of an unripe cucumber which is pungent the sweet juice is not obtained although it may be realised in future, in the same manner, when the organs are undeveloped and the individual soul is not pure, although the native characteristic of the soul exists, the quality of knowledge i.e. the capacity for the cognition of the objects is not obtained. Here in the example, roughly the connection is non-realisation, but as regards the object illustrated the non-realisation of the connection exposing the individual soul in the body of that particular birth can only be by regard to the objects experienced in the previous births. The sense is that the space as limited in the house excludes (the sight of) a man who is outside it. That the Author will propound hereafter in the text¹ "Space etc." The word *hi* is used in a restrictive sense. (142)

Śūlapāni

Yājñavalkya, Verse 142

The glass cannot bring into light what is not reached owing to its being covered with dust. The Soul, however, on account of its superior character is always existing; that is its exposition. So the Author says: "Of a bitter cucumber &c." As in the case of an unripe cucumber the sweet juice which is in it cannot be obtained on account of its not being visible owing to its non-development, so also in the case of *chetan* too, owing to the word of development there is ignorance in the internal soul. (142)

As to what has been asked²: "How is it that he does not know 'the feeling occurring in all although he is omnipresent?' thus the Author states an answer

Yājñavalkya, Verse 143

The incorporated soul experiences in his own body the feeling which exists in all; the *Yogi*, however, who is emancipated obtains the feelings of all. (143)

Mitākṣharā :—He, Moreover, who is *dehi*, *incorporated*, and has the touch of the egoism of the body, such a one gets the *feeling*, *vedanām*, *sarvâśrayām*, *which exists in all*, such as caused by the mind &c. only in the body obtained by him by his own actions, and not one in other bodies, *being the peculiar characteristics of the invisible result*

1 Verse 144 p. 1602 l. 31.

2. Verse 130 (2) p. 1581.

- which is seen to begin in the body which is the abode of experience. He, however, who is **yogi mukto**, *Yogi and emancipated*, i.e. who is free from egoism &c., becomes the perceiver of sensations such as of pleasure, pain, and the like appertaining to all bodies, by reason of the fact that his organs of senses have become fully developed. (143)

Vīramitrodaya

The Author proposes an answer to the third argument

Yājñavalkya, Verse 143

- As all the souls are not different from himself, this soul which is incorporated, which has the consciousness of the body, obtains i.e. experiences in his own body the pains which occur to all, as if it was a pain in its own body. One who is emancipated i.e. who has been free from the egoism of the body i.e. a *Yogi*, such a one can have the cognition of the pains of all. How then will he not know? For one propounding such a doubt the final answer is certainly 'no'.

- If this soul incorporated in a body or one who 'has been emancipated does he have the experience or not? The Author says 'no,' and proceeds 'does not obtain the feeling.' The invisible result of the pain accompanies the existence of the capacity to know as the medium. The connection of the pain is by regard to the medium; therefore a pain in one place cannot be connected with a pain in another. (143)

Śūlapāṇi

Yājñavalkya, Verse 143

- "All &c." Moreover. One who becomes a *Yogi*, such a one realises in his own body acquired by his own deeds the pain occurring in the bodies of all incorporated beings. He, moreover, who becomes emancipated, that one does not experience the pains of all i.e. he does not undergo pain. (143)

Indeed in regard to the fact that the soul is one of the distinction of gods, men &c. does not appear to be consistent? Anticipating thus the Author says

- 30 Yājñavalkya, Verse 144

"As the space which is one becomes differentiated in a jar &c., in the same way, the soul, is one and more than one like the Sun in a water spray. (144)

Mitāksharā :—As the sky even though one only is experienced to be in many forms split up by environments such as a well, a jar &c. or as also, the sun although one in different water receptacles such as the hand-waterpot, a jar, or a *mallika* and the like is seen in different forms, in the same manner although one, *ātmā*, the soul, by reason of the environmental differences of the hearts is variously perceived. The taking up of the second illustration is with a view to exhibit the unreality of the (seeming) varieties of the Soul. (144) 5

Vīramitrodaya

Indeed the oneness of the soul is not consistent, as the actual experience of a difference has been universally established *e.g.* in the statement, "This horse is different from this man and the like." So the Author says 10

Yājñavalkya Verse 144

Although the sky is the same, still it becomes the subject of different cognition by regard to a different environment as in the statement, 'the space in the jar is different from the space in the house' or, as in different pots holding water the sun with its rays becomes different, in the same manner even the soul although it is one is differently realised. By the use of the word *hi* twice the Author intends in a restrictive sense, as the illustrations are universally established. Moreover, the meaning is that this is a mere illusion due to the fault of ignorance common to all the created beings. (144) 15 20

S'ūlapāṇi

Yājñavalkya, Verse 144

Thus having regard to the text,¹ "How does he not come to know the "pain suffered by all although he is omnipervading?" Thus how is it that in the Soul which is one there should be diverse cognitions? So the Author says: "Although one, he is known as more than one on account of "the environmental differences such as the body etc." The space etc. Like the space differing on account of a jar or the cloth, and like the Sun by reason of the difference of the receptacle of water. **Brahmapurāṇa :** "The Purusha intensely attached therein is enthralled being under the "influence of the Prakṛti as a person of character is affected by the "association and garb of a thief." (144) 25 30 35

The Author concludes the exposition of the text "The five elements, and the sixth, the supreme Lord assumes simultaneously"

Yājñavalkya, Verse 145

The Brahma, the sky, the air, the fire, the water, and the earth also,
5 are called the dhātūs; these are the regions and this the soul, and from that, moreover, is the movable and the immovable world. (134)

Mitākṣharā :—Brahma, i. e. the soul; kham, the sky, anilo, air, tejah, the fire; jalam, the water, is well known, and the Earth also; these, i. e. the air &c. are the dhātūs, are called *dhātus* as they occupy the body
10 and hold it. There the five *dhātus*, such as the sky and others are visualized, *lokyante*, i. e. are seen, therefore are called *lokas*, regions, i. e. immovable. This mental element, the Soul, *ātmā*. From this agglomeration of the motionless and the moving is sprung up the world containing
15 the immovables and the movables. (145)

Vīramitrodaya

Of the great elements and of the organs as also the movables and the immovables the creation has been stated before; there the Author expounds the first set viz. movables

20 **Yājñavalkya Verse 145**

Brahma, i. e. the all-pervading in the form of *chit* and *ānanda* formed by itself the first of all. From this, *Brahma* itself as the cause, the five elements such as the sky and the rest are produced in their order. These five elements are described as the regions of the sky, the wind,
25 fire, water, and earth. The soul, moreover, born in these is distinguished in the bodies of Brāhmaṇa and others. Subsequent to that, the world together with the movables and the immovables is produced. This is the meaning.

By the use of the first *cha* the author intends the simultaneity of
30 the *ākāśa* and the rest. By the second *cha* moreover the author states the reason of the simultaneity. By third *cha* has been stated the existence of the incorporated, and of the movable and the immovable world. (145)

Sūlapāṇi

Yājñavalkya, Verse 145

The Brahma, the Space, the Air, the Fire, Water and also the Earth are the elements; these are the worlds and the soul is in these, and from that, moreover, is the movable and the immoveable world Brahma and the five elements such as the Space and the rest they are called *ahūtas* as they take on a body. These as also the regions such as of the Brahma, Ether, Air, Fire, Water and the Earth. Even in these also, the soul exists in a different form. Therefore from the soul itself all the created world consisting of movables and immovables has sprung. (145)

5

10

How does this soul create the world? So the Author says

Yājñavalkya, Verses 146, 147, 148

From a combination of clay, rod, and the wheel, just as the potter prepares a jar; or with grass, clay, and wood, the house-builder builds the house. (146)

15

Or taking up simply the gold, the goldsmith produces a form, or as the silk-worm makes a cocoon by a combination of his own saliva. (147)

In the same manner, having taken up the elements, the Great Soul creates the soul in different species by collecting together variously the elements. (148)

20

Mitākṣharâ :—As indeed the potter taking up all the materials such as the clay, the wheel, the cloth &c. prepares various forms such as a hand-pot, a tray, and other objects; or as the carpenter *trāmṛt-kāśasahitāḥ*, by means of grass, clay, and woods, mutually appropriate for each other, prepares, *karoti*, one result called the house; or even as the goldsmith, *hemakārah*, taking up only gold, produces results such as the bracelet, the crown, the earring, and other things also of gold; or as *kośakārah*, the silk-worm, a particular kind of worm, commencing with his own saliva, prepares his own enclosure known as a cocoon; similarly the soul also, taking up the means such as the Earth and the rest which are mutually interdependent, as also the organs also, such as the ear in this cycle of birth, in the respective bodies such as of the gods &c. creates himself in his son in the form of a body fixed up by its own action. (146-148)

25

30

Vīramitrodaya

It may be said: 'the Great Lord has the capacity to create, but his power to create is dependant on the great elements; therefore the creation of the great elements itself would be inconsistent. So the

5 Author says

Yājñavalkya, Verses 146–48

By the combination of clay etc. *i.e.* by the close mixture of these as the potter prepares the jar, or with grass etc. the house-builder constructs a house, or again the goldsmith taking either only the gold
10 or silver only (prepares) the bracelet, ear-rings etc.; or as the silk-worm—a particular kind of insect—by the combination of his own saliva builds up a cocoon; in the same manner the Great Soul after getting together the causes *i.e.* the means capable of producing the results such as the great elements, in this cycle of birth, in the several bodies
15 *i.e.* the animals, men etc. creates the individual soul.

The import is this: The maker is not contemplated in regard to the intimate or inherent cause. Even in the creation of the great elements the connected continuity of the inherent causes may be contemplated and these are created; but in this way there is no
20 incongruity, since it lies resting in the permanent atoms, or in its own self.

Nor should it be said as to why there cannot be the taking up of a body of the atoms or of itself; because one's own inherent condition cannot be used in a roundabout way. Otherwise the builder of the
25 cocoon might himself become the immediate cause of the cocoon, what is the necessity of bringing together the saliva? Thus the staff and the wheel are to be taken as the means only in the illustration.

By the use of the word 'only' although the inherent cause has no special characteristics, the author intends special results by regard to
30 special causes. By the first use of the word *cha* is intended the combination of non-inherent causes such as combination etc. By the use of the last *cha* are included the instrumental causes such as the invisible predestiny etc. By the use of the word *eva* is excluded the creation other than that which is contemplated in the world in the expression
35 'having taken up etc.' (146–148)

Sūlapāṇi

Yājñavalkya, Verses 146-48

Clay etc. Gold etc. Elements etc. Like the potter this soul taking up the earth &c. creates its own self in the bodies of men and the like; and in conjunction with these *i.e.* the Earth etc. creates the causes such as the nose etc. The reason for numerous illustrations may be properly perceived. (146-148)

5

What, moreover, is the evidence of the existence of the soul excepting the organs of sense and of knowledge? So the Author says

Yājñavalkya, Verse 149

10

As the great elements are true, so indeed is the soul also; who, otherwise, what is seen by one *i.e.* the eye, can see with the other? (149)

Mitākṣharā :—As indeed the Earth and the other great elements, mahābhūtāni, are true, as they are ascertained from evidence, similarly the soul also is true. Anyathā, otherwise, if the knower were not taken to be existing otherwise than the organs of knowledge, then the object seen, dr̥ṣṭam, by one, ekena, *i.e.* the organ of vision, anyena, by the other, *i.e.* the organ of touch saying "What I saw, that I touch." (149)

15

Sūlapāṇi

Yājñavalkya, Verse 149

20

Great Elements etc. The Author mentions the evidence of the existence of the soul stated before. Great etc. As the Earth and the rest are real being directly visible, similarly the Soul which exists beyond the Earth and the rest, is real; otherwise a thing observed by one *i.e.* by the organ of sight, one would not know through another organ such as that of touch. "That one myself who have seen the same one myself "I am touching," thus there coming about the realization to one and the same. (149)

25

Yājñavalkya, Verse 150 (1)

Otherwise who will know the speech when heard again as the one heard before? (150 [1])

30

Mitākṣharā :—Similarly, having heard the speech, vācam, of a certain individual before, when again, punaḥ, heard, who will recognize it as 'it is his speech'? Therefore, it is established that the knower is other than and beyond the sense of knowledge. (150 [1])

35

Śūlapāṇi

Yājñavalkya, Verse 150

- Speech etc. Who will know particularly the speech which was heard before? In regard to past experience who can have the memory unless the person remembering be the same? Who otherwise will observe in a dream objects which have been realized by the eye etc. if the observer were not one? (150)

Yājñavalkya, Verses 150 (2), 151

- Now whose memory is gone? Or, who is the director of the dreams?
10 Who immerced in egoism by the conceit of birth, form, age, character, learning and the like sets about the objects of senses such as sound etc. by his action, mind, and speech? (150 [2] 151)

- Mitākṣharā :—Moreover, if the soul were not eternal, then for whom would be the remembrance of memory relating to events experienced before, and which is associated with the impression formed from past experience. Not indeed in regard to things observed by one is memory of another sprung. Also, who is the director of dream perceptions?

- Not indeed can it be caused by limbs which have ceased their activities. So also for whom excepting the eternal Soul
20 PAGE 221* can there be a firm faith in himself viz., 'I alone am endowed with high birth' and the like? Also, who will make an effort by the mind, speech, and body for the accomplishment of the enjoyment of senses by means of the sound, touch &c.?
25 Therefore, even from this it has been established that the Soul is something beyond and other than the objects of knowledge. (150 [2] 151)

Vīramitrodaya

- Indeed it is improper to say that the Soul creates itself. Because in the statement that the great soul creates only the body which was existing before, there is no conflict. So the Author states the evidence of the soul in the embodied¹ one

Yājñavalkya, Verses 149-151

- As stated above in the reasoning, as the great elements are real so the Soul also is real. For this is the reason; otherwise if the soul were
35 unreal, with the organs having motion who will perceive with another organ such as the eye or the skin what is seen by one organ such as the other eye? and, moreover, in that case the statement viz. "What I

1. देखिनि.

"saw with the left eye. I am perceiving by the right eye or with the touch" will not be consistent. The word *hi* is used in a restrictive sense. By the use of the word *etā* is excluded the movement in created beings. The use of the word *apī* cumulates the reason for the illustration and the matter illustrated.

"Speech etc." If the body itself is life then having heard a speech who hears it again and again? The difference in the bodies being due to the difference in the result of the food consumed. If the same be not the one who hears both, then there would not be the statement viz. "What I heard formerly, that I am hearing now."

Is gone etc. If there is no soul then the memory does not become possible in the case of a body which is differentiated on account of the difference in the final state of the food eaten, and therefore there being an absence of a receptacle for experience, memory does not become possible. By the use of the word *atitā*, 'is gone,' has been indicated the absence of life in the organs. 'Or who etc.' The director of the dream-perception i.e. the non material cause as the organs had ceased working.

Birth etc. who would be affected by the egoism of birth if there were no soul? In that case who would be the subject of the feeling such as 'I am the man,' the fair, the youth, the sacrificer, the vedic scholar, the son of Devadatta etc.? Not indeed would be the body in that way; for if it were so, the dead body would also be in that category; nor also the vitality, because if it were so, as it is immediately destroyed, there would be an absence of evidence for things known before. Not indeed what is known by one is felt as familiar by another, as the feeling of familiarity is possible only if the receptacle is the same.

Set about etc. If the soul be not permanent, then who would in another birth strive after an undertaking which is the cause of the experience of objects like sound etc. by means of actions, mind, or speech; or who will do it? (149-151)

Śūlapāṇi

Yājñavalkya, Verse 151

Birth etc. If the egoist be the same he will have the egoism such as 'I am a man with a beautiful body, youthful, accomplished, learned, brother of Devadatta' and the like attributes of the word 'I'. Otherwise than in relation to the body, he will be intensely attached by his actions etc. to the objects such as sound etc. experienced before. If the person undergoing the experience were not the same the knowledge and its results and its continuity would not be permanent. (151)

For the purpose of stating the rules for a particular kind of worship, the Author states expounding the nature of the cycle of birth

Yājñavalkya, Verse 152

- He with his mind in doubt whether there exists the fruit of actions or not
5 is confounded, and although not perfect, considers himself to be perfect. (152)

- Mitākṣharā :—That one as afore stated, the soul being *vipluto*, *confounded*, i.e. tainted by egoism, *sa*, *he*, in regard to all actions *phalamasti na veti sandigdhamatirbhavati*, *whether there exists the fruit or not thus has his mind in doubt*. Also, *asiddhopi*, *although not perfect*, i.e. although he
10 has not accomplished his object *âtmânam manyati*, *consider himself to be siddhameva*, *even so as perfect*, i.e. as having accomplished his object. (152)

Śūlapāṇi

Yājñavalkya, Verse 152

- He with doubt etc. Such a one when he is confounded by reason of
15 the absence of discrimination i. e. when he is perturbed in mind and has a feeling of doubt as to whether the otherworldly life exists or not as a result of making charitable gifts, then he will regard the Soul as not established although it is established by all the means of proof. (152)

Yājñavalkya, Verse 153

- Mine is the wife, the sons, and the ministers, and I am of these; this is a
20 fact : thus in regard to objects beneficial and not beneficial he has always a perverse mentality. (153)

- Mitākṣharā :—Moreover, of him whose mind is confounded thus :
“ mine are the sons, wife, servant and their sons and others and I am
25 “ their’s,” in this way comes about a position which is completely overpowered by the sense of *mineness* (*meum*). Also, in regard to all kinds of actions whether beneficial or not beneficial, he with his confounded mind has always a perverse mentality. (153)

Śūlapāṇi

Yājñavalkya, Verse 153

- Mine etc. Of such a one who having been confounded by the absence
30 of discrimination, the mind will work in this way : “ I am myself the *Īśwara* ” is the supplement. (153)

Yājñavalkya. Verses 154 155

Indiscriminating as to him who knows what must be known in its normal as well as its abnormal forms, he is actively engaged in fasting, throwing himself into the fire, or from heights. (154)

Thus behaving, and being devoid of self-restraint, with a persistence in unrealities, he is enthralled by his deeds. as also by hatred and illusion also. (155)

Mitāksharā :—Moreover, *one who knows what must be known is a jñeyajñah*. In regard to that *i.e.* the Soul. **prakṛtau** in its normal form, *i.e.* in the condition of evenness with its qualities. **vikāre**, in an abnormal form, such as in egoism &c. **aviśheṣhavan**, *undiscriminating*, *i.e.* becomes incapable of making any discrimination. Then through confusion he makes attempts at fasting, entering the fire or water, or eating particular things.

Evam, *thus*, set on avoidable actions of numerous varieties, **avimātmatā**, *devoid of self-restraint*, *i.e.* with an unrestrained mind, intent on persistence for unrighteous acts, by reason of the fruit arising from such actions is *enthralled*, **badhyate**, by desire, hatred, and also by illusion. (154-155)

Viramitrodaya

Now the main point is the contemplation of the soul that should be secured by the removal of any adverse causes such as a doubting mentality etc. Intending this the Author proceeds

Yājñavalkya, Verses 152-155

Whether there is any fruit or not of acts such as a sacrifice and the like, in this way with his mind in doubt, and therefore confounded *i.e.* fallen, from religious duty, and hence also not perfect *i.e.* has not accomplished his object, that *i.e.* the soul considers himself as perfect *i.e.* one who has accomplished his object.

There the reason is, 'the wife and the rest are mine and I am their lord,' taking this to be a real state of things, has always a perverse mentality about beneficial objects and those which are not beneficial. This itself is the great reason. In this manner he does not find any difference *i.e.* does not discriminate, between what should be known *i.e.* the soul in its normal condition, and the **pradhāna** which is

- developed, as also in the spirit of egoism, and also sets about entering the fire, or letting himself fall into the water from a height. Thus conducting himself devoid of self-restraint, and engaged in mutually inconsistent undertakings, with an unrestrained mind, he
- 5 takes to an intensive attachment to profitless acts such as dancing, music, and the like, which are of no use in the other world. The purport is that one desirous of emancipation should avoid in this cycle of birth all that is likely to be the source of an insistent notion based on false conceptions, such as 'my wife and the like', created by
- 10 destructive actions by unreal conceptions. By the use of word *hi* has been pointed out the fixedness of one immersed in false notions. By the use of the word *cha* thrice in the clause 'should be known etc.,' has been pointed out the cases of wrong arguments not supported by the logicians, philosophers, or the *yogis* of the Pātañjala school. By
- 15 the use of the word *cha*, fourth time are added the feelings of love, hatred etc. pertaining to women. The connection of the first *eva* is by the inverse method with the clause 'this is the position.' The last use of the word *eva* excludes the word *moḥṣha* which follows the word 'is enthralled.' (152-155)

Śūlapāṇi

20

Yājñavalkya, Verses 154-155

- In regard to one who knows what must be known *i. e.* in regard to the Soul, the normal quality having an undistinguished cognition in regard to intellect etc. which are the developments of the original form on
- 25 account of the resemblance of their qualities he conceives the Soul to be the intellect itself; and hence also not knowing his own good, destroys himself by means of fasting etc. (154)

- Thus etc. Thus *i. e.* not having realised the principle of self in particular, and conducting himself accordingly with a persistence in
- 30 unrealities *i. e.* insisting upon unreal things, and on account of the acts committed by him under the influence of desire, hatred, and illusion, and also wilfully, he is enthralled by the inclinations produced by *Râjas*, and *Tâmas* and is thrown into the vortex of births again and again. (155)
-

How, by taking on the body is confidence restored to him ?
the Author says

Yājñavalkya. Verses 156, 157, 158, 159

Assiduous attendance upon the *Achārya*, a discriminating study of the *Vedas* and *S'āstras* ; the constant performance of its rites ; close association with the righteous ; auspicious words. (156)

Avoidance of the sight or touch of women ; seeing oneself in all created beings ; abandonment of property belongings, and putting on old worn out clothes. (157)

Restraining the senses from the organs, avoiding slumber and idleness. 10
assessing the body correctly, and noticing sin in undertakings (158)

Free from *rājas* and *tīmas*, purified by *sattra* : detachedness and appeasement ; completely purified by these means, one who has assimilated *satva*, would become immortal. (159)

PAGE 222

Mitākṣharā :—For the purpose of learning, the service of the pre- 15
ceptor; in regard to the interpretation of the principles of philosophy,
as also in the science of Yoga by Pātanjali and the like, a discriminatory
application. The performance of concentration and other acts pro-
pounded him, close association with righteous men; the quality of
good and proper speech. An entire abandonment of the sight or 20
embrace of women. Regarding all created beings like one's own self,
i.e. regarding them equally. Of the property belongings such as the
sons, land, wife, and the like, the abandonment. Putting on worn-
out and red clothes.

Also, in regard to the objects of senses such as sound, touch, and 25
the like, a restraint of the organs, such as the ear and the rest, *tandrá*,
slumber, operating like sleep ; *ālasyam*, *idleness*, lethargy ; of these two,
abandonment, in particular. The assessing of the bodily composition,
is with a view to note the faults of impurity and the like. Likewise,
in all movements, such as walking &c., taking a proper note of the 30
fault of the destruction of tiny creatures.

So also freedom from the *rājas* and *tāmas*, purification of the
mind by the restraint of breath and the like, detachedness, absence of
a desire in the objects, *śamo*, *appeasement*, the control of the external
and internal organs.

Etaiḥ, by these, *i.e.* the service of the preceptor etc. means, **upāyairi**, completely purified and endowed with the pure *sattva* quality, by contemplating the Brah̥ma, **amṛti bhavet**, one would become immortal, *i.e.* he secures absolution. (156-159)

5

Viramitrodaya

The Author states the remedy for these obstructive causes

Yājñavalkya, Verses 156-159

Of the *ācārya*, the service with the object of study, and as directed by him a discriminating mentality in regard to the Vedic interpretation
10 *i.e.* the Vedāntas and like Śhāstras, as also in the Veda and the Śhāstras; also performance of Prāṇāyāma as stated by the Vedic Śhāstra; with the righteous *i.e.* with those experts in the study of the Vedas, association; auspicious, *i.e.* not causing dismay to others, such speech.

The entire abandonment of the sight and touch of a woman;
15 viewing all created beings as equal to oneself; of the belongings such as the wife and the dependants having resolved upon an abandonment; a discriminating resolve causing a conscious abandonment; putting on old clothes dyed in red.

From the objects of senses such as dancing etc. warding off the
20 eyes and other organs; slumber, *i.e.* lassitude, resembling sleep; idleness *i.e.* want of intensity for the contemplation of self and the like; the avoidance of these, the instability of the body by regard to its containing faeces, urine and, the like, assessing the body correctly; in regard to the attempts at the attainment of heaven and the like, noticing sin
25 *i.e.* noting the fault of the continuity of births and deaths; a freedom from *rājas* and *tāmas*, *i.e.* an entire absence of a mentality of self, and others which is the cause of anger and illusion; of the *sattva* *i.e.* of the mind, the purification by means of the restraint of breath and the like; turning away from avoidable acts; detachedness *i.e.* the mental attitude
30 of not taking up the objects of senses; by this is dispelled the cause of thralldom stated before; *Samah* *i.e.* appeasement *i.e.* although closely associated with the organs, non-attachment towards the object of senses.

By these means *i.e.* by the means which obstruct the feeling of self stated before, well purified *i.e.* one whose feeling of self
35 has been entirely removed without a remnant, such that the individual soul when he becomes a *Yogi* *i.e.* entirely absorbed in the study of self, becomes immortal *i.e.* deserving of absolution. By the use of the word *cha* are included the sons and the rest. (156-159)

Śūlapāṇi

Yājñavalkya, Verses 156-159

Āchāra etc. Therefore by the assiduous attendance upon the preceptor, one should cultivate a discriminatory knowledge of the Upanishads and Brahma Mīmāṃsā and the like branches of knowledge. The performance of observances therein prescribed, association with the learned, and sweet talks should be made. (156) 5

Sight of women etc. Avoidance of a woman's sight or touch. From the Brahma right down to the insect, identification with oneself; abandonment of the wife etc. and the putting on of old clothes dyed in red etc. should be made. (157) 10

Objects etc. The restraint of the organs in regard to the objects, slumber *i. e.* an alias of sleep, idleness, lethargy; assessing of the bodily composition *i. e.* viewing the body as containing the defects of impurity, instability etc., and noticing sin in undertakings *i. e.* in the modes of worldly life. This should be done by one desiring emancipation. (158) 15

Free from *Rājas* etc. one from whom the feeling of *Rājas* and *Tāmas* has vanished. The purification by *Satva* as characterized by its not being affected adversely by the *Rājas* and *Tāmas* parts. Appeasement *i. e.* absence of anger even in regard to objects which deserve anger. By these *i. e.* by the assiduous service of the preceptor and the like means the *yogi* becomes emancipated. (159) 20

How is immortality secured? So the Author says

Yājñavalkya, Verse 160

By constant meditation of the memory of the great truth, by the assimilation of the *satva*, and by the complete annihilation (of the results) of actions as also by close association with the righteous, the concentration begins. (160) 25

Mitākṣharâ:—Of the memory of the great truth, *tatvasmaritvā*, viz. of that known as the Soul or the *Ātman*, by a constant meditation, *upasthānāt*, without any movement, by the accession of the purity of the *satva*, *i. e.* by the acquisition of the pure *satva* quality, by the annihilation, *parīkṣhayāt*, of the seeds of actions, and also by contact with virtuous men, *yogaḥ pravartate*, begins the concentration of self. (160) 30 35

Vīramitrodaya

Yājñavalkya, Verse 160

- Immortality is secured or obtained not only by the purification of the mind, the abandonment of the sense of the mind (*Mamata*) etc. merely, but the knowledge of the real truth also is expected; so the Author says, "By the memory of the great truth *i.e.* by listening to the "philosophy of Self; by constant meditation *i.e.* by contemplation of the "Self, by meditating upon its real form; by the realization of the Self, "by the yoga produced by the prevalence of the Satva quality; of the "annihilation *i.e.* absolute extinction of deeds, evil as well as meritorious; by a close association *i.e.* by the disappearance of the covering "of the nescience; the association of the righteous *i.e.* of the meritorious "people begins *i.e.* is produced by the Yoga *i.e.* the absorption with "the highest soul."
- By the use of the word *cha* has been indicated the cumulation of actions with knowledge that has been stated in the *Yoga-Samhitā*: "By the combination of knowledge and actions one obtains the great "*Puruṣha*." (160)

Śūlapāṇi

Yājñavalkya, Verse 160

- The Great Truth etc. By the memory of the Great Truth *i.e.* by the contemplation of its Soul; by service *i.e.* by assiduous attendance, by the acquisition of the *satva* quality; by the extinction of desire and the like. Of the performances *i.e.* of those prescribed for the order. At the time of the contemplation, close association; the concentration *i.e.* the unification of the individual Soul begins. By the restraint of the inclination of the mind the concentration begins, as says Dakṣha: "Having denuded "the mind of all inclinations, and having unified the *kṣhetrajña* in the "Great Soul one becomes free. This is stated to be the principal *yoga*."
- As regards the continuity of the performances as the means for knowledge see *Matsyapurāṇa*: "This yoga of performances itself is the means "of bringing about the Jñānayoga; without the Karmayoga in no case in "this world is the knowledge visualised."
- Yogī Yājñavalkya: "By the joint operation of Jñāna and Karma "yogas one reaches on to the great *Puruṣha*; by separation it will not be "secured. Therefore, my friend, one should resort to it. Where the "principal means is jñāna it can, however, never be without observances; "where, however, observances are the principal means, these cannot be "without the intellect; therefore if by these two alone that accomplish,

"ment may be secured. Never with one wing can a bird make any progress "

As for what is stated in the Mahābhārata : " A created being is enthralled by his actions; while he is liberated by knowledge: therefore foreseeing ascetics do not perform actions." That has a reference to performances which are actuated by a particular desire (*Kāmya*), as also those which are done on particular occasions (*Naimittika*). (160)

Yājñavalkya, Verse 161

At the time of the dissolution of the body, one whose mind is fixed on the Great Lord and enters in the *satva*, with an undisturbed intellect, he clearly gets the remembrance of (previous) existences. (161)

Mitākṣharā :—Moreover, of the *Yogī*, however, one with undisturbed intellect at the time of the dissolution of the body, whose mind is full of the *satva* quality is drawn towards the Great Lord clearly *i.e.*, with concentration, such a one if he does not realize the soul on account of an ineptitude in contemplation, then under the effect of particular impressions, gets in the memories of the agonies caused by embryonic conditions and the many like experiences of the reptile, insect, and the like various existences. And at the memory of these, he becomes distressed, and starts on the path to absolution which destroys it. (161)

Vīramitrodaya

It may be said indeed, even with the abandonment of the sense of mine etc. out of a feeling of satiety for worldly pleasures for one engaged in the contemplative study, the visualization of the divine soul is certainly not brought about. For the dead there is no absolution nor the worldly pleasures; thus with this twofold doubt, how can the onlookers be inclined to take up to this contemplative study which can be secured only with great labour? So the Author says

Yājñavalkya, Verse 161

Of one whose intellect is undisturbed *i. e.* who has not conceived wrong notions of such knower of the truth whose mind is fixed in the *Satva i.e.* devoid of desire, anger etc. and is clearly *i.e.* with concentration, stabilized in the Great Lord *i.e.* the *Ātman*; such a one, in the meanwhile, if the dissolution of the body takes place *i.e.* death occurs, when born in another birth, gets a remembrance of the previous

existence. And so by the remembrance of the afflictions of the various embryonic existences, such as of the worms, insects etc. undergone in other births, a feeling of repulsion (for worldly existence) is created, and he strives for the emancipation. Then in due course
 5 when he has the actual visualization, he gets complete salvation. This is the meaning. That has been stated in the *Bhagavat-gîtâ*:¹ "There
 "he gets into intellectual association of the past body, and Oh, Son of
 "the Kurus, he again thereafter strives after complete emancipation."

Sûlapâñi

10

Yājñavalkya, Verse 161

- Body etc. At the time of the separation from the body, one whose intellect has not been disturbed, is centred in the *satwa*, is free from desire, anger, and the like passions, and whose mind is fixed with concentration in the Great Soul, such a one in another birth remembers the
 15 previous existences. (161)

One who, an account of bad association does not remember the previous birth, what would be his fate? So the Author says

Yājñavalkya, Verse 162

As indeed an actor, while preparing for the several bodies, paints his
 20 body with pigments, similarly the soul acts while taking on to the bodies due to his deeds. (162)

Mitākṣharâ :—*Bharato*, an actor, such a one, *yathâ*, as, while preparing for several parts, *nânârûpâni kurvâṇaḥ*, such as *Râma*, *Râvaṇa* and the like, with black, white, yellow and the like pigments paints
 25 his own body, *varṇairâtmanastanum varṇayati*, i.e. decorates, in the same manner, the soul, *âtâmâ*, for the purpose of undergoing the experiences of the fruits of the several actions, takes on several bodies such as that of the humpback, the dwarf &c. brought on by his actions. (162)

Vîramitrodaya

30

It may be said, indeed, in the case of deeds the fruits of which have not begun, the visualization of the great truth cannot be secured. If of the fruits, then as they are perishable with the extinguishment, of the fruits merely then, as they exist cumulated in several births and therefore are to be undergone in several births, so long as they

1. *Ādhyâya VI Verse 43.*

continue to exist, how can there be the emancipation for one even if he has visualized realization? So the Author says

Yājñavalkya, Verse 162

As the actor while putting on *i.e.* imitating the several effigies of *Rāma, Rāvana* etc. paints *i.e.* decorates his body with white and other colours in the several forms such as *Rāvana* and the rest, so the soul, by reason of the accomplishment of the Yoga, having come to know the several actions, for the undergoing of the fruits of these, he paints *i.e.* arranges his body even simultaneously in the several species *viz.* of the man, the dog etc. By the use of the word *hi*, the Author has in mind the truth which one realises by the listening to the number of episodes such as that of the *Saurabhi*¹ and the like. (162)

Śūlapāṇi

Yājñavalkya, Verse 162

As indeed etc. As an actor subjects his body to several parts such as *Rāma, Rāvana*, and the like, in the same manner the soul subjects its body which is the result of actions to the various forms such as the human beings, reptiles and the like. (162)

Yājñavalkya, Verse 163

Owing to the faults of time, of actions, of one's own seed, and also of the mother, a deformity of the foetus is seen at the birth, such as the destruction of a limb and the like. (163)

Mitākṣharā :—Moreover, not only is one's action the cause of hunchbackness, or dwarfness &c. but, time, action, the defect of the semen of the father, as also the fault of the mother too, all this is collectively the cause. By this collection of causes in the visible or invisible form, the deformity of the foetus such as being destitute of a limb and the like, is seen at limitless periods commencing with birth. (163)

Vīramitrodaya

It may be said, indeed, if the fruits of actions which begin at the appointed time are inevitable, how can there be the possibility of the experience by the heap of episodes? The cause of a defective limb being the annointment of the eyes by the mother during the period of menses, and in the case of a body born otherwise than through the female organs, that being impossible. So the Author says

¹ See *Vishṇu-purāṇa*

Yājñavalkya, Verse 163

- As on account of the mother's fault, want of limb *i.e.* a defective limb etc. or the like deformity is seen in the case of an embryo commencing from the birth, similarly is seen (the deformity) in the case of the genetive semen being affected by windiness etc. of the embryo on account of time such as the condition of old age etc. or at such as the striking of a blow of the foetus etc. carrying with it the invisible results; similarly also here too the defectiveness of the limb etc. can be understood by a particular view. This is the meaning.
- 10 The use of the word *eva i.e.* only, is particularly in regard to popular sayings. The word *cha* is used to indicate cumulatively that the foetus may be seen in the best form by the good qualities of the mother and the like. (163)

Śūlapāṇi

Yājñavalkya, Verse 163

- Time etc. Time *i.e.* the prohibited time; action such as injury to the embryo etc.; one's own seed affected by air etc.; of the mother, such as applying pigment to the eyes while in menses; not only is a body of the various forms due to faulty actions, but even from the defects as to time also is seen the deformity of the foetus when born, such as the deprivation of a limb and the like. (163)

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- Indeed during the period when there is a general destruction of nature when the great Soul and all other like forms perish, the actions are annihilated; how then can there be the taking of the first body which is closely associated with the same? So the Author says

Yājñavalkya, Verse 164

This soul is never freed from egoism, mind, the condition and from the fruit of actions, as also from the body being clogged. (164)

- 30 **Mitākṣharâ** :—*The mind and the egoism, manohankāram*, are well known. **Gatīḥ**, *condition, i.e.* the vast accumulation of faults which is the cause of the cycle of births. **Karmaphalam**, *the fruit of actions, śarīram*, *the body, i.e.* the subtle body. From these *i.e.* the egoism &c. this soul is at no time whatever liberated until the emancipation. (164)

Vīramitrodaya

Indeed it has been stated that one is bowed down by the burden of the past actions of his birth; that is not proper. Because in the case of the first body there is an absence of any previous action or the like, so the Author says

Yājñavalkya, Verse 164

The condition i.e. the bundle of faults which is the cause of the cycle of births, the fruit of acts both ordained and the prohibited, the religious and the non-religious. The rest is well-known.

The purport of this is that the individual soul had never been free before; on the other hand the cycle of births is beginningless, and so the primeval nature of the body is not proved indeed. By the use of the word *cha* are included the organs. (164)

Śūlapāṇi

Yājñavalkya, Verse 164

As the actions lead to the formation of the body, and the body being non-existing before, the actions also were non-existent, how can there be the origin of the body? To such a question the Author replies: egoism etc. This soul was never before free from the body by reason of the egoism etc. and the motion in the form of cycle of birth and death; therefore its contact with the body is just like a perpetual flow. (164)

Indeed of the beings who are linked to their actions, it is proper that death should also be restricted to a particular point of time only, and not simultaneously should there be a destruction of life, as happens in a battle and the like; anticipating this doubt, the Author says

Yājñavalkya, Verse 165

As the continuance of a lamp depends upon the wick-stand and the oil connection, as also the discontinuance is seen; in the same manner is the untimely destruction of life. (165)

Mitākṣharā :—As indeed several flames continuing to burn upon the several wicks saturated with oil, burn simultaneously, and the condition thereafter is simultaneously removed on account of these being overwhelmed by the simultaneous cause of destruction in the form of a blast of wind blowing over them, similarly the simultaneous

- destruction of lives of chariot-warriors, charioteers, horses, elephants and like others even though untimely, is not inconsistent, by reason of the simultaneity of the cause of their destruction viz. the battle. This is what is intended to be said : “The predestined cause of destruction which is inevitable is overpowered by the visible cause of a number of contrary effects.” (165)

Vîramitrodaya

- Indeed it may be said that in the passage “one is tied down by his acts,” the thralldom is in the form of birth and death; there, death is not merely due to acts, as in times of famine and like occasions thousands of lives are seen to be destroyed simultaneously; while actions linked with the lives have fixed periods for their fruition; so the Author says

Yājñavalkya, Verse 165

- As the continuation of a number of lights simultaneously is dependent upon the combination of the wick-stand and the oil and as also there is an extinction of the simultaneous action by the simultaneous exhaustion of the supply of oil etc. in the same manner, simultaneously, also is the condition of a multitude of lives under the influence of actions commenced and by the extinction thereof accruing simultaneously or by the simultaneous development of the invisible cause leading to the death of a multitude of lives may happen the untimely destruction of lives. By the use of the word *cha* has been included the condition of the individual soul (*Jiva*) and the stated purport is therefore obtained. (165)

Śûlapâṇi

Yājñavalkya, Verse 165

- The wick-stand etc. As by reason of the combination of the wick, the stand and the oil, is the continuance of the lamp light, in the same manner in the case of the soul also is the continuance of the vital force by the combination of life, action etc. As even when the wick etc. are undiminished in strength, by reason of a strong whirlwind or the like cause a bright burning lamp is extinguished, in the same manner, in spite of life and the fruit of actions, by reason of the superior force of evil deeds, life is destroyed by the sinking of a ship or the like accidents, so here also the destruction is due to action itself; so it is no exception. (165)

The Author states the way to absolution

Yājñavalkya, Verses 166-167

Innumerable are the rays of him who like a light is situated in the heart, white, dark, of variegated colours, tawny, and dark-red. (166)

Of these one is situated highest, which after penetrating through the solar region, and after passing over the region of Brahma, by that reaches the highest state. (167) 5

Mitākṣharâ :—That one who in the heart like a resplendent light is situated, *hṛdi deepavat sthito*, the individual soul, *tasya anantâ raśmayah*, of that innumerable are the rays, i.e. the *nâḍis*, which are the causes of pleasure and pain as stated before in the text¹: “Seventy-two thousand &c.” *sītāsitarburâdi*, in colour white and black and variegated, all round, situated *sthitâḥ*; *teṣhâmeko raśmiḥ*, of these one ray, situated as highest, *ûrdhwam*, that, one who *yo*, after having penetrated through the solar disc, and also passing beyond the abode of the *Hiraṇyagarbha*,² stands. By that, *tena*, the individual soul (*Jîva*) reaches the highest state, *paramâm gatim*, characterised by non-reversion.³ (166, 167) 10 15

Vîramitrodaya

It has been stated that “he becomes a *Yogi* and becomes immortal,” there the Author mentions the ways which lead to absolution. 20

Yājñavalkya, Verses 166-167

That individual soul which is situated in the heart shining brightly like a lamp, of that are innumerable the rays of the white and like colours. Among these the one ray which penetrating through the solar disc, and passing beyond the region of the *Brahmâ*, stands high; by that path the individual soul goes i.e. reaches to the highest state in the form of absorption in the abode of the Great Soul of emancipation. (166-167) 25

Śûlapāṇi

Yājñavalkya, Verses 166-167

Innumerable etc. Highest etc. That Great Soul which is situated in the heart like a lamp, has various rays of white, black, and variegated colours. Among these one which is situated highest, which after penetrating through the solar disc goes passing beyond the region of the *Brahmâ*, and by that he reaches the highest state, as the highest state leads to absolution. (166-167). 30 35

1. Verse 108 p 1573 above. 2. i. e. *Brahmâ*. 3. अपुनरावृत्तिलक्षणम् ।

The Author describes the path to heaven

Yājñavalkya, Verse 168

The other hundred of rays of his which are stationed at the high, by that he attains to the divine bodies together with their abodes. (168)

- 5 **Mitākṣharâ** :—*Yadasya*, that of his, *i.e.* of the ray which has set out on the path to absolution, another hundred of rays which is situated also tending upwards, by that he attains to divine bodies with resplendence, and which are the means of the enjoyment of pleasure alone, together with their abodes *i.e.* together with the towns of the
10 eternal gods inlaid with gold, silver, and jewels. (168)

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The Author describes the way to the cycle of births

Yājñavalkya, Verse 169

- Those rays, however, of various forms tending downwards, and of dim lustre, with these he rotates helplessly for undergoing the results of
15 his deeds. (169)

Mitākṣharâ :—*Those, ye, adhastâdraśmayo mṛduprabhâh*, moreover his lower rays of dim lustre, *tairiha*, by these here, for the purpose of undergoing the results, in the cycle of birth *saṁsarati avaśaḥ*, rotates helplessly, having been rendered helpless by his own actions. (169)

20

Vîramitrodaya

As occurring in the context the Author mentions the path of the cycle of movements towards heaven and mortality

Yājñavalkya, Verses 168-169

- From the path of absolution of this individual soul another
25 hundred of rays which has been situated high above, by that itself the individual soul attains to the divine bodies with their abodes which are situated in the heavenly region. Those, moreover, of its rays which are situated lower below, and of various forms such as white, black etc., are mild in lustre; by these, in this mortal world, being helpless
30 *i.e.* entirely dominated by his acts, (the individual soul) enters the cycle of births and deaths; for undergoing the embryonic conditions is the individual soul born. (168-169)
-

Sūlapāṇi

Yājñavalkya, Verses 168-69

That of his etc. By it alone &c. The other hundred of rays of this Soul which is situated at the highest, by that he attains to the beautiful divine bodies with sufficient space. Those, moreover, of its innumerable rays of a mild lustre which are lower down, with these it rotates in the cycle of birth for going through the fruit of actions; helplessly i.e. not independent, as it is subject to the actions which are the cause of sorrow. And hence also in the Mahābhārata : " For one who is going higher and higher with his feet, the abode is stated to be the abode of " Vishnu ", and in similar passages having stated the evolutionary fruit for each part it is stated that one attains to the Brahma. (168-169)

With a view to refute the doctrine that the elements have the supreme spirit, the Author proceeds

Yājñavalkya, Verses 170, 171, 172, 173

By means of the Vedas, the Śāstras, together with special knowledge, by birth, as also by death ; by suffering, by movements forwards and backwards, by the truth and also by the untruth. (170)

By the acquisition of what is really beneficial, by pleasure and pain, as also by deeds auspicious and inauspicious ; by the results of the combinations of the planets, and the knowledge of portents and anguries. (171)

By the movements of the stars and of the constellations, by wakeful, vigils as even by dreamy conditions, and also by the sky, air, light, water, earth and darkness. (172)

By the cyclic revolutions, by the occurrence of the yugas, and even by the fruits of charms, medications, and the medicinal herbs, know that the soul exists, and which should be known, also that it is the cause of the universe. (173)

Mitākṣharā :—Vedāḥ, by means of the Vedic text such e.g. as : " That itself, not that, not that, the Soul, not broad, not minute, " not short, not having hands or feet and the like." Śāstrāḥ, by the Śāstras also, such as by the Mīmāṃsā i.e., science of interpretation, Ānvikṣhikā, i.e. logical philosophy, &c. Vijnānāḥ also, by special means of knowledge, i.e. self-experiences other than relating to the body such as " my body, and the like." Also Janmamaraṇābhyām, by birth and death, i.e. the inference of the soul transcending the body as control-

led by religious or irreligious acts performed during other births. By *ártyâ*, *by suffering*, as controlled by the actions during other births ; so also by movements forward and backward controlled by knowledge, desire, effort, and support can an inference be drawn
5 of the Soul as being outside the physical body.

Indeed the inner consciousness is not possible in the case of the body, since, in the order of mentioning the qualities of the cause, special qualities have been seen mentioned as in regard to the object which is the effect. Nor, moreover, is there a possibility of the inner
10 consciousness in the minute molecules of the earth which were its cause, as these are not found in the material objects, such as the pillar, a jar &c. prepared from it. Nor should it be said that just like the power of intoxication, it is the combination of water and some other substance. Therefore, it must be admitted that, that which has the
15 inner consciousness is something far beyond and other than the material body.

Satyânṛte, *truth and untruth*, are well known.

Sreyo, *beneficial*, acquisition of a benefit ; **sukhadukkhe**, *pleasure and pain*, *i.e.* of the other world. Likewise, the performance of auspicious deeds, and the abandonment of inauspicious actions. By these,
20 which are controlled by knowledge, is the inference drawn of the Âtman transcending the body.

Nimittam, *a portent*, such as the earthquake, and the like. **Sâkunam jñânânam**, *knowledge of auguries*, *i.e.* the knowledge of the signs indicated
25 by the movements of the Pīṅga and like other birds. **Grahâ**, *the planets*, such as the Sun and others ; **tatsaṃyogajaiḥ phalaiḥ**, *by the results produced by their combinations*. **Târâ**, *stars*, the luminaries other than the *Âśvini* &c.; **nakṣatrâṇi**, *constellations*, such as the *Âśvayuk* and the like. By the movements of these as indicative of good or bad
30 results ; **Jâgaraiḥ**, *by wakeful vigils*, as also those which are produced during a wakeful condition; such as the observations of the Sun together with the spots therein. Also, **swapnajaiḥ**, *produced in dreams*, by the consciousness of riding a chariot to which donkeys, pigs, and the like animals are yoked. Similarly. **âkâśadyaiḥ**, *from the sky* &c.,
35 created for the Soul to undergo.

Manvantaraprāptiā, by the occurrence of the cyclic revolutions, **yugāntaraprāptiā**, by the occurrence of the revolutions of the yugas, not being possible in the body : likewise, **mantraṣhadhiphalaiḥ**, by the results of charms, herbs &c. and by acts deliberately performed, such as low acts &c. not being inferrable in the body either directly or mediately, **vedyamānam**, that which must be known, O sages, **vitta**, know, i.e. understand. (170-173) 5

Vīramitrodaya

By way of stressing again, the Author treats by other arguments of the individual soul 10

Yājñavalkya, Verses 170-173

Oh, sages, know i.e. you should understand this individual soul as that which is known by the *Vedas*, i.e. which is being cognised otherwise than as of the past, similarly as the cause of the immoveable and moveable world in the manner stated before. 15

Veda, such as "not tiny, not small, not short, not having hand and feet etc." *Śāstra* i.e. the *Dharma-Śāstra* composed by Manu and others. *Vijñānam* i.e. special treatises on knowledge, such as the science of logic etc. i.e. the knowledge for securing the desired objects such as sucking the breast at the birth time; birth i.e. the cause of the auspicious event, such as a hundred births in good families; deaths of some after a long time, of others early are determined by particular forces of destiny; suffering i.e. request; also movements forward and backward characterised as induced by musical instruments and the like, particular movements set on by the desire to move forward and backward, truth and untruth, correct and incorrect view. 20 25

Śreyah, i.e. what is really beneficial i.e. *Mokṣha*; pleasure and pain, heaven and hell, auspicious and inauspicious actions in the form of merits and sins; portents, such as earth-quake etc.; science of auguries i.e. observation from the particular movements of births and the like, the combination of stars indicative of the auspicious and the inauspicious events, and the position of a planet such as occupying a particular place of protection etc., the result produced from this in the form of worldly pleasure and pain. 30

The movements of the stars such as the constellation known as the Great Bear and the like, and of the constellation such as *Aśvini* 35

and the rest brought on by the lives presiding therein, a wakeful vigil caused by anxiety, the result of dreams in the form of pain and pleasure, such as the beheading of the king or the acquisition of a kingdom, the sky etc. which are intended for the enjoyment by others;
5 by cyclic revolutions, with all these the connection has been heard to be in the statement of results of each individual act; the result produced by charms and herbs *i.e.* the destruction of pain.

By the first use of *cha* is included the swoon, by the second the hatred, by the third the result produced upon the mind in accordance
10 with the memory; by the use of the word *api* the additional pleasure of the mind; and by the word *tathā* *i.e.* also, the sound and other objects which are the qualities of the space and the like.

By the second use of the word *Api* is included the extinction of pain produced by jewels. (170-173)

15

Śūlapāṇi

Yājñavalkya, Verses 170-173

It has been stated, "Similarly the first-born of the gods by means of "his head &c." Again the Author mentions the cause of the Âtman transcending the created beings. By the Vedas etc. For the ultimate good etc
20 Stars etc. By the revolutions of Manvantaras. By the Śâstras *i.e.* treating of the visible and other means of proof; by sciences *i.e.* by inferences. By birth from the fact that for every being that is born is seen the feeling of pleasure. By death, *i.e.* although the body is continuing; by reason of the absence of knowledge; by suffering *i.e.* by pain, since that he himself is to be diagnosed, as it is stated in the Śruti: "Indeed that Puruṣha is authori-
25 "zed to diagnose etc." By movements *i.e.* by going, by non-movements *i.e.* by return. These moreover are the results of effort, and that is not possible in a body. True and false speech, caused by the merit of the Puruṣha. (170)

30

By what is really beneficial as the means of prosperity; by pleasure and pain the personal feeling namely. "I am happy, I am unhappy" and the like, being beyond the scope of the objects of the body; by the auspicious and the inauspicious, and acquired in other births, and inferred from pleasure and pain; portents such as the fall of a pigeon and the like; omen, such
35 as the throbbing of the right eye etc. Knowledge in the form of analytical considerations; combination of stars *i.e.* at the time of the birth, the combination of auspicious stars; by the fruit of these, these portents etc. occur on account of the invisible results of the past birth. (171)

The stars such as the *Aśvini* etc. and the other constellations; by the movement of these as observed in the astrological science. During wakeful moments, by the touch of a dead body and the like and being besmeared with oil and other actions seen in sleep, and by the portentous phenomena in the skies, caused by the Mars and the like heavenly bodies. These, moreover, are produced by the evil consequences of past birth. (172)

5

By the knowledge experienced in cyclic revolutions, or in other *yugas*, and in the beginning of the world by the operation of charms and meditations, occurring to the multitude of created beings, one should know that the *Ātman*, the Supreme Soul is beyond that. (173)

10

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Yājñavalkya, Verses 174, 175, 176

Egoism, memory, intelligence, hatred, intellect, happiness, courage, transmission to different organs, will, holding and life. (174)

Heaven, dream, the excitement of organs, the activity of the mind, twinkling of the eye, inner consciousness, effort, and the taking up of the five elements. (175)

15

Since these are visible as the signs of the Great *Ātman*, therefore there is the soul, beyond the body omnipervading and the overlord. (176)

Mitākṣharâ :—Moreover, self-assertion is *egoism*, *ahaṅkāraḥ*; *smṛtiḥ*, *memory*, i.e. as is connected with the awakening caused by experience in the previous births, and such as is found in the sucking of the breast &c.; *sukham*, *happiness* i.e. of this world.

20

In a matter perceived by one organ, the transmission of another organ, as is seen in the context in the form. "That which I saw, I am touching that" is the transmission to different organs, *indriyāntara-saṅcārāḥ*. In this verse is the natural characteristic of desire, effort, and the inner consciousness, while in the previous verse the indicative characteristic was objective by regard to the causes, such as motion, truth-speaking &c.; and thus there is no (fault of) repetition. *Dhāraṇam*, *holding out*, to the body; *jīvitam* *holding, life*.

25

Swargo, *heaven*, the particular kind of happiness to be enjoyed through a particular body in another form; *swapnaḥ*, *dream*, is well known. In the previous verse, however, the distinctive mark of a dream was as indicative of an auspicious result; here in its own nature; and

30

thus there is no repetition. Likewise, *bhâvanâm*, of the organs, and the like, *preraṇâm*, excitement, *manaso gatiṣchetanâ*, the activity of the mind the inner consciousness, reaching up to the central seat; *nimeṣhaḥ*, twinkling of an eye, is well known ; so the taking up of the five elements.

- 5 **Yasmâdetâni lîṅgâni**, since these visible signs, are inadmissible in the case of the elements, either directly or mediately, and are indicative of the Great Soul, and are visible, *drśyante*, *tasmât*, therefore, it has been well established that transcending the (physical) body is the soul all-pervading and the overlord, *âtmâ sarvaga īśvaraḥ*. (174-176)

Vîramitrodaya

- 10 While mentioning the capacity for conveying the knowledge by the science of logic operating side by side with the twinkling of the eye, which have not been mentioned as also of the intellected and the rest which have been mentioned as conveying a little by the inferential process, the Authar mentions the direct means in connection with the *Âtmâ*

Yājñavalkya, Verses 174-176

- Memory *i.e.* the direct impression, such as 'I am happy' and the like; intellect *i.e.* the knowledge derived from impressions, the experience founded upon it is during the wakeful condition, a dream is a cognition during sleep, while inner consciousness is the knowledge devoid of negligence; this is the difference. Retentivity *i.e.* an impression more permanently formed; happiness, *i.e.* of this world, as that of heaven has been separately mentioned; courage *i.e.* bodily effort; holding up *i.e.* an endeavour to hold up weight by hand etc.; life, *i.e.* vital union brought on by the invisible cause of organs such as the eye etc.; excitement *i.e.* application to the objects; motion which is favourable to the particular combination of events desired by the mind; the movement of the eye, an attempt for it of one who has been practising the *Mudrâ*. The effort which has been the cause, such as of the production of a jar etc., of the five elements, the taking up such as the lifting of water performed by the body, hands etc., these are particular signs of the *Âtman* for the reason that they are visible, *i.e.* are known intensively in constantly recurring form, and since this omnipervading Great Lord is other *i.e.* different from the body, and is the overlord, and the individual soul is the controller of the motions and the cessation of motions in the body.

By the use of the word *cha* are included pain etc.

Or alternatively, the means in regard to the individual soul have been mentioned, the Author mentions it in regard to the Supreme Soul; Egoism etc., by reason of his being the agent, he is the lord of egoism etc.; on the other hand in spite of the intimate cause such as the intellect etc., its agency does not appear to be possible, as the dependence of the intellect etc., is appropriate for the acts of the individual soul, and hence also it is not the popular usage that 'the intellect has been made by me &c.' Holding up *i.e.* the holding of the *Brahma*; twinkling of the eye, *i.e.* the natural movement of the eye; of the five elements *i.e.* pertaining to the body; taking up *i.e.* the entering of the individual soul at the conception time. 5 10

The Soul, *i.e.* The Great Soul; The Great Lord *i.e.* the overlord of all; omnipervading *i.e.* residing in the innermost recesses of all sentient beings. The rest as before. (174-176) 15

Śūlapāṇi

Yājñavalkya, Verses 174-176

Egoism &c. Heaven etc. Whence etc. The transmission to another organ *i.e.* after drawing from one organ of the mind putting it into another organ. The creation¹ of the body *i.e.* its entering into another body; of the organs, such as the eyes etc., the excitement; the movement of the mind *i.e.* going to a place which has been once visited. Taking up *i.e.* at the time of the birth, taking up the five elements for the purpose of the production of the body. *Īśvaraḥ* *i.e.* the Great Lord who is independent. These external signs are the evidence that the Great Soul is different and higher than the body. (174-176) 20 25

The Author mentions the nature of the *Kṣhetrajñā*, the individual soul

Yājñavalkya, Verses 177, 178

The organs of senses together with their objects, the mind, as also the organs of action, the feeling of self, the intellect also, and also indeed the earth, and the rest. (177) 30

The *Kṣhetrajñā* or the individual soul is called the invisible soul of this body (*kṣhetra*) and who is the Great Lord, residing in all created beings, and is and is not, who is existing as well as not existing. (178) 35

1. The S. P. reads *Sarga* for *Swarga* which is the reading in *Mitākṣharā* and *Vīramitrodaya*.

Mitākṣharâ :—**Buddhîndriyâṇi**, organs of senses, such as the ear &c. **sârthâni**, together of their objects, i. e. together with the sound and other objects; **manah karmendriyâṇi**, the mind, and the organs of action, such as the organ of speech &c. Likewise **ahankâro**, the conscious self, **buddhîścha**, and the intellect also, of a decisive nature. **Prthivyâdini**, the Earth and the rest, the five elements.

Awyaktam, the invisible, the *Prakṛti* is this the **kṣhetra**; of this, **asya**, he who is the **Īswara**, the Great Lord, is all-pervading and hence also **sadrûpaḥ**, in the existing form, as cannot be comprehended by other means of proof, **asan**, is non-existing, as having indistinct index, **sadasad**, is or is not, in this form, this soul is called the **kṣhetrajña**, the individual soul. (177, 178)

Śûlapâṇi

Yājñavalkya, Verses 177-178

Intellect etc. Invisible etc. With their objects i.e. with the objects of the senses; of this i.e. of the intellect and the rest of the group known as *Kṣhetrajña*; this invisible soul is known as *Kṣhetrajña* by the sages. In all beings it exists by differentiation. It is called existing because its existence is inferrable from evidence. When it is not realized as in the case of a *ghaṭa* i.e. jar, it is called non-existing. When it partakes of both, it is described as having the form of being and not being. (177-178)

The Author mentions the origin of the intellect &c.

Yājñavalkya, Verse 179

Of the intellect and the like, the origin is *avyakta*; from that is the beginning of the egoism; the *tanmâtrâs*, and the rest, from the egoism, with one property more than the one preceding. (179)

Mitākṣharâ :—The equal proportion of the qualities such as the *satva* and the rest is *avyaktam*, (the invisible); from that is the origin *utpattiḥ* of the intellect *buddhi*, which in the three varieties consists of the *satva*, *rajas*, and *tamas*; and from that the three-fold feeling of selfness viz the *Vaikârîka*, *Tejas*, and *Bhûtâdi*. There, i.e. from the *tâmasa* called the *Bhûtâdi*,¹ *tanmâtrâṇi*,²—and by the use of the word *âdi* &c., the space and the rest — and these also are produced each with one quality more than that of the one before. By the use of the word *cha* is indicated that from the *Vaikârîka* and *Tajjasa* are produced the organs of action. (179).

1. घृतादिः—The supreme Spirit; the epithet of अहंकार according to the *Sâṅkhya*s.

2. तन्मात्र is the subtle and primary element, such as शब्द, स्पर्श, रस, रूप, and गन्ध.

Śūlapâṇi

Yājñavalkya, Verse 179

Of the intellect etc. Of the intellect the origin is from the *Āvyakta* called the *Mahat* and known from the evenness of the qualities of *Satva*, *Rajas* and *Tamas*; from that intellect is the origin of egoism which is characterised by self-conceit; from that egoism the space and the other *Tanmâtrâs*, the one following having one more quality than the one preceding.

By the use of the word *Adi* i.e. etc. are included the organs etc. as also the mind. (179)

The Author mentions the nature of the properties

Yājñavalkya, Verse 180

Sound, touch, form, *rasa*, smell, are its properties. That from which one (of these) had sprung, that one becomes merged in that itself. (180)

Mitākṣharâ :—Of these, i.e. of the five elements such as the sky and the rest, sound &c., should be known as the properties with one additional for each succeeding. Among these, i.e. among the developments of the intellect &c., *yo yasmât*, that from whichever, original element it may have sprung up, *sa tasminneva*, such a one in that itself; becomes merged at the time of the universal destruction in a subtle form. (180)

Vîramitrodaya

In the text ' "by that he reaches the highest stage" it has been stated that the merging of the individual soul is *Mokṣha*. And it has also been pointed out that the falling off of the subtle body is brief, while pointing out that the subtle body consists of the falling off of the *Kṣhetra*, the Author mentions the extension of its condition by its intrinsic nature and form

Yājñavalkya, Verses 177-180

The organs of intellect five, such as the ear and the rest, together with their objects i.e. together with the objects included in the properties of sound etc. to be mentioned hereafter, the mind, the innermost organ; the organs of action five; such as desire etc. The feeling of self i.e. a modification of the great principle, the intellect, the great principle, the earth and the rest, the five great elements.

By the use four times of the word *cha* in this verse and the use of the word *cha* in the next verse are combined together the five minute *Tanmātra* forms. In the passages the *Prakṛti* is *Awyakta*, the objects being particularly specified, the *Prakṛti* is in the form of *Kṣhetra*; by
 5 that is discriminated *i.e.* is made the subject of actual realization. The *Īśwara*, the Over-Lord of this *Kṣhetra* of twenty-four parts, and who is the controller of all movements, not being actually visualized by the non-Yogis, being and not being, that individual soul is called *Kṣhetrajña* by the wise on account of the unreality of the environment
 10 of *Jīva* which has the element of religion, and on account of the unreality of its proper description.

There the *Awyakta* is permanent, from that is the origin of the intellect; thence is the beginning *i.e.* origin of the feeling of selfness; from the feeling of selfness directly the five *Tanmātrās*; and through
 15 these, the five elements viz. the space, air, fire, water and earth, the one succeeding having one more quality in addition to the one preceding respectively, are produced.

By the use of the word *cha* it is added that from the feeling of selfness are produced the intellect, the organs of action, and the mind.
 20 The sound and the rest, however, are produced from the five *Tanmātrās*, and the five elements in regard to their properties.

Of these that one which has sprung from the other, such a one becomes merged in that other itself *i.e.* physically becomes invisible, but in the subtle form exists; in short it exists in the cause itself.

25 Therefore, the position of the *Kṣhetra* in the form of *Prakṛti* has been established. The *Prakṛti*, moreover, although existing, like a woman who is past menstruation, does not bring forth a child, the cycle of birth or *Samsāra*, the truth is that there is no more *Samsāra* again.

30 The first use of the word *eva* indicates the exclusion from the category of *Kṣhetra*, others than the twenty-four. The last use of the word *cha* is used to exclude the idea of total extinction. The word *hi* indicates restriction in this matter, as having been established by the Sāṅkhya and other systems. In the fourth verse, by the use of the
 35 word *cha* four times are added by inclusion the other qualities such as the sound etc. of the four elements viz. the wind and the rest.
 (177-180)

Śūlapâṇi

Yājñavalkya, Verse 180

Sound etc. Of the *Tanmātra* such as the *Ākāśa* i.e. space and the rest the sound etc. are the properties. Among these that property which has sprung up from a particular one that one upon the extinction of sound etc. becomes merged in itself i.e. becomes invisible. (180)

By way of a conclusion of the topic, the Author proceeds

Yājñavalkya, Verses 181, 182, 183

The manner in which the Soul creates the soul, has been narrated to you by me on account of the results of actions of three varieties, although he is the Overlord. (181)

10

The *satva*, *rajas*, and the *tamas* also have been stated to be the properties of that itself ; and being dominated by the *rajas* and the *tamas*, this one rotates like a wheel. (182)

Beginningless and also having a beginning, he himself is the highest *Puruṣha*, his nature can be known from the marks and the organs of senses and has been stated as having modifications. (183)

15

Mitākṣharâ :—On account of the results of the three kinds of actions such as of the mind and the rest, although he is the Overlord, the manner in which the soul creates himself, has been stated to you. The properties such as the *satva* &c., of that itself when under domination have been stated. Also, he himself, when dominated by the *rajas* and the *tamas*, here in this cycle of births and deaths, rotates like a wheel ; this also has been stated. That itself, without a beginning the highest *Puruṣha*, by reason of taking to a body, has a beginning, is subject to changes such as that of a hunch-back, the dwarf &c., has been stated, as it may be recognized in his physical form by the outer marks and the organs also. (181-183)

20

25

Vīramitrodaya

The Author gives the conclusion of the import of the topic

Yājñavalkya, Verses 181-183

30

I have described to you how although the Over-Lord, the Great Soul through its character as individual soul creates himself by the development of the three-fold actions viz. of the body, speech, and mind.

The Satva and other properties of that individual soul itself have been stated there such individual soul as is overpowered by the properties of *Rajas* and *Tamas* and is immersed in sensual pleasures, such a one like a wheel in this cycle of birth on account of his actions, rotates
5 *i.e.* is born again and again.

That individual Soul—The Great Ātman beginning-less—, having a beginning on account of his taking to a body, has been described by me as subject to the various vicissitudes, such as the state of the hump-back, or of the dwarf distinguishable by the marks of pain and
10 pleasure, and whose form may be realised by the organs.

By the use of the first *cha* has been described the commencement of action by the three by mutual co-operation. By the use of the second *cha* it is added that the means of liberation from the thralldom has been stated. The two words *Eva* used together with the two
15 words *cha* are indicative of limitation. (181-183)

Śūlapāṇi

Yājñavalkya, Verses 181-183

I have described to you the manner in which this Great Soul although the Over-Lord creates himself; I have also stated to you the manner
20 in which the final development of actions performed by the mind, the speech, and the body occur. Thus is the conclusion of the question and answer. (181)

Satva etc. of the Ātman itself the *Satva* and the other attributes have been stated. There, when it is over-whelmed by the two viz. *Rajas* and
25 *Tamas* together, he rotates in the cycle of births like a wheel. There the *Satva* is small and luminous; while the *Rajas* is obstructive and unsteady; and the *Tamas* is heavy and enshrouding. (182)

Without a beginning etc. That Great Soul has been pointed out to be with a beginning as well as without a beginning. That, however, which
30 takes to a body surrounded by eight coatings has been stated to be a form of development. *Sananda* states the eight coatings:—"The elements, "organs, mind, intellect, desire, actions, the wind, and nescience is stated "to be the eighth. Thus has been stated to be the eight-fold coatings by "the best of sages." (183)

The Author describes the path to heaven

Yājñavalkya, Verse 184

The path to the (region of the) manes is the space which lies between the path of the unborn and of the (sage) Agastya, by that, those who perform the agnihotra with the desire for heaven go to heaven. (184)

5

Mitākṣharâ :—*Ajavîthi*, path of the unborn, i.e. the road of the immortals; *agastyasya cha yadantaram*, the space which is between that and that of the Agastya is the *pitryânastenâgnihoṭriṇaḥ swargakâmâḥ*, that is, the path to the manes, by that those who perform the agnihotra with a desire for heaven, obtain heaven. (184)

10

Śûlapâṇi

Yājñavalkya, Verse 184

The path of the manes etc. The road which is reached by the path of the manes, such as the *Wasus* and the rest is called the path of the manes. *Ajavîthi* i.e. "the path of the unborn," i.e. the path of the Gods. There, also one reaches by the divine road; the space which intervenes between these two in the midst, by that space, those who maintain the *Agnihotra* desirous of heaven go to heaven at the particular place. This path is by the southern direction. (184)

15

Yājñavalkya, Verse 185

20

Those also who are intensively inclined to make donations, and are also well possessed of the eight good qualities, these also, (go) by the same path, and who are solely devoted to the vow of truth. (185)

Mitākṣharâ :—Moreover, those who are intensively devoted to the Smârta performances, such as donation and the like, well i.e. devoid of fraud, and likewise are possessed of the eight qualities viz., "Compassion for all creatures, forbearance, absence of jealousy, purity, "quietness, auspiciousness, and freedom from avarice" as discussed by *Gautama*¹ and others. Likewise, also those who are solely devoted to the vow of truth, *tepi tenaiva*, these also by the same path obtain the abode of gods. (185)

25

30

Vîramitrodaya

It has been stated that as with a rope he goes to the heaven by means of the ray, the Author mentions in four verses the region through which that ray obtains the intended place

Yājñavalkya, Verses 184-185

5 By the use of the word *cha* twice as also of the word *api* it is suggested that many kinds of persons performing rites other than those mentioned in the *Śrutis* also go to heaven, those also who are intent upon making donations in a proper manner.

By the double use of the word *cha* are included those who are intent on performing various other *Smârta* rites, also those who are endowed with the eight virtues stated by *Bṛhaspati* and others viz: "Compassion, forgiveness, absence of jealousy, absence of impurity, "avoidance of weariness, auspiciousness, absence of niggardliness, "freedom from avarice, and others common to all." Likewise, those
15 who are intent upon speaking the truth, these also go to heaven by the same path of the manes. (184-185)

Śûlapâṇi**Yājñavalkya, Verse 185**

Those also etc. Well i.e. according to prescribed rules. The eight
20 qualities are stated by *Bṛhaspati*:—(See above ll. 12-14). Those who are devoted to making charitable donations go to heaven by this same path. (185)

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It may be said, in the periodical and the like universal destruction, annihilation of the entire body of teachers occurs; how then will
25 men born thereafter ignorant of the Vedas be able to perform the Agnihotra and the like acts? And how therefore *a fortiori* without performing the acts will they ascend the path to heaven? So the Author says

Yājñavalkya, Verse 186

30 There, eighty thousand sages leading the life of householders recur again and again serving as the germs starting the religious practice. (186)

Mitâkṣharâ:—*Tatra, in the path of the manes, aṣṭâśâtisahasra, eighty-thousand* in number, *munayo, the sages, leading the life of a*

householder, and under a duty to recur again and again, in the beginning of the creation, by propounding the doctrines of the Vedas, in the re-appearance of the tree of religion serving as the germs, and instrumental in *starting religious practices*, **dharmapravartakâḥ**, such as the Agnihotra and the like. Therefore there is no scope for the fault set out before. (186) 5

Vîramitrodaya

It may be said, indeed, upon the occurrence of the ordinary *Pralaya*¹ *i.e.* the universal destruction, everything that is prescribed is annihilated; how then can occur the first beginning of the primary performances such as the *Agnihotra* and the like, by means of which the ascension to the path of heaven may take place? So the Author says 10

Yājñavalkya, Verse 186

Those who by propounding the doctrines of the Veda start religious practices; the house-holders *i. e.* those following the householder's order; the sages *i.e.* those who are engaged in the contemplation of the soul, in short the omniscient, eighty thousand in number; again, *i.e.* at the end of the creation; recur, *i.e.* take to birth; there *i.e.* in the region of the manes lie like germs. (186) 15 20

Śûlapâṇi

Yājñavalkya, Verse 186

Eighty etc. There *i. e.* in that *sāṃsāra* eighty thousand sages, householders again and again recur in the beginning of the creation to births in the cycle of births and deaths; these also as the germs give a start to Vedic performances. (186) 25

Yājñavalkya, Verses 187, 188

Taking resort in the region between that of the seven² sages and the elephant³ path, are as many sages who have given up all pursuits. (187)

1. Which occurs at the end of a कल्प.

2. सप्तर्षि—The constellation known as *Ursa major*, consisting of मरीचि, अत्रि, अंगिरस, पुष्य, क्रतु and बसिष्ठ.

3. नागदीप्यी—The portion of the Moon's path containing the constellations of अश्विनी, भरणी, and कृत्तिका.

In virtue of their religious austerities, vow of celibacy, avoidance of contacts,¹ intelligence, having reached there, they remain there until as far as the annihilation of the entire creation. (188)

- 5 Mitākṣharâ :—Moreover, *saptarṣayaḥ*, the seven sages are well known. *Nāgavīthī*, the elephant path, i.e. the path of the Airāvata;² in the space interening *tāvanta eva*, as many only, i.e. eighty-thousand in number; *munayaḥ sarvārambhavivarjitāḥ*, sages, who have given up all pursuits, solely devoted to the pursuit of knowledge, endowed with austerities and the vow of celibacy, likewise who have abandoned all
- 10 contacts, and *devalokam samāśritāḥ*, having resorted to the region of the gods, *ābhūtasamplavam*, until as far as the annihilation of the entire creation, i.e. until the Great Destruction, *avatiṣṭhante*, remain. And being stationed there, in the beginning of the creation, they become the initiators of the religious tenets pertaining to the Supreme
- 15 Soul. (187, 188)

Sûlapâṇi

Yājñavalkya, Verses 187-188

- The Seven Sages etc. By austerities etc. Taking resort to the region of the Gods which is between the seven sages and the elephant-Road, as many sages
- 20 without commencing the *samsāra*, and maintaining the vow of celibacy, stay on in that region until as far as the great destruction i.e. until the Universal deluge. The Elephant path i.e. the path of the Gods. This region is towards the north of the Seven sages. (187-188)

What sort are these sages? So the Author proceeds

25 Yājñavalkya, Verse 189

From whom, the Vedas, the Purāṇas, the sciences, as also the Upaniṣhads, metrical compositions, the Sūtras, the Bhāṣyas, and whatever other (branches of) literature. (189)

- 30 Mitākṣharâ :—Yato, from whom, i.e. from both the groups of sages also, the four Vedas, the Purāṇas, the Āngas, the sciences, and the Upaniṣhads also, which being perpetual, are traditionally handed down by the generation of scholars, and thus set in practice, *ślokaḥ*, the

1. i.e. Worldly contact देहिक.

2. ऐरावत—The path in the northern part of the Moon.

metrical compositions, containing history. **Sūtrāṇi**, the aphorisms also relating to the science of words, and their interpretation, **Bhāṣhyāṇi**, and the **Bhāṣhyas** also in the form of commentaries on the **Sūtras**; **yadanyad**, whatever other, such as the medical science and the like, **wāṇmayam**, literature, that also those from whom it has started, of that kind are those sages the initiators of religious practices. In this way, there is no possibility of the Vedas being (regarded as) impermanent. (189) 5

Śūlapāṇi

Yājñavalkya, Verse 189

From whom etc. The sciences *i.e.* the *Vedāṅgas*; metrical compositions such as the *Mahābhārata* and the like; *Sūtrās*, such as those composed by *Gautama* and the like; the *Bhāṣhyās*, containing commentaries and explanations; other kind of literature, such as the science of medicine and the like. The sages from whom these *i.e.* the Vedas and others are revived from memory on account of their retentivity, these again at the beginning of the creation remain there; although the *Purāṇas* also are permanent like the *Vedās*, still by reason of tradition, abridgment, and expansion they are certainly different. As for example the treatise by *Manu* has been stated by *Bhṛgu* and the like. In the case of the Vedas, however, the tradition, the intonation, and the pronunciation are the same. There is no variation in these. (189) 10 15 20

What next ? So the Author proceeds

Yājñavalkya, Verse 190

The recitation of the Vedas, the sacrifice, vow of celibacy, austerities, self-restraint, faith, fasts, and independence, are the sources of the knowledge of the soul. (190) 25

Mitākṣharā :—As the Vedas are permanent, on the strength of its authority, the recitation and the like means of acquiring the purity of self, and through that, is the source of the knowledge of the Soul. So it becomes established. (190) 30

Śūlapāṇi

Yājñavalkya, Verse 190

- Veda etc. The repetition of the Vedas *i.e.* the study of the Vedas. These, by reason of the annihilation of sin, are regarded as a source of knowledge; not directly of the knowledge itself; as says **Manu**¹: "The
5 "austerities and learning are for the *Brāhmaṇa*, the highest means for "happiness; by austerities, he destroys the sin; by learning he acquires "knowledge." (190)

Yājñavalkya, Verses 191, 192

- 10 That, moreover, should be studied and known by (the members of) all the orders together; also should be visualised, contemplated, and also should be listened about by the twice-born. (191)

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- Those of the twice-born who secure him in this manner, and those also who, resorting to the forest² contemplate the Truth with intense
15 devotion. (192)

- Mitākṣharā** :— Since the Vedas have become perpetually an authority for the *Ātman*, that should be studied and understood in the prescribed manner by (the members of) all the orders in various ways. The Author explains clearly that very method : **Dwijātibhirdraṣṭāwayaḥ**,
20 *by the twice-born should be visualised, i.e.* should be directly realised. There, the Author points out the means : **śrotāwayaḥ, mantawāḥ iti**, *should be listened about, should be contemplated &c.*, first of all by listening to the *Vedānta*, it should be determined, and thereafter should be contemplated, *i.e.* should be investigated by arguments. After
25 that, by contemplation he becomes directly visualised.

- Those, **ye**, of the twice-born, being intensely devotional, resort to a place devoid of residents, **evam**, *in this manner i.e.* by the way stated, **enam**, *this, i.e.* the Soul, **satyam**, *the truth*, which is the highest truth, **contempalte**, **upāsate**, **ta ātmānam vindante**, *these secure i.e.* reach the
30 Soul. (192)

1. Ch. XII. 104. 2. So also interpreted by Śūlapāṇi. *Vīramitrodaya*, however, refers to the बृहदारण्यकोपनिषद् see page 1644 l. 36.

Śūlapāṇi

Yājñavalkya, Verses 191-192

That moreover etc. By the members of all the orders this Soul should be tried to be known by all means. The Author mentions those means themselves: Should be contemplated *i.e.* by arguments, should be listened to by hearing the *Vedānta*.

5

By the use of the word *atha* it is intended to indicate by the inverse method. By the use of the word 'twice-born' it is intended that the *śūdrās* have no authority. (191)

They who etc. Those of the twice-born who, taking resort to the lonely forests in this manner *i.e.* in the manner aforestated, worship the truth *i.e.* the *Brahma*, these obtain the road to the attainment of *Brahma*. *Viśvarūpa*, however, has the reading *Vindati* and has explained it as 'they know.' (192)

10

The Author states the divine road to the path of attainment

15

Yājñavalkya, Verses 193, 194

In respective order they become transformed into fire, day, the bright half, likewise the summer solstice, the region of the gods, the sun, together with lightning. (193)

Thereafter the Lord of the mind comes forth and makes them fit for the *Brahmaloka*; for them there remains no further recurrence. (194)

20

Mitākṣharâ:—*Te, those* who have come to know the Soul, *kramât, in respective order*, having rested in the regions under the fire and other presiding deities which serve as paths to absolution, and having become established by these, attained to the highest state. **Archih, fire, abah, day, śukla, bright half** of a month; likewise **uttarāyaṇam** the *Summer-solstice*; the abode of the gods. **Savitâ, the sun, vaidyutam, lightning, i. e. brightness.**

25

These, who have in this manner reached the places of the Fire &c., **Mānasah, the Lord of the mind, Puruṣha,** makes fit for the region of the *Brahma*. **Teṣhām iha, of these here, i.e.** in this cycle of birth, **punarāvṛtīrna vidyate, further recurrence does not remain.** But, at the time of the re-entry of the *Prakṛti*, they cast off their subtle bodies and become unified with the Great Soul. (193, 194)

30

Vīramitrodaya

Having stated the path to heaven together with the teachers there, the Author mentions the path to absolution together with the teachers

Yājñavalkya, Verses 187-194

5 Towards the north of the Seven Sages, by the Elephant-path *i.e.* towards the south of the Airāvata way in the intervening space, taking resort to the region of the Gods, eighty thousand in number are these sages. For what purpose? So the Author says, in avoidance of all *Kāmya* performances. (187)

10 By means of austerities, vow of celibacy, abandonment of contact, and by intellectual pursuits, having reached there *i.e.* the region of the Gods, so long as there is the general confusion all round of all created beings, till that time lie in wait. (188)

From which *i.e.* from the group of the sages in the region of the
15 Gods, the *Vedas*, the *Purāṇas*, the sciences *i.e.* the sciences of *Vedānta*, the *Upaniṣhads* such as the *Bṛhadāraṇyaka* and the rest. Metrical compositions in the form of history; the *Sūtras* such as those composed by *Vyāsa*, *Pāṇini* and others; the *Bhāṣhyās* in the form of commentaries thereon, and whatever other kind of literature, such as the
20 science of medicine and the like, all these proceed. (189)

And likewise the repetition of the *Vedas i.e.* their study, from that proceed the sacrifice, the vow of celibacy, austerities, self-restraint, devotion and fasts, and independence characterised by the attachment to worldly pleasures also starts. These, moreover, are the means of
25 the knowledge of the truth which is the source of emancipation for the Soul. (190)

It may be asked, indeed, if realisation of the Soul be the means of absolution, then what is the use of the scientific knowledge proceeding from the *Vedas*? So the Author says: "By the members of the
30 "orders such as that of the celibates and the like, even by all, also in "this manner *i.e.* by means of following the dictates of the *Vedas* only." He should be listened to about, contemplated, and He becomes then visualised by the twice-born. (191)

Now what object in life is (secured) by the knowledge of the self?
35 So the Author says: Those of the twice-born who resort to the *Aranyaka i.e.* the *Bṛhadāraṇyaka*, and those of the twice-born, moreover, who being endowed with great devotion, contemplate Him in this

manner, these get at the truth in the form of the highest object viz. the Supreme Soul. (192)

There, for the attainment of the highest object the Author mentions the way, in the order etc. These, the devotees of the *Brahma* reach in respective order the fire i.e. the region where the presiding deity is fire; day i.e. the region where the light is the presiding deity; the white half i.e. the region where the northern solstice and bright half are the presiding deities; the region of the gods; the Sun i.e. the Solar region; the lightning i.e. the region where the presiding deity is the lightning. (193)

5

10

These, after attaining to the regions of fire and the rest, the great spirit of the mind approaches them, and taking to the region of the *Brahma* leads them on to devotion, and for them, moreover, in this cycle of births no more return exists. (194)

By the use of the word *tathā* are included the works of commentaries of the *Upaniṣhads*, and of the word *cha*, of the *Vedāṅgās*.

15

The word *hi* intends the necessity of listening as a means for the knowledge of the purport of the Vedas. By the first use of the word *tu* is excluded the state of visualization after contemplation, and by its second use, the state of contemplation after listening to. By the third use of *cha* is added the incessant musing. The word *cha* in the expression "those also" (Verse 192) is indicative of the inclusion of the *Chhândogya* and other *Upaniṣhads*. By the use of the word 'likewise' (verse 193) the Author excludes the possibility of the occurrence of rays situated high. By the use of the word *cha* (verse 193) are included the region of the great and the like. (187-194)

20

25

Śūlapāṇi

Yājñavalkya, Verses 193-194

The Author describes the path of the Gods in respective orders etc. These i.e. those who have realised the Self having rested in respective order at the several paths to absolution, such as, those presided over by the fire and other deities, and taken on by these reach the highest state. *Archuh* i.e. fire; *ahaḥ* i.e. day-light; the white half i.e. the bright fortnight; the higher solstice i.e. the summer-solstice; the region of the Gods i.e. the abode of the Gods; *Savtā* i.e. the Sun; Lightning i.e. together with the lightning. (193)

30

35

Thereafter etc. These *i.e.* those which have reached the region of the fire. The spirit of the mind, the *Puruṣha* takes them to the region of the *Brahma*. *Brahma* itself is a region called the region of the *Erahma*. To that he takes them. From there they become unified with the Supreme
5 Soul. This is the meaning.

It is of two kinds: absolution, and final emancipation. Those who directly contemplate the *Brahma*, these are immediately emancipated. Those who do monthly service & these after having reached the regions of fire and the like, and there itself having acquired an intensity of know-
10 ledge, and accompanied by those stationed at the region of the fire etc. they become unified with the Great Soul. (194)

The Author describes the path of the manes stated before

Yājñavalkya, Verses 195, 196, 197

By means of sacrifice, austerities, making charitable donations, those
15 men who have reached heaven, these here in respective order become the smoke, the night, the dark half, the winter solstice also. (195)

The region of the manes, the moon, the wind, the showers, the water, and the Earth, and again go forth. (196)

He, who having self-consciousness does not know this, becomes a
20 reptile, a moth, an insect, or a worm. (197)

Mitâkṣharâ :—Those, moreover, who by means of sacrifices, charitable gifts and austerities as ordained, enjoy heaven as the fruit, these in respective order, having reached the regions of the smoke, and other presiding deities as far as the moon, and again having reach-
25 ed the wind, shower, water, and earth, and having become transformed into semen, through paddy and other forms of food, go to the body of those in the cycle of births. He who being self-conscious does not properly understand this two-fold path *i.e.* does not perform the religious observances which are a remedy for the two paths, such a
30 one becomes, *daṇḍaśûko*, a reptile, *i.e.* a cobra, *pataṅgaḥ*, a moth, *i.e.* a locust, or *kṛmih kiṭo*, an insect, or a worm. (195-197)

Vīramitrodaya

The Author states the respective stages of progress on the path of the manes stated before.

Yājñavalkya, Verses 195-197

Those men, however, who by sacrifices and the like, have attained to heaven *i.e.* are in the enjoyment of the fruit *viz.* heavenly residences, appear *i.e.* go to the three regions commencing with the smoke, and terminating with the moon as the presiding deities, and the earth in the form of semen; the meaning is that thereafter they again go to the *Saṃsāra*. 5

By the first use of the word *eva* is excluded the path stated before, and by the second of absolution. The use of the word *cha* is indicative of repetition; thus they again go, is the meaning obtained. (195-196) 10

Now the Author states the cycle of births among several species. 15

One who does not know this two-fold path *viz.* the path of the gods and the path of the manes, and does not perform the acts leading to the same, such a one shall become a reptile *i.e.* a snake, a moth *i.e.* a gnat, or an insect or a worm. (197)

Śūlapâṇi

20

The Author mentions the path to the manes

Yājñavalkya, Verses 195-197

By sacrifice etc. The region of the manes etc. By sacrifice and the like, those who attain and enjoy the heavenly region, after having reached the regions where the presiding deities are the smoke, and as far as the moon, and again having reached the regions of the air and the like, are transformed into semen, and become absorbed in the cycle of birth, and are born in a womb. (195, 196) 25

This etc. The reptile *i.e.* a serpent. The meaning is, that in another birth he obtains the body of a snake or the like. (197) 30

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The Author describes the manner of contemplation

Yājñavalkya, Verses 198, 199, 200, 201

With the feet turned upwards and placed on the thighs, placing the right hand on the left after raising it, lifting up the face a little, and having tightened in the breast. (198) 35

With closed eyes, remaining in the *satva* condition, not touching the (lower) teeth with the (upper) teeth, with the tongue placed firmly on the palate, with the mouth closed, and completely motionless (199).

Having restrained all the organs of senses, having his seat neither very
5 low, nor very high, duplicated or triplicated *prāṇāyāma* one should perform (200).

Thereafter should be contemplated the One who is situated in the heart like a lamp; and there, moreover, the wise man performing concentration should concentrate upon the Soul. (201)

10 Mitākṣharâ :—One whose feet raised are lying on the chest — such a one who has set up a *Baddhapadmāsana*.¹ Likewise on the left hand raised, having placed the right, also raised *uttānam*, and the face lifting up a little and having tightened, i. e. stiffened in the breast, *mukham*
15 *kiñchidunnamayyorasā cha viṣṭabhya*. Also, *nimilitakṣhaḥ*, with closed eyes, *satvasthaḥ*, remaining in the *satva* i. e. free from desire, anger, and the like, *dantairdantānasprṣaṇ*, not touching the (lower) teeth with the (upper) teeth. Likewise, one whose tongue is placed on the palate without motion; such a one so described; also *saṁvṛtāsyah*, with the mouth closed, one whose mouth is covered; *sunīśchalo*, completely
20 motionless, i. e. without any tremour.

Likewise, having completely withdrawn all the organs from the several objects, *nāṭineechāsano nātyuchchṛtāsano*, having his seat neither too low, nor very high i. e. so seated as there may not be a distraction of the mind, *dwiguṇam triguṇam wā*, either duplicated or triplicated, one
25 should begin the practice of the restraint of breath (*prāṇāyāma*).

Thereafter, by the Yogi who has subjugated the air, *yosau hṛdaye deepavat*, that one who in the heart like a lamp, is without a flicker, the *Prabhu*, the Supreme Lord, that one should be contemplated. *Tatra cha*, there also, in the heart, *Ātmānam*, the Soul, by placing within the mental range, *dhārayet*, one should concentrate, i. e. should resort to holding.
30

The nature of a *Dhāraṇā*, moreover : The time for wheeling the end of the knee, snapping the forefinger and the thumb together, is called *mātrā*. With such fifteen
35 *mātrās* is the lowest (*adhamaḥ*) *prāṇāyāma*; with thirty, the (*madhyama*) middling; with forty-five, (*uttāma*) the

The characteristics
of a *Dhāraṇā*

1. See page 77 above for पद्मासन and बाजम्भाङ्ग, p. 113 for पद्मासन, स्वस्तिक, मद्रासन, वज्रासन, वीरासन, सिद्धासन. कमलासन.

highest. *Dhīraṇā* is that which has three *prāṇāyāmas* of this sort. These three are designated by the word *yoja*; these also one should hold. As has been stated elsewhere; "After wheeling round the fore-part of the hand on the disc of the knee, one should snap a *chhotikā*; "with fifteen *mātrās* is described as the (*aiḥama*) lowest *prāṇāyāma*; 5
"the middling is duplicated, and the highest is that which is triplicated; so is one *dhīraṇā* stated to be with three of each and with "these the *yoja* in a similar manner." (198-201)

Vīramitrodaya

Now the Author states the procedure in regard to the contemplation of self 10

Yājñavalkya, Verses 198-201

Placed on the thighs and raised high *i.e.* one whose foot-soles and feet have been raised above, such a one in the left hand raised above having placed the right hand upraised and turning up the face a little 15
i.e. having raised it, up and with a raised chest, obstructed it, and having prostrated still the raised body; placed in the *Satva i.e.* free from desire and anger; highly motionless *i.e.* without a tremour; and having restrained the whole group of the organs such as the ear etc. *i.e.* having drawn them away from sensual matters, and placed on a seat which is 20
neither very low nor very high, should begin the restraint of breaths called the *Kumbhaka* and *Rechaka* duplicated and triplicated—By the use of the word *api* also the *Pūraka* occupying the interval of time for twelve *mātrās*—So also the *Mārkaṇḍeya*¹ *Purāṇa*: "While the " *Laghu* has twelve *mātrās*, double that is, however, the *Madhyama*; 25
"with triplicated *mātrās*, however, it is stated to be the *Uttariya*¹" *Mātrā* means the time for the twinkle and opening of the eye.

Thereafter etc. By means of the restraint of breath having steadied the vital air, should be contemplated this Soul who is the over-lord and who is shining in the heart like the lamp. In that contemplation, by 30
holding on the restraint in the form of the restraint of breath, one should hold up the Soul *i.e.* should mentally steady it. This is the meaning.

By the use of the word *cha* thrice are included the varieties of contemplation such as the holding up of the neck, the steady attendance in a secluded place, and the undivided contemplation of the Supreme Soul. (198-201) 35

Śūlapāṇi

The Author states the method of concentration

Yājñavalkya, Verses 198-201

- Placed on the thighs etc. With clothes etc. Restraining etc. Having
- 5 tightened *i.e.* joined to; remaining in the *satva i.e.* free from desire, anger etc.; with the tongue placed on the palate *i.e.* on the corner of the palate, one who has placed his tongue unmoved; in that manner. Duplicated, triplicated etc. *i.e.* in the order of the lowest, the middle, and the highest as is stated in the *Mārkaṇḍeya Purāṇam*¹: "The restraint of the breath
- 10 "has been stated to be of three varieties called *Laghu i.e.* the lowest, the "*Madhya, i.e.* middling, and the *Uttarīya, i.e.* of the topmost; Oh *Alarka*! I "mention to you its measure; listen to me. While the *Laghu* has twelve "*mātrās*, the *Madhyama* has twice as much; and with three-fold *mātrās*, "however, has been described the *Uttarīya*. The strain (*i.e.* the duration)
- 15 "of a *mātrā* is the twinkling of an eye, the winking, and the time for a "short letter." (198-200)

- Thereafter etc. Thereafter, the Soul should be contemplated in the heart, *i.e.* the mind should be concentrated *i.e.* made steady; there *i.e.* in the Soul. One should hold the concentration as stated by *Devala* viz:
- 20 "One should hold in concentration the combination of the body, the "organs, the mind and the intellect". (201)

The Author states the reason for the practice of *yoga* containing *dhāraṇā*

Yājñavalkya, Verses 202, 203

- 25 Invisibility, memory, loveliness, perception, capacity to hear likewise; leaving one's body, entering into the body of another. (202)

Production of things at pleasure, are the signs of the accomplishment of *yoga*. When the *yoga* is attained, when he gives up the body, he becomes entitled to immortality. (203)

- 30 **Mitākṣharā** :—By the acquisition of *Animā*,² imperceptibility from others is *antardhānam*, *invisibility*; *smṛtiḥ*, *memory* in regard to matters beyond the reach of the organs; the power of remembrance like *Manu* and the like; *kāntiḥ*, *loveliness, i.e.* attractiveness; *dr̥ṣṭiḥ*, *perception*, even with regard to things past and not forthcoming; *tathā śrotrajñatā*,

1. Ch. 36. verses 15-16.

2. This is one of the eight सिद्धिः which are realized by one who has become an adept in the *yoga*. They are

अणिमा महिमा चैव लब्धिमा गरिमा तथा । भक्तिः प्राक्कर्मभीशित्वं वशित्वं चाप्तसिद्धयः ॥

likewise the capacity to hear i.e. the capacity of perception of words not reaching the scope of the ear on account of their
 PAGE 230 being manifested at an extremely long distant place.

After abandoning one's body, entering another's body; according to one's desire, the production of things irrespective of the producer — thus **ityetat yogasya siddherlakṣhaṇam**, these are the signs, i.e. marks, of the accomplishment of yoga. Moreover, not this much alone is the purpose; on the other hand, **siddhe yoge tyajan deham amṛtatvāya kalpate**, when the yoga is attained, when he gives up the body, he becomes entitled to immortality, and also becomes fit to the attainment of the condition of Brahma. (202, 203)

Vīramitrodaya

Thus after the *Yoga* with concentration is accomplished the Author states the basis

Yâñāvalkya, Verses 202-203

Invisibility which is the work of *Animā*, and which is characterised as invisibility without an enshrouding cover; memory i.e. the remembrance of things experienced in another birth; loveliness i.e. attractive appearance; sight i.e. the capacity to perceive things which are beyond the perception of senses, and are separated; the capacity to hear i.e. the capacity to hear a sound at a distance, giving up one's body and entering into another's body; at the option i.e. at one's desire the creation of things intended such as a village, cattle etc. all this being the inner cause is the characteristic i.e. the measure, of the Yogic accomplishment which is the cause of all this.

One who has secured the accomplishment of *Yoga*, not only secures the means of invisibility etc., but abandoning the body at his pleasure, he becomes competent for (securing) absolution; in other words, he secures absolution. So the Author says *Yoga* etc.

By the use of the word *tathā* the Author includes the *Animā* and the other *Siddhis*. By the use of the word *cha* it is added that he obtains *Mokṣha* provided he is not tempted by *Laghimā* etc. for the fruit of the Yogic accomplishment; or otherwise not so. (202-203)

Śūlapâṇi

Now the power of the Yoga.

Yājñavalkya, Verses 202-203

- 5 Invisible etc. Becoming invisible *i.e.* without even covering, the
non-visibility of the body; memory, *i.e.* of another birth also; loveliness,
i.e. having an attractive appearance; perception, *i.e.* even of atoms
screened from view; the capacity for hearing, *i.e.* the capacity to catch
soft words from a distance; creation at pleasure, *i.e.* the production of
things desired; is entitled to immortality, *i.e.* becomes fit for emancipation.
10 (202 & 203)

The Author states another means of securing the *satva* purity,
when the (performance of) sacrifice, or (making) donations is not
possible

Yājñavalkya, Verse 204

- 15 Or even by studying the Veda after giving up all actions, and residing
in the forest, subsisting on limited diet, eating without begging for it, one
may secure the highest accomplishment. (204)

- 20 Mitākṣharā :—Atha wâ, *or*, by giving up all actions, *i. e.* one who
does acts which are not prohibited; and *studying the Veda*, *vedama-*
bhyâsan, any one, by habit resorting to retirement, and one who has
accomplished the purity of the *satva* by a restricted diet of food not
begged for, by the contemplation of self, one secures *parâm*, *the highest*
siddhi, such as the *mokṣha*. (204)

Viramitrodaya

- 25 For one who is unable to perform a sacrifice, or observe a fast and
the like, the Author states another means for the purification of the
Satva

Yājñavalkya, Verse 204

- 30 One who has abandoned all actions, *i.e.* one who has given up the
*Kâmya*¹ acts as well as those which are prohibited. One who has taken
on the *Sanyâsa* order, and residing in the forest becomes a recluse, or
who is engrossed in Vedic studies, subsisting himself on limited diet
unsolicited, and thus by means of the mental purification obtains
Mokṣha. This is the meaning. (204)

1. As opposed to नित्य, ordinary, or नैमित्तिक, occasional; the काम्य acts are with
a special purpose in view.

Śūlapâṇi

Yājñavalkya, Verse 204

The Author states for one who has become competent for the worship of the image of *Brahma* in the form of concentration. All etc. who has abandoned all desires; who has given up the expectation of the results. 5
The rest is clear. (204)

Yājñavalkya, Verse 205

One who has acquired wealth by proper means, who is intent on the knowledge of Veda, who respects the guests, who performs the *śrâddhas*, and speaks the truth, such a one, even though he be a householder, is 10
emancipated. (205)

Mitākṣharâ :—Moreover, one who has acquired wealth by right means, such as the acceptance of a good donation, who is ever ready to do honour to guests, who is intent on the performance of the ordinary and special *śrâddhas*, *gr̥hasthōpi hi, even although he be a householder*, 15
since, such a one obtains emancipation, there the acceptance of asceticism in regard to this world is not the only means for securing emancipation. (205)

Thus ends the Chapter on the Philosophy of the Soul.

Vîramitrodaya

Not only for those who have entered the *Vânâprastha* or the *Sanyâsa* order, is the *Moksha*, but even for the house-holder, and for the celibate also. This has been stated before¹: "He however should 20
"be known by all the orders etc.," there in the case of a house-holder the hospitality etc. offered to a guest also can be expected as an 25
additional means for the purification of the *Satva*. So the Author says

Yājñavalkya, Verse 205

One intent upon the knowledge of the truth i.e. one engrossed in the acquisition of self-knowledge, the truth-teller.

By the use of the word *cha* is included one who performs the *śrâddha* etc. one who performs the observances common to all the 30
orders. By right means, i.e. with the wealth acquired by the acceptance of good donations, one who is devoted to the respectful treatment of

guests, and one who performs the ordinary and the special occasional Śrāddhas, thus a house-holder who performs the special duties of a house-holder is certainly emancipated.

5 By the use of the word *api* is added that the celibate student also becomes emancipated if he observes the special duties of his order viz. maintaining the vow of celibacy, performing the service of the preceptor and the like, as also the duties common to all the orders viz. truth-speaking and the like. (205)

10 Thus ends the Chapter on the Philosophy of Self
otherwise known as the Duties of Ascetics,
in the commentary on Yājñavalkya
by the great Mitra Miśra.

Śūlapāṇi

Yājñavalkya, Verse 205

15 Justice etc. Who is intensively devoted to the knowledge of the truth i.e. who has solely devoted himself for the knowledge of *Brahma*; a house-holder of this variety obtains absolution; and so in the *Mahābbhārata*:—"Whose declaration of this kind can become true
20 "viz. 'there is no absolution from the house'?" Even for the women and the *Śūdras* the absolution has been stated:—"Even one who is the lowest
"in the *Varṇas*, or even a woman who is religiously anxious, both even by
"this path may go to the highest state." (205)

Here ends the Chapter on the Philosophy of Self.

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YÂJÑAVALKYA SMRTI

WITH
MITÂKṢHARÂ,
VÎRAMITRODAYA
AND
DÎPAKALIKÂ
PRÂYAŚCHITTÂDHYÂYA

**Chapter V *Prayaschitta*, (Penances)
Verses 204–335 (Pages 1655—2030)**

An English Translation with notes, explanations, etc.

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EDITOR'S NOTE



This is the last portion of the *Prâyaścittâdhyâya*, viz. Chapter V of the *Mitâkṣharâ* on the *Yājñavalkya Smṛti*.

The next part which will be issued next year, will contain the General Introduction, a consolidated Index, and consolidated Lists of contents of the entire work.

18 March 1942

THE EDITOR

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CHAPTER V On Penances

In response to the request¹ viz. "Expound to us exhaustively
"the rules relating to the *Varṇas*, the *Āśramas* and the others" 5
a promise was given to explain the six varieties of *Dharma*; and
after having expounded the five varieties of *Dharma*, and wishing to
commence the sixth which has remained over. (and which was) deno-
minated as the *Prāyaścitta* and all special rules thereto, first by way
of an introduction to it, and also by way of pointing out the particular 10
persons who are amenable to it, the Author states the development of
Karmas in the form of *Arthavāda*²

Yājñavalkya, Verse 206

Having undergone the terrible and frightful hells incurred on account
of the most heinous sins, the greatest sinners are born here after the exhaus-
tion (of the results) of their deeds. (206) 15

Mitākṣharā :—The designation *Mahāpātaka* or the most heinous
sin is used in regard to the five acts commencing with Brāhmicide
and the rest ; those which will be mentioned hereafter in the text³ " a
" Brahmicide, a drunkard etc. " ; those who incur it, these are the
Mahāpātakins. 20

Mahāpātakaja, incurred on account of the most heinous sins, the
Tāmisra and the like hells, *narakān*, appropriate to the evil deeds com-
mitted by themselves ; *ghorān*, terrible, i.e. by reason of their
causing extreme agonies, extremely horrible ; *dāruṇān*, frightful, the
sole abodes for the suffering of pain ; *prāpya*, having undergone ; 25
karmakṣhayāt, after the exhaustion of their deeds, i.e. after the termina-
tion of the period of pain to be undergone in the hell brought on by
their deeds ; thereafter by reason of a residue of their deeds again
iha, in this world, i. e. in this cycle of births among the lower bodies

1. See p. 2 ll.10-12 above.

2. अर्थवाद—*is an explanatory statement, in the form of praise or blame*
प्राज्ञस्य निन्दान्तरपरं वाक्यम् । e. g. वायुर्वै क्षेपिष्ठा देवता—, or verse 56 in the *Āchārādhyāya*
see p. 166 ll. 6-8, where the prohibition against marriage with a *śūdra* has been
stated in the form of an अर्थवाद—*i. e. not a command pure and simple, but a*
suggestion coupled with a reason for it.

3. III. 209 p. 1656, l. 13.

of the dog, the jackal, and the like which are full of misery; prominently *t.e.* again, *are born, jāyante*. The use of the word 'greatest sinners' is inclusive by extention of others also such as the lesser sinners and the like, as for them also the reduction to the lower and other like bodies will hereafter be stated.¹ (206)

Śûlapâṇi

Yājñavalkya, Verse 206

Now the Author points out the production of the fruits of actions which is useful as an incentive for special religious performances, as also the hells, "Heinous sins etc." Here, *i.e.* in this *Samsâra*, after having experienced the hells which will be stated hereafter, which are brought on by the heinous sins etc., and which are the cause of pain, at the extinction of the fruits of the acts, are born in the bodies to be stated hereafter. (206)

Having stated for the great sinners the lot of being subjected to *Samsâra*, the Author proceeds by way of describing it more particularly

Yājñavalkya, Verses 207, 208

The Brâhmicide enters the body of a deer, a dog, a hog, or a camel; while one who drinks liquor, that of an ass, *Pulkasa*, and of a *Vena*; no doubt here. (207)

He who robs away gold shall obtain the condition of a worm, an insect, or a moth; and one who violates the bed of a Guru, respectively, to the condition of grass, shrub, and creeper. (208)

Mitâkṣharâ:—*Mṛgâḥ*, the deer, and the rest; *śwasûkaroṣṭhrâḥ*, the dog, the hog, and the camel, are well known; to their body, *yonim*, *Brahmahâ*, the Brâhmicide, goes on account of the residue of his deeds. *Kharo*, the ass, *i.e.* the donkey; *Pulkasah*,² born on a Śûdra woman from a *Nishâda* of the *pratiloma* kind; one born from a *Vaidehaka* upon an *Ambaśhîhâ* woman is the *Vena*; to the bodies, *yonih*, of these, *surâpaḥ*, one who drinks liquor, is consigned.

Kṛmayah, the insects, sprung out of flesh, ordure, cow-dung etc. and not independently of sexual intercourse among their kinds; slightly bigger than these and without wings or bones are the ants and the

1. Verses 207, 208 &c. 1656 sqq :

2. See p. 256 ll. 2-4, and ll. 6-7, above,

like *insects*, **kiñāḥ**; **patāṅgaḥ**, a moth, i. e. locust, to the bodies of these goes one who robs a Brāhmaṇa of his gold; **ṛṇam**, grass, such as the *kāśa* etc.: **gulmalate**, shrubs and creepers, have been stated before; to the species of these respectively goes one who violates the bed of a *Guru*, **gurutalpagāḥ**.

5

This, moreover, has a reference to acts committed unintentionally. In the case of acts committed intentionally they rotate in other bodies also abounding with misery, as says **Manu**¹: “The womb of
“a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird,
“a *Chāṇḍāla* and a *Pulkaśa*, enters a Brāhmicide. A Brāhmaṇa who
“drinks liquor shall enter those of the worms, insects, moths, and birds
“feeding on ordure, and also of destructive beasts. A Brāhmaṇa
“thief, a thousand times to those of spiders, snakes, and lizards, of
“aquatic animals and of destructive *Pisāchas*.” The spider i. e. one
with wool in the naval; the lizard i. e. a chameleon. “And one who
“violates the bed of a *Guru*, goes a hundred times to that of the
“grass, shrub, creeper, and likewise of carnivorous beasts with fangs
“and of those who do cruel acts.” (207, 208)

10

15

Śūlapāṇi

Yājñavalkya, Verses 207-208

20

“Deer etc.” Having experienced the hell, for the annihilation of the residue thereof, the Brāhmicides and the rest are born respectively in the bodies of the deer etc. **Viṣṇu**² states the period for the experience of the hells: “Among these, those of the perpetrators of the most heinous sins
“(*Atipātakinah*) who have not performed the penances, suffer in other ways
“for a *Kalpa*³; the perpetrators of the heinous sins (*Mahāpātakinah*) for a
“*Manvantara*; and of lesser sins for four *Yugas*.” Among these hells, by regard to the length of time for the experience of the hells the (*Atipātaka*) most heinous sin should be regarded as greater than the heinous sin (*Mahāpātaka*). (207, 208)

25

30

1. XII. 55-58.

2. Ch. 43. 24-26.

3. कल्प—is one day of Brahmā or 1000 *yugas* i. e. 432 millions of years of mortals. The present कल्प is श्वेतवाराह.

मन्वन्तर—One-fourteenth of the day of Brahmā, the fourteen मन्वन्तर making one day. The present is the 7th of these, see *Manu* I. 79.

युग—an age of the world. These are four viz. कृत or सत्य, 1,728,000 years, त्रेता, 1,295,000 years, द्वापर, 864,000, and कलि, 864,000 years.

Men who have been elevated from the species thus described, bear certain marks; the Author describes these

Yājñavalkya, Verses 209, 210 [1]

The Brāhmicide shall be affected by a wasting disease, the drunkard
5 has black teeth; while the gold-thief has bad nails; the violater of the bed
of a Guru has a bad skin. (209)

He who associates with any one of these is born with their marks.
(210 [1])

Mitākṣharā :—Moreover, having thus experienced terrible pain at
10 the *Raurava* and like hells as well as in the wombs of dogs, hogs, asses,
and the like, and thereafter on account of the remaining sin with the
signs of consumption etc., at the very time of birth they are born
again and again in the several human bodies. The Brāhmicide shall
be affected with a wasting disease *i. e.* consumption; one who indulges
15 in the drinking of wines which are prohibited, naturally has black
teeth, and the one who robs a Brāhmaṇa of his gold has the condition
of bad nails; one who has intercourse with a Guru's wife has bad
skin *i. e.* leprosy.

Of these *i. e.* of the Brāhmicide and the rest, any particular
20 man who dwells together with any of these, such a one is born with
that sign. (209, 210 [1].)

Vīramitrodaya

Now, while about to mention the duties in the form of penances
on special occasions, and by way of introduction to it, and also by way
25 of pointing out the persons who would be amenable to it, the Author
describes the results of actions by means of thirteen verses

Yājñavalkya, Verses 206-210 (1)

The persons guilty of heinous sins *i. e.* those who have committed
the sins of Brāhmicide, liquor-drinking, theft, adultery with the wife of
30 a Guru, and those associated with these also, having reached *i. e.*
experienced frightful hells, the horrid abodes for undergoing terrible
pain, the fruits of the several heinous sins, and after the extinction of
the invisible results of the heinous sins in the form of severe punish-
ment, on account of a small residue of the fruit remaining over, are
35 born in this cycle of births and deaths (*Samsāra*).

There, the Brāhmicide, to the womb of the deer and the like, the liquor-drinker goes to *i.e.* obtains, the womb of the ass and the like, for a birth here. Here there is no doubt.

One who steals a Brāhmaṇa's gold, obtains the condition of a worm; the violator of the bed of a Guru that of the grass; so in 5
respective order obtains the womb of the deer, and the like. In other birth for the residue when he is born as a man the Brāhmicide and the like obtain in their respective order the fruit in the form of consumption, black teeth, soiled nails, bad skin.

He, moreover, who dwells along with any of these perpetrators of 10
the heinous sins such as the Brāhmicide etc., *i.e.* becomes an abettor of the cause which leads to a fall, such a one is born with the signs of the Brāhmicide etc. such as black nails etc., and is born in the wombs of deer etc.

By the use of the word *tu* (verse 206) the Author excludes (the 15
possibility of) absolution after the hell, by the second use of the word *tu* (verse 209) is excluded the theft of a Brāhmaṇa's gold. By the use of the word *cha* has been added the consumption and other diseases to the births in the wombs of the deer etc.

An ass, a donkey; A *Pulkasa*, one born in a Sūdra woman from 20
a *Nishāda*; *Venaḥ*, one born in an *Ambaśhṭha* woman from a *Vaidehaka*; a worm, sprung up from meat, dung, etc.; an insect such as the ant etc.; the moth, a gnat; consumption, tuberculosis; black, *i.e.* naturally dark; one having bad skin, a leper. (206 to 210 [1])

Sūlapāṇi

25

Yājñavalkya, Verses 209-210

The Brāhmicide etc. The Brāhmicide and the rest after having 30
experienced the pains in the bodies of the deer etc., for the residue (of the sin) are born consumptives and the like. One with a bad skin *i.e.* one who bears the mark of punishment, as says *Manu*¹: "In this manner by
"regard to the particular acts, being censured by the wise, they are born
"idiots, dumb, blind, deaf and likewise in deformed bodies." (209)

He with whom etc. He with whom *i.e.* with a Brāhmicide commits a 35
heinous sin, such a one is born with signs of consumption etc. stated before. *Āmayān*, dyspeptic, with a weak digestion; one who commits [the theft of another's literature *i.e.* one who publishes verses composed by others as if composed by himself. (210)

Yājñavalkya, Verses 210 (2) & 211

One who steals cooked food shall be a dyspeptic, and a literary thief shall become dumb ; one who adulterates corn shall have redundant limbs ; the informer will have a stinking nose. One who steals oil shall be born a

5 *Tailapâyî*, and a slanderer has a foul stinking mouth. (210 [2] 211)

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Mitākṣharâ :—Moreover, *annasya*, of the food, *apahartâ*, i.e. one who steals ; *âmayâvî*, dyspeptic, one who cannot digest food ; *vâgapahârako*, a literary thief, one who studies without permission, as also one who takes away books ; *mûko*, dumb, becomes defective in the
10 organ of speech. *Dhânymisrotiriktângah*, one who adulterates corn, with redundant limbs, such as a sixth finger and the like ; *piśuno*, an informer, one who habitually declares others' faults which exist, *pûtinâsikaḥ*, with a stinking nose, one whose nose has a foul smell.

Tailasya hartâ tailapâyî, one who steals oil shall be born a *Tailapâyî*
15 i. e. a particular variety of insect ; *sûchakaḥ*, a slanderer, one who declares faults which do not exist, is born with a stinking mouth.

This, moreover, it is to be observed, occurs upon the acquisition of the human body subsequent to the period of the acquisition of animal bodies, as has been stated by Manu: " That man who has forcibly
20 " taken away property belonging to another, inevitably is reduced to " the condition of an animal, as also one who has eaten sacrificial " food which had not been offered as an oblation. " (210 [2] 211)

Sûlapâṇi

Yājñavalkya, Verse 211

25 Corn etc. One who mixes corn of lower quality with best corn. *Piśunah*, wicked, i.e. intolerant of the prosperity of others ; *Tailapâyî*, i.e. a particular bird. *Sûchako*, fault-finder i.e. one who points out the defects of others, such as, a short nose, and so on. (211)

Yājñavalkya, Verse 212

30 By taking away the wife of another, as also by robbing a Brāhmaṇa of his property, one becomes a *Brahma-Rākṣhasa* in a forest devoid of water. (212)

Mitākṣharâ :—Moreover, he who takes away others' wives, as also deprives a Brāhmaṇa of his property other than gold, such a one
35 in a forest, in a waterless portion, is born a *Brāhma-Rākṣhasa*, i. e. a particular kind of creature. (212)

Śūlapāṇi

Yājñavalkya, Verse 212

Of another etc. The meaning is plain. (212)

Yājñavalkya, Verse 213

One is born in a low order who robs others of their jewels; by stealing leafy vegetables a peacock, and fragrant scents, a musk-rat. (213) 5

Mitākṣharâ :—Moreover, *hīnajātau*, in a low order, i. e. in that species of birds which is called *Hemakūra*, is born *pararatnādyapahārako*, one who deprives others of their jewels and the like. So also *Manu*¹: “A man who, out of greed, has stolen gems, pearls, or coral, or any of the many other kinds of precious things, is born among the goldsmiths.” 10

By stealing vegetables consisting of leaves, a peacock; by stealing fragrant scents, a musk-rat i. e. the particular kind of a female rat known as the *Rājadhūtā*. (213) 15

Śūlapāṇi

Yājñavalkya, Verse 213

Low etc. In a low order i. e. in the depressed caste; leafy vegetables such as the *Vāstuka* and the like; auspicious, such as the saffron and the like. (213) 20

Yājñavalkya, Verses 214, 215

One becomes a rat who steals corn; one who steals a vehicle, a camel; a monkey, one who steals a fruit; one who steals water, a water-duck; one who steals milk, a crow; and one becomes a wasp who steals a household utensil. (214) 25

One who steals honey, becomes a stinging fly; one who steals meat becomes a vulture; one who steals a cow becomes an iguana; one who steals fire becomes a crane; one who steals cloth becomes affected with white leprosy; one who steals *rasa* becomes a dog; and one who steals salt, a cricket. (215) 30

- Mitākṣharâ:**— Moreover, **dhānyahâri**, one who steals corn, becomes a rat; **yānam**, vehicle, for stealing a camel; **phalam**, fruit, the monkey; **jalam plavaḥ**, water, duck, i.e. a bird called *S'akṭavīla*; **payah**, milk; **kāko**, a crow; **gr̥hopaskaram**, household utensil, such as the pounding pestle; one stealing it, becomes a **gr̥hakârî**, a wasp, a particular insect called *Chāṭaka*. By stealing **madhu**, honey, an insect called **daṁśa**, i.e. the stinging fly; **palam**, meat, i.e. flesh, for stealing that, a bird called **gr̥dhra**, a vulture; for stealing **gām**, a cow, the particular animal called **godhâ**, iguana; for stealing **agni**, fire, the bird known as the crane; for stealing cloth **świtri**, one gets *white leprosy*; for stealing the sugarcane and other **rasa**, juice, a dog; one, however, who steals salt, an insect which cries loudly. (214–215)

Vîramitrodaya

Yājñavalkya, Verses 210 (2), 211 to 215

- 15 One who takes away i.e. commits theft of food i.e. cooked food, such a one in another birth becomes a dyspeptic i.e. one who cannot digest food; one who takes away by theft and appropriates literature i.e. book of the preceptor or teacher, and not the knowledge of the Vedas etc., shall become dumb in the other birth; this is to be used everywhere.

- 20 One who adulterates corn i.e. steals paddy and the like, intended as pure food, and mixes these with bad corn for the purpose of sale, has a redundant limb, such as the sixth finger and the like; the informer i.e. one who publishes the faults of others which exist, gets a stinking nose; one who steals oil becomes a *Tailapātyi* i.e. a particular insect; the traducer i.e. one who proclaims faults which do not exist has a foul mouth.

The clause beginning with forest etc. is clear.

Brahmarâkṣhasa; a particular being.

- 30 In a lower order such as of the gold-smith *vide* the following text of **Manu** (See above page 1661, ll. 10–12); for stealing leafy vegetables, one becomes a peacock. 'The clause for stealing' goes with every word ending in the accusative termination. Thus the meaning of the sentence would be—for stealing fragrant scents such as the sandal etc., one would become a musk-rat—a particular kind of bird; a wasp, a

particular insect called *Varata*, a stinging fly, a forest-fly; meat, flesh; iguana *i.e.* the land-shark; a leper, one having white leprosy; Rasa such as the Guda, grapes *e.c.*; a cricket *i.e.* a particular insect which cries loudly; the rest is easy.

By the use of the word *tu* indicating the absence of the consent of the owner, the meaning of the word *Śva* might yield the sense of the absence of theft. The word *hi* is used in the restrictive sense. By the use of the word *cha* twice, as also the word *tathā*, are included the results of other varieties of thefts stated in other works. (210 [2], 211-215)

Śūlapāṇi

Yājñavalkya, Verses 214-215

Rat etc. *Payah* *i.e.* milk; household utensil such as a pestle, a pot etc. *Gṛhakāri*, a particular insect. As the words vehicle etc. are put in the accusative case, the predicate "for stealing" used in the last verse should be understood (214)

Honey etc. Meat *i.e.* flesh; leper *i.e.* suffering from white leprosy; the crying bird such as the *Zillikā*; the predicate "for stealing" should be understood. **Manu**¹: "Women also who in like manner have committed a theft, shall incur guilt; of these same creatures, those (women) will become the wives." (215)

Having thus stated a little by way of illustration, and as it is impossible to mention each article, the Author proceeds by way of pointing out the results of actions in respect of one only

Yājñavalkya, Verse 216

By way of illustration only have I stated this with reference to the act of theft; as there are varieties of things, so also are there the species of animals. (216)

Mitākṣharā :—**Dravyasya**, of the thing, which is being stolen; as many **prakārāḥ**, varieties; so many also **prāṇijātayaḥ**, varieties of animals; **steyakarmani**, in regard to the act of theft, become (liable as) thieves. As for example² "one who steals zinc, a swan." Or for whatever means as the result, one steals an article, he becomes deprived of that means, as for example, to decrepitude, a horse-thief.

1. Ch. XII. 69.

2. **Manu** ch. XII. 62.

- A particular rule has been pointed out by Śaṅkha : "The Brāhmicide
 "becomes a leper; one who steals bright metal suffers from ring-worm;
 "one who reviles the gods and the Brāhmaṇas has a bald head; the
 "poisoner and the incendiary become mad; one who returns a blow to
 5 "the preceptor, an epileptic; while the cow-killer, a blind man; one
 "abandoning his lawfully wedded wife and is set after another, is born
 "S'abdavedhi, a particular kind of animal; a pimp, a procurer; one
 "who steals the property of the gods or the Brāhmaṇas is born con-
 "sumptive; one who misappropriates a deposit, a squint; one who
 10 "feasts by prostituting his wife, an eunuch; one who abandons a wife
 "in childhood, has a disease in private part; one who alone eats viands
 "becomes a rheumatic; one who eats the uneatables suffers from
 "scroffula; one having intercourse with a Brāhmaṇi woman suffers from
 "barrenness; one who perpetrates ferocious deeds, a dwarf; one who
 15 "steals cloth a gnat; one who steals a bed becomes a *Kṣhapaṇaka*; one
 "who steals the conch or the mother of pearls, a beggar with a skull;
 "one who steals a lamp, an owl; one who behaves maliciously becomes
 "a consumptive, and one who reviles his mother and father becomes
 "Khaṇḍakūra."
- 20 **Gautama** also has stated some special rules: "One who speaks
 "falsey, a stammerer, one whose words run into each other; one who
 "abandons a wife has dropsy; a false witness has elephantiasis and has
 "his legs and feet split up; one who creates an obstruction to a marri-
 "age has a cut-lip; one who commits an assault has his hands chopped
 25 "off; a matricide becomes blind; one who has intercourse with his
 "daughter-in-law has hydrocele; for discharging urine on a cross road
 "one has pain while passing urine; one who despoils a maiden,
 "an eunuch; one who is jealous by nature, a mosquito; he who
 "engages in quarrels with his father has epilepsy; one who mis-
 30 "appropriates a deposit, is childless; a jewel-thief becomes extremely
 "poor; one who sells his learning, a male deer; one who sells
 "the Veda, a tiger; one who officiates as a sacrificer, a duck; one who
 "officiates as a sacrificer for whom no sacrifice should be offered, a
 "horse; one who eats without being invited, a crow; one who eats
 35 "alone viands, a monkey; one who eats from anywhere, a cat; for
 "setting fire to a dry-wood-forest, a fire-fly; a school-master of

“children has a stinking mouth; one who eats stale food, a worm;
 “one who accepts invalid gifts, a bull; one jealous, a wasp; one
 “whose fires are extinguished has a ring-worm, the preceptor of a
 “*S’ūtra* becomes a dog eater; a cow-thief, the snake; one stealing 5
 “from a friend becomes consumptive; a food-thief, a dyspeptic; a
 “literary thief, dumb; for having intercourse with a *Chandāli* or
 “*Pulkasī* woman, a typhon: for having intercourse with a nun, a spirit
 “in a desert: for intercourse with a *S’ūtra* woman, a long worm; for
 “having illicit intercourse with a woman of one’s own *varṇa*, a pauper;
 “a water-thief, a fish; a milk-thief, a crane; an usurer, with a defective 10
 “limb; the vendor of an unsellable commodity, a vulture; for having
 “intercourse with the royal queen, an eunuch; for reviling the king, an
 “ass; for having intercourse with a cow, a frog; for a study on a non-
 “study d.y, a jackal; for stealing another’s property, an errand-boy;
 “for killing the fish, one has the embryonic existence; all these are 15
 “unfit to rise higher.”

Women also for all these causes undergo the women’s status in
 all the species detailed above; as says **Mann’**: “Women also who in
 “like manner have committed a theft shall incur guilt; of these same
 “creatures those (women) will become wives.” 20

Moreover, this statement of the symptoms of the consumptive
 etc. is with a view to create a feeling of dismay in the *Brâhmicide* and
 the like others who are inclined towards the performance of a penance,
 and not for the purpose of making those having the symptoms of
 consumption amenable for the twelve years, vow and the like, nor for 25
 the prohibition of association. For a penance is for the extirpation of
 the sin.

A penance has no connection whatsoever with the extinction
 of the invisible result of sins, the realisation of the fruit of which has
 begun. Never indeed, is an arrow discharged from the bow in need again 30
 of its power or its operation for piercing the target. Not indeed is the
 extinctions of the invisible result to be sought for, for the destruc-
 tion of the fruit of it which had commenced. Never indeed by the
 destruction of the wheel, the rags etc. which have served as the
 instrumental cause will there be a destruction of the pot etc. (*karaka*) 35

which has been begun. It is not possible to remove the defect of bad nails etc. with which one is born. Moreover after having gone through the series of miseries caused by the hells, birth in low bodies etc. the defective nail is the last development of the fruit thereof. By its very production is brought about the destruction of the invisible result which had been its cause, like the destruction of the fire-churning rod by the fire produced by churning ; therefore the performance of the *Vratâs* is not for the destruction of the sin, nor for the sake of intercourse. Indeed the rightminded people do not avoid intercourse with persons having bad nails and the like. By reason of the sin having already been extinct before the social intercourse had been secured, therefore there is no point in the performance of the vow.

As to what has been said by *Vasiṣṭha*¹: “One with bad nails, “black teeth, should perform *kṛchchhṛa* for twelve nights, that must be “understood as having a reference to a special occasion only just as in “the case of the *kṣhâmanavati*-sacrifice and not as for the purpose of either “the extinction of the sin or fitness for social intercourse.” (216)

Śûlapâni

Yājñavalkya, Verse 216

By illustration etc. This has been stated by way of illustration. The meaning is that otherwise also has been stated by *Manu* and others. As for example in the text²: “for stealing silk, a partridge.” According as the variety of the object stolen, the variety of the species in the next birth also is laid down. As for example for stealing white cloth, white leprosy; for stealing red cloth, red ring-worm etc. (216)

Yājñavalkya, Verse 217

After having obtained the result of their actions, and having reached the condition of the lower animals, in course of time are born devoid of signs in the lowest order of men and in poverty. (217)

Mitākṣharâ :—Moreover, *yathâkarma*, according to the respective actions in conformity with the evil deeds committed by oneself and the appropriate fruit, *phala*, such as the hell etc. and also having reached *prâpyâ*, the condition of lower animals, *tiryaktwam*, in course of time when (the effect of) acts abates, they are born *jâyante* with bad signs, *Daridrah*, and also in poverty and the lowest among men. (217)

Vīramitrodaya

Yājñavalkya, Verses 216-217

This has been stated to you just by way of an illustration by a particular emphasis on the occasion of discussing those who are amenable to penance for the act of theft in regard to particular species. 5
Other particulars will also be briefly stated. In as many forms as are the varieties of the theft of property, in the same manner occur the species of animals in another birth. As for example, for stealing milk, a crane; one stealing the lamp, *Pechaka* etc.; particulars, moreover, have not been given here by the Author as not being of any use to the 10
context.

By construing the clause as 'by way of illustration only' the Author would exclude the result of actions as the central theme to be mainly dealt with. By the use of the word *hi* the Author intends a respective significance. That the diseases of consumption etc. are not 15
only in the births of deer etc. but in the human species also in subsequent births. This and other matters stated before, the Author states as if by way of further discrimination viz. after the birth in the species of the *Tailapāyi* and the like, they are again born in human species as paupers. 20

The meanest of men who have committed sins, after having experienced the fruit of their bad actions according to degree, such as the hell or the birth in lower species, after a lapse of time, i. e. after reaching into a different period, are born paupers devoid of the signs of religious men. (216-217) 25

Śūlapāṇi

Yājñavalkya, Verse 217

As etc. Having experienced the life in the lower species as the result of deeds in accordance with the same, after the expiration of that period, they are born as the lowest of men in poverty and devoid of auspicious signs or of the means of subsistence and clothing. This is to be read 30
along with and in addition to the text:¹ "A Brāhmicide shall become a "consumptive" etc. (217)

1. Verse 209 p. above.

Yājñavalkya, Verse 218

Thereafter, being entirely free from all sins, in a high family they are born, enjoying happiness, endowed with learning, and with abundant wealth and corn. (218)

- 5 Mitākṣharâ :—Tato, *thereafter, i.e.*, after the human birth with bad signs, niṣkalmaṣhibhûtâḥ, *being entirely free from all sins*, and after having undergone the punishments of hell &c., with their sins extinguished, on account of a residue of meritorious actions of the past birth are born in a high family with abundant means of enjoyment, and
10 endowed with learning, wealth, and corn. (218)

Vîramitrodāya

Yājñavalkya, Verse 218

- Being entirely free from all sins and endowed with the means of enjoyment, learning, wealth and corn, in a great family are born as a
15 result of past meritorious actions. (218)

Śûlapâṇi

Yājñavalkya, Verse 218

- Thereafter etc. Thereafter *i.e.* after undergoing the experiences of the fruit of their actions. "Are born" *i.e.* with the residue of their good
20 actions; this is to be understood. (218)

Persons who are liable for a penance

- In this way, by way of an introduction to the (treatment of) Penances, having stated the consequent results of actions, with a view to discuss those who become amenable to these, the Author
25 proceeds

Yājñavalkya, Verse 219, 220

By not performing what has been ordained, and by resorting to what is censured, as also by a non-restraint of the organs, a man incurs a fall. (219)

- 30 Therefore, he should in this world perform penance for the purpose of purification; in this way, his inner soul and the world also would be pleased. (220)

Mitākṣharâ :—*Vihitamiti*, has been ordained &c. What has been prescribed as necessary to be performed, such as the ordinary performances of the *sandhyâ*, *agnihotra* and the like duties, as also on special occasions, such as on a touch of the impure, a bath etc. is stated thus to be both; for the non-performance of which; *ninditasya*, of what is censured, such as the drinking of liquor and the like, for performing; *indriyâñamanigrahâchcha narah patanam ṛchchhati*, and also by non-restraint of the organs a man incurs i.e. gets, a fall. In short, he becomes an offender. 5

Indeed, in the text : “In all objects of senses, one should not
An objection “enter intentionally” even an attachment to the organs has been prohibited, and has been included even in the word ‘censured,’ for what purpose then is this separate mention, “Also by a non-restraint of the organs” ? 10

Here the answer is : The prohibition of an intensive attachment to
The Answer the organs of senses is not in the form of an absolute prohibition by itself; since its recital occurs; among the vows of an initiated student, and there also in the passage “one should observe these vows”, the principal word is *vrata* ‘vow,’ and likewise by the use of the negative *nañya*; the vow for the avoidance of intensive attachment to the senses is ordained; that, however, is equivocal, therefore a separate mention. 15 20

Indeed, whence has it been deduced, that by not doing that
Another objection which has been ordained, one commits a sin ?

Not indeed is the rule about the (performance of) *Agnihotra* and the like which is intended as an inducement for a man to perform, can be said to suggest a cause of sin upon non-performance. It is merely intended as having for its final aim the inducement of a person to the performance of the object in view, and the inclination for the act being inferable from just as much, it does not mention as for its object the suggestion of a sin for a non-performance; no such inference can arise, as its force has been spent up. 25 30

Moreover, even if a non-inference is discarded, and another meaning be assumed in support of one’s being induced to begin, then its omission being induced by a desire to remove the sin of per- 35

forming a prohibited act, another result may be assumed even in regard to the accomplishment of the object aimed at. But this has not the approval of any one.

Again, as in regard to the prohibitions, any effort is merely to avoid the sin deduced from an *Arthavâda*, similarly even in regard to positive commands why should not the aim be to avoid the sin deduced from *Arthavâda*?

The answer is, no, not so. Not indeed in all *agnihotra* and the like are *arthavâdas* of that nature. Nor, moreover, is it proper to say, that the **Smṛti text**. "By the non-performance of what is ordained, a man goes to a fall" is itself to be taken in the place of a supplementary clause.

Indeed, never in regard to an act involved in one clause does an *Arthavâda* become possible in regard to another sentence. Or on account of there being one sentence let somehow there be an *arthavâda*, even then, upon a non-performance of what was ordained, it is not capable of producing another result in the form of a negation. Or it may be said, indeed from the text of the *Āyurveda* viz. "In fever as also in (the case of) dysentery, fasting in the form of absence of eating produces the appeasement of fever," similarly let it be so here also.

(The answer is) not so, since here also it is not from fasting that there is appeasement of fever. What then? It should be understood that it is on account of the evenness of the elements brought about by the complete digestion by the fire in the stomach by the absence of eating, which obstructs the extirpation of fever. Therefore, what is the result of the **Smṛti text** viz., "For the non-performance of what has been ordained, a man incurs a fall"? explain this.

The answer is that the text is with regard to the sin in the form of the non-accomplishment of one's own right in regard to the *Agnihotra*, and the like objects.

Indeed how would the following texts of **Manu**¹ relating to the sins of omission of an ordained duty, be explained? viz., "A *Brâhmaṇa*, who has fallen off from his own religious duties when dead becomes an *ukâmkha*,

“eating the vomit; while a *Kṣatriya*, becomes a *Katapātana*,
“feeding on foul corpses; a *Vaiśya*, becomes a *maitrākṣhajyotika*,
“feeding on ordure; while a *S'ūdra* fallen off from his own duties
“becomes a *Chailāsaka*.”

To this the answer is : Like the pain of one who eats a vomit, 5
or whose mouth is burning with a fire-flame, of the man also
who does not act up to the dictates of Vedic commands, there is no
accomplishment of the objects in life; thus the censure of non-
performance is with a view to edge on to performance; thus there is
no contradiction. Or it may also be taken that the condition of those 10
who eat the vomit or whose mouths burn with a flame, are the
consequences of desire (for worldly pleasure), idleness etc. which
are antagonistic to the performance of the dictates of the Vedas,
and are the result of prohibited acts of the past birth; and thus it
should be borne in mind that nowhere can a negation be the cause 15
of anything.

Indeed, in the case of those which have been observed¹ by a harlot,
An Objection ‘a monkey, or an ass, or one who has been falsely
‘accused’ there is an absolute absence of (any of
the faults of) non-performance of the various commands or any other 20
such cause, and then where is the sinfulness? And when that is
absent, how is the rule for penance to be justified?

The answer is that from this very command for the perfor-
mance of a penance for the purpose of the extinc-
The Answer tion of the sin, it may be imagined that by this 25
is performed an act which is calculated to wipe off the invisible result
produced by the acts of resorting in the past births to the prohibit-
ed acts and the consequent results viz. of false accusations and the
like. Since without an effort of men the production of any result is
untenable; nor, moreover, by any act on the part of a harlot or the 30
like can there be a resulting sin for another person, as lawful and
unlawful acts are necessarily connected with the same doer.

1. ꣳ ; the other reading is ꣳ , bitten.

Therefore the enumeration of the three-fold causes in connection with the penance is proper indeed.

- So also **Manu**¹: “One not performing what is commanded, and “acting what is prohibited, and one who is intensively attached to
5 “sensual pleasures, such a man makes himself amenable for a penance.”

The use of the word man is with a view to indicate the liability to a penance for those born of inverse-unions, as in their case also there is the possibility of the transgression of the common rules such as absention from injury and the like.

- 10 Since in this manner a man incurs a sin by doing what is prohibited and the like, therefore by such a one *i.e.* by the man who has resorted to prohibited acts, should be performed a penance with a view to purification; here *i.e.* in this world, as well as in the other world. Moreover, this word *prâyaścitta*, penance, is current in
15 regard to the particular act which is conducive to the extinction of sin. By performing the penance in this manner his inner soul becomes pleased on account of purification, and this world also inclines favourably to have dealings with him.

- By so saying this has been pointed out that this amenability to
20 penance is due to a special cause. There also, although the extinction of sin is expressed by an *Arthavâda*, still it is taken to be the principal thing to be accomplished under the rule of the² *Jâteṣṭi maxim*. Nor should any doubt as regards the liability to perform be raised on the ground that it is performed by one who is desirous
25 of shredding the evil; since in the **text**³: “Therefore the penance “should always be performed for the purpose of purification; for “those who are endowed with censurable marks are rendered free “from all sins,” a fault having been stated for a non-performance, the necessity of its performance is inferable. (219, 220)

1. Ch. XI. 44.

2. See p. 813 note 4 above.

3. Manu Ch. XI 53

Vīramitrodaya

Yājñavalkya, Verses 219-220

Hereafter the Author mentions the cause of penance, the sin, and the fruit also, in the form of its annihilation : 'of what has been ordained,' *i.e.* of the ordinary and special duties : 'by non-observance, *i.e.* by not performing; 'of what is censured,' as for example, having intercourse with other's wife, causing injury etc.; 'resorting to' *i.e.* by doing; 'by non-restraint of the organs,' *i.e.* want of restraint in the matter of music, dancing etc. and by intensive attachment also a man incurs *i.e.* goes to the fall *i.e.* the sin leading to a consignment to hell. 5 10

Therefore from that sin which has been the cause, by him *i.e.* by a man, 'for the purpose of purification' *i.e.* with a view to bring about an extinction of the sin, 'penance' such as extending for a period of twelve years etc.; 'here' *i.e.* in a place which is fit for the acquisition of religious merit such as the *Āryāvarta* and the like. 15

When a penance has thus been performed, the inner soul *i.e.* the *Kṣhetrajña*, of him *i.e.* of the man blooms *i.e.* becomes devoid of sin; the people also are pleased to enter into dealings with him *i.e.* he becomes free from any critical examination.

It may be objected that in the passage "in all objects of senses, "one must not wilfully attach himself intensively", the non-restraint of the organs also comes to be prohibited. Therefore, its separate mention is incongruous. To that the answer is, no. Because that has been stated as a vow among the duties of a *Snātaka*, and thus there the principal objective is the resolve for abstention from an intensive attachment to the senses, and not that by that clause an intensive attachment to senses (itself) is prohibited. 20 25

Nor can it be said that the vow also is not permanent, by which it would be included among those which are ordained and not performed. 30

Some, however, interpret the clause 'non-restraint of the organs on account of which there occurs the non-realization of the truth of the great principle, as conducive of the production of the sin.

By the use of the word *cha* twice are included the performances according to the dictates of other schools, as also performance in the inverse order, *vide* the text of *Kātyāyana*: 35

“Non-performance in the case of those who perform acts has
“been stated by the learned to be of three kinds viz. non-performance,
“also that as stated by the others, or the third as prescribed.” By the
5 use of the last two are included the absence of hell, and the absence of
the fruit of actions.

By the use of the word *eva* has been stated the necessity of perform-
ance; by that the doubt as to its optional character is removed. (219–220)

Śūlapāṇi

Yājñavalkya, Verses 219–220

10 Ordained etc. Even when there is capacity, for the non-performance
of “what is ordained” i.e. of the ordinary duties, such as the *Sandhyā*
worship and the like. By resorting to what is prohibited, such as the kill-
ing of animals etc., or “by non-restraint of the organs” i.e. by the enjoy-
ment of sensual pleasures in excess of the limit laid down by the *Śāstras*.
15 This has been separately mentioned, as it is closely connected with
various sins. A man incurs a fall i.e. goes to hell. (219)

Therefore etc., Since one who has not performed a penance goes to
hell, therefore one who has committed a sin should perform a penance for
self-purification. In this manner his inner soul, i.e. the *Kṣhetrajñā*, ‘the
20 people also become free of all doubt.’ *Āṅgiras* states the meaning of the
word *Prāyaścitta* thus:—“By the word *prāyaḥ* is indicated austerity.
(*tapah*); by *chitta* is indicated a resolve (*niścayaḥ*); austerity (*tapah*)
joined with a resolve (*niścayaḥ*) is declared to be *Prāyaścitta*, a
determination for (the performance of) austerity.” (220)

25 For the non-performance of the penance the Author states the
evil (result)

Yājñavalkya, Verse 221

Not performing the penance, intensively immersed in sins, men not
having a feeling of remorse go to frightful hells full of agonising pains. (221)

30 *Mitākṣharâ* :—*Pāpeṣhu*, in the sins, generated by transgressing the
dictates of the *Śāstras*; men intensively attached,

PAGE 236* *apaścāttāpino*, not having any feeling of remorse, i.e.
devoid of any feeling of regret, such as “a sin has

“been committed by me” and the like, *prāyaścittamakurvāṇaḥ*, not per-
35 forming penance, go to frightfully tormenting hells. (221)

Vīramitrodaya

Therefore the Author mentions the undesirable result of non-performance

Yājñavalkya, Verse 221

Go to fright-ful hells.

5

Further expounding the nature of the hells the Author states the twenty-one kinds of hells¹

Yājñavalkya, Verses 222-225

*Tāmisra*², *Lohaśaṅku*³, *Mahāniraya*⁴, *S'ūlmalī*⁵, *Raurava*⁶, *Kudmala*⁷, *Pātumrttika*⁸, *Kālasūtraka*⁹. (222)

10

*Saṅghāta*¹⁰, *Lohitoda*¹¹, and *Saviṣha*¹², *Samprapātana*¹³, *Mahānāraka*¹⁴, *Kākola*¹⁵, *Saṅjivana*¹⁶, *Mahāpatha*¹⁷. (223).

*Arīchi*¹⁸, *Andhatāmisra*¹⁹, and so also *Kumbhāpāka*²⁰, and *Asipatavana*²¹, also *Tapana*²², thus twenty-one. (224)

- 1 See above Part I page 346, Manu Ch. IV. 85-91
- 2 तामिस्रम्—The hell where deep gloom prevails.
- 3 लोहशङ्कुम्—The hell full of piercing iron-spikes.
- 4 महानिरयम्—The great hell from which there is no escape.
- 5 शाल्मली—The hell where the sinners are tormented with the thorns of *Sālmali*, the silk-cotton tree.
- 6 रौरवम्—The dreadful hell
- 7 कुड्मलम्—The hell full of foul smell.
- 8 पुतिमृत्तिकम्—The hell smelling of foul earth.
- 9 कालसूत्रकम्—The hell containing death-halters.
- 10 संचातम्—The hell full of mucus.
- 11 लोहितोदम्—The hell full of liquid blood.
- 12 सविषम्—The hell full of poison.
- 13 संप्रपातनम्—The hell full of precipitous falls.
- 14 महानरकम्—Great hell.
- 15 काकोलम्—The hell full of venomous snakes.
- 16 संजीवनम्—The hell where the stay is protracted too long.
- 17 महापथम्—The hell with an unending road.
- 18 अवीचिम्—The hell full of undisturbed gloom.
- 19 अंधतामिस्रम्—The hell where pitch-darkness prevails.
- 20 कुम्भीपाकम्—The hell where the sinners are baked like earthen pots.
- 21 असिपत्रवनम्—The hell with the forest of sword-blades.
- 22 तपनम्—The hell full of scorching heat.

The basest of men who have not performed the penances being linked up with the consequences of the most heinous *Patakas* as also of the lower *Pātukas* go to (these twenty one) hells. (225)

- 5 **Mitākṣharâ** :—The basest of men who have not performed the penances reach the hells such as *Tāmisra* and the rest as far as the *Tapana*, twenty-one in number, bearing names appropriate to their characteristics, and the other kinds of these, being linked up with the consequences of the most heinous sins, as well as of sins of less intensity. (222-225)

Vîramitrodaya

The Author states at details what has already been stated in the word hells, which by its plural form indicates the varieties of forms of the hells

Yājñavalkya, Verses 222-225

- 15 The meaning is that the basest of men who have not performed the penances go to the twenty-one hells appropriately designated by their names such as the *Tāmisra* and others resulting from heinous sins, and by the use of the word 'also', from all heinous sins as also sins of a subordinate character, and by reason of their causing great pains
20 described as frightful.

The use of the word *cha* is at some places cumulatively with *tathā* and at others optionally indicating other hells as mentioned in the *Mārkaṇḍeya-purāna* and such other works. By the use of the word *eva* twice, the unavailability of the hells has been brought out. (222-225)

- 25 It has been stated that a penance is intended for the annihilation of the incurred sin ; there the Author states a special rule

Yājñavalkya, Verse 226

- By the (performance of) penances is annihilated the sin which is the result of what was done in ignorance ; for that, however, which was intentional he is admitted to dealings here, by (the force of) the text. (226)
30

Mitākṣharâ :—*Prāyaścittaiḥ*, by the (performance of) penances, as will be stated hereafter ; *ajñānāt yadenah*, through ignorance, what sin, i.e. bad act ; *kṛtam tadapaiti*, what was done, that is annihilated, i.e. vanishes ; not what was intentionally done. But in regard to that, on the

strength of the text ordaining *Prāyaścittu*, *iha*, here, i.e. in this world, *vyavahāryo jāyate*, is admitted to dealings.

Here, moreover, what has been stated with the introduction of the text: "By the (performance of) penances is annihilated
"the sin which is the result of what was done in ignorance"; 5
and by way of counterpart, instead of mentioning *jñānataḥ*, 'know-
ingly' it has been stated *kāmataḥ*, intentionally, that is with the object
of pointing out an equality between knowledge and intention; for
in the text: "What has been ordained for unintentional acts, for the
"intentional ones becomes duplicated;" also, "for an act done un- 10
"knowingly the penance is half;" also in the text: "The sūdras having
"intercourse with *Mlecchḥas*, somehow through ignorance should
"perform three *Kṛcchḥra*; with knowledge, however, it would be
"duplicated." In these and like texts pointing out an equal penance
in the case of knowledge and intention, an equality of results also is 15
brought out. Moreover, any independent attempt is always controlled
by the knowledge and intention about the subject, as it is impossi-
ble; for it to continue upon the disappearance of either of these.
Therefore, when intentionally is used, and even when knowingly or
not knowingly is used, the intention is reached, as without it, it would 20
not be possible. Nor should it be said that in the case of one who
is being compelled to act under force by robbers and the like, although
he has the knowledge of the thing, he has not the intention owing to
the inseparable connection between the two. Since although here
knowledge exists, the cause of the action being absent there is no 25
equality between the two. As for one who desires to fall upon a dry
ground, falls by mistake in the mud, even there, as there is the absence
of the knowledge of the real fact, there is the absence of the desire
in regard to that object. In this way, there is an inseparable con-
nection between absence of knowledge and intention. 30

PAGE 237*

Indeed it is not proper to say that "by the performance of
An objection "penances is annihilated sin"; since the results of
actions are (always) perishable.

The answer is no; not so. As the origin of sin is ascertained from *Sâstra*, so its extinction also; and thus here

The answer no other authority is necessary. And hence also has this import been brought out by **Gautama**¹ in the

5 form of question and answer :

“There they are in doubt if he should perform a penance or he
“should not. Some declare that he should not do; because indeed an
“action does not perish. The others² (hold) that he should perform.
“For it is declared in the Veda, that he who has offered a *Punastoma* –
10 “sacrifice may again come to partake of the libation of *Soma*
“Likewise one who has offered the *Vrâtyastoma* –sacrifice may
“practise³ the vow of celibacy from *Upanayana*. He who offers the
“horse-sacrifice conquers all sin, the infanticide.”⁴

‘Again come to the libations of *Soma*’: The meaning is that he
15 becomes entitled to the performances by the twice-born such as the
Jyotishtoma –sacrifice which is performed after the extraction of the
Soma juice. Nor, moreover should this be taken as a mere *Arthavâda*.
If it be taken as indicative of special attributes to the performer,
20 then it would be proper to assume upon the authority of the rule in
the *Râtrisatra-mâxim* that the result of the *Arthavâda* itself is a com-
mand. Therefore the text “by the performance of penances is
“annihilated the sin” is proper.

Indeed for an act done intentionally there is no penance; how
25 then can there be admissibility to dealings? Its
An Objection absence moreover is inferrable from the text of
Vasiṣṭha⁵: “For an offence committed without
“deliberation there is penance.” As also from the text of **Manu**⁶:
“This purification has been prescribed for killing the twice-born
30 “without intention; for an intentional Brâhmicide no expiation has
The Answer “been ordained.”

1. Ch. XIX. 3-9.

2. अग्रे Most excellent i.e. that which is not surpassed by any; is the settled doctrine.

3. This passage is not available in the printed text of Gautama.

4. पुणहत्या-महहत्या is another reading.

5. Ch. XVIII. S. 1.

6. Ch. XI. 89.

The answer is not so; since even for acts intentionally done a penance has been laid down in the text: “The man who intentionally “perpetrates a heinous sin somehow, for such a one no expiation has “been observed, excepting a leap from a height, or into the fire;” also, “that which has been ordained for unintentional acts, the same “becomes duplicated when intentional.”

5

As to the text of **Vasiṣṭha** viz.: “Even for him, in regard to an “offence unintentionally committed the penance is the purification.” Here what is intended is purification, and not that even when done intentionally there is absence of penance. As regards the text of **Manu**: “This purification etc.,” even there, the negation is only of the performance of the twelve years’ vow indicated by the pronoun *this* under the text: “For an intentional Brāhmicide no expiation is “ordained”, and not of any penance whatsoever; and a penance ending in death etc. have been pointed out.

10

15

Indeed even if for acts intentionally committed there will be
An objection penance, why then should there not be an anni-
hilation also of the sin? If without discrimina-
tion the annihilation of the sin do not take place, then how can the
admissibility to dealings occur?

20

Although the penances have been laid indiscriminately for both,
particular results are inferrable from *S’ūtra*; for
The answer acts committed in ignorance, however, universally
there is the annihilation of the sin. Where, how-
ever, the capacity for dealings among the people has been prohibited
in the case of heinous sins and the like, as for example as stated by
Gautama¹: “Brāhmicide, a liquor-drinker, the violator of the Guru’s
bed, one having connection with the relatives of his mother, father, or
with sisters, and their female offsprings, a thief, and an atheist, one
who habitually commits blameable acts, one who does not² cast off
persons who have become *patita*, and one who forsakes persons
who have not become *patita*, become *patita i. e.* out-casts; likewise,
those who instigate others to acts causing loss to their caste.

25

30

1. Ch. XXI. 1-2.

2. There is a mistake in the print at page 237 line 20, instead of
पतितत्कर्म्यपतितात्यागिनः read पतितात्याग्यपतितत्यागेनः

In that act which involved degradation, when intentionally committed, there is only the admissibility to dealings and not the extinction of the sin. Nor can it be said that when the sin is not annihilated, admissibility to dealings among the people would be incongruous. Indeed, a sin has a two-fold capacity (as to results), leading to hell, as well as obstructing dealings among the people. There even, when the other capacity has not become extinct, the destruction of the capacity for obstruction to dealings among the people is not incongruous. Therefore, even if the sin has not been wiped off, admissibility to dealings among the people would not be incongruous.

As for the text of **Manu**¹: “For a sin unintentionally committed, wise men recognise a penance; some state that even in regard to those committed intentionally also, as it has been pointed out in **Śruti**,” even that is with the object of admitting a penance even for intentional acts, and not with the object of demonstrating that the sin becomes extinct. In those acts, moreover, which do not involve degradation, even when intentionally committed, there does come out an extinction of the sin by the performance of penance. As it has been stated by **Manu**²: “An unintentionally committed sin becomes expiated by the constant study of the Vedas; what, however, was committed purposely through illusion, by penances of several varieties.”

Even in regard to acts which involve degradation when intentionally committed, upon the performance of a penance ending in death, the extinction of the sin certainly takes place, as there is no other result. *vide* the following text of **Āpastamba**³: “Not for him in this world exists a restoration to status; but the sin is extinguished.”⁴ (226)

1. Ch. XI 45.

2. Ch. XI. 46.

3. Ch. I. 24, 25.

4. The meaning is that in this life he cannot be restored to his former status but that death wipes off all sin; so that his sons may perform his obsequies.

Vīramitrodaya

To the statement that by the (performance of) penance occurs the extinction of sin, the Author states a particular (rule)

Yājñavalkya, Verse 226

The sin which is generated by the commission of heinous offences which are perpetrated through ignorance, that alone is removed by the performance of twelve years' penances and the like. That sin, however, which has been intentionally committed, in regard to that, by the performance of the twelve years' penance and the like, one becomes admissible to intercourse among the people, vide the following text of **Manu**: "For a sin committed unintentionally, the wise men know of a penance, while some prescribe it even for those committed intentionally on the authority of the *Śruti*". Not that it is the result of the penance, but that the admissibility into the dealings among the people itself is its fruit. Here, where it should have been stated as 'knowingly' it has been put as 'intentionally'. This has been so put with the object of indicating an equal influence of knowledge and intention, the two motive forces. 5 10 15

By the use of the word *tu* is excluded (the idea of) the extinction of sin, vide the following text of **Manu**² :—"This expiation has been prescribed for unintentionally killing a twice-born; for an intentional murder of a Brâhmaṇa no expiation has been laid down." The following, however, should be noted:—By the (performance of) a penance ending in death, even in the case of the heinous crime intentionally committed, the sin certainly becomes extinct, as any other result is impossible. As has been observed by **Āpastamba**³. "Not for him in this world exists a purification. But his sin is extinguished (after death.)" And as also has been hereafter stated by the Author viz.:—"When dead he will obtain purification." Thus, moreover, here the word penance has been used for a penance other than the one ending in death. And hence also, after having stated twelve years' expiation, and having introduced that by the word 'purification,' an exception has been stated by **Manu** by the clause "an expiation has not been ordained". 20 25 30

For a sin other than a heinous sin, however, when committed intentionally, a duplicated expiation can even extinguish the sin. Vide the text of **Āṅgirâḥ**: "What has been prescribed for the uninten- 35

"tional ones, for the one intentionally committed-the same shall be
"duplicated". Vide also the following text of *Manu*¹: "A sin which
"has been committed involuntarily is expiated by the study of the
"Vedas. That, however, which has been intentionally committed
5 "through illusion, (is expiated) by penances of various sorts."

From the text of the *Mitākṣharā*² also: "For a man who inten-
"tionally commits a heinous sin in any manner no expiation has been
"stated excepting throwing himself down from a height or into the
"fire." This sense can clearly be obtained. Thus enough of prolixity.
10 (226)

Śūlapāṇi

Yājñavalkya, Verses 221-226

Penance etc. As by the performance of penances, as have been laid
down, is extinguished what is done unintentionally, in regard to the same
15 sin if intentionally committed, by the same penance he is admitted in
this world to the dealings among the people. If it be asked that by the
extinction of the sin to a small extent there is no extinction of the
sin in entirety; how can then there be the fitness for being admitted to
dealings among the people? The answer is, that it is by (the force of) the
20 text. This is the meaning—a two-fold sin is generated viz. regarding
the body, and regarding the soul. There by reason of the text, although
the sin in regard to the internal soul continues to remain; still
upon the extinction of the sin in regard to the body there occurs
the admission to the worldly dealings. Even that which was inten-
25 tionally committed, such as the Brāhmicide etc., and from the residue,
of which sin a pauper's body etc. (is obtained), that is extinguished
by another penance; that which was committed unintentionally, (is
extinguished) by Vedic study. So also *Manu*³. The expression
'Vedic Study' is a substitutive extention of a small penance as com-
30 pared with the penance for a sin intentionally committed, as other
penances also have been ordained. So also is a *Smṛti*: "A man does not
"get the penance for wilful acts that which is prescribed for involuntary
"acts; that which has been prescribed for acts unintended, the same
"becomes duplicated for acts intended." Therefore under the text, the sin
35 the fruit of which has been undergone, becomes extinct, the clause viz.
"That which has not been undergone does not become extinct etc." has a
reference to another penance.

1. Ch. XI. 46.

2. Page 237, ll. 11-12. 3. See above page 1680, l. 20.

Persons addicted to sinful acts and not performing the penance and those who have not felt a regret, go to hells which are the source of intense agonies. (221)

The Author states those very hells, *Tâmusra* etc., *Saṅghâta* etc. *Avichi* etc., *Mahâ* etc. Therefore for self-purification a penance should be performed. These are clear. The nature of the hells should be ascertained from the *Mârkaṇḍeya-Purâṇa* and the like works. (221-226)

5

It has been stated that prohibited acts and the like are the cause for the penance; with a view to discuss it at details, the Author proceeds

10

Yājñavalkya, Verse 227

The Brâhmicide, the liquor-drinker, the thief, and similarly the violator of the Guru's bed, these are the perpetrators of heinous sins (*Mahâpâtakinaḥ*); and he also who associates with them. (227)

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Mitākṣharâ :—The root *hana* is used for a transaction which ends in the deprivation of life; a transaction immediately connected with which occurs the deprivation of life, although at a different time, if it is not dependent upon any other reason. Such a one who has killed a Brâhmaṇa is a **Brâhmahâ**, a **Brâhmicide**. **Madyâpo**, the liquor-drinker, one who drinks prohibited liquor; **steno**, the thief, one who steals the Brâhmaṇa's gold; vide the text of **Âpastamba** : ' Stealing a Brâhmaṇa's gold is a *Mahâpâtaka*.' **Gurotalpago**, the violator of Guru's bed, one who has intercourse with a Guru's wife. By the use of the word *talpa*, which is used for bed, is indicated the wife on account of association.

15

20

25

Ete, these, i.e. the Brâhmicide and others, **mahâpâtakinaḥ**, perpetrators of heinous sins. Those which bring about a fall (*pâta*) are therefore called *pâtakas*, such as the Brâhmicide, and like others. By the word *mahat* their enormity is pronounced. Those who have it are the *mahâpâtakins*. Thus the formation of the designation is with a view to brevity.

30

Yascha taiḥ, he also with these, i.e. with the Brâhmicide and with each one of the others. **Saha saṁvasati**, associates with them, under the

rule hereafter to be stated¹ viz. “He, however, who dwells together
“with these for one year, such a one also is equal to these,” he also
is a heinous sinner.

The word *tathâ*, ‘similarly’, is indicative of manner or mode, and
5 is inclusive of those who either favour or incite. The one who favours²
is one who by obstructing an enemy who is running away, and by offer-
ing protection from others to the one who strikes and, creating confi-
dence in him, thus offers services to him; and hence also the connection
of the one who favours, with the result of the killing has been point-
10 ed out by **Manu**: “Of the many who are engaged in one transaction,
“of all who carry weapons, if one kills, in such a case all these are
“declared as guilty of murder;” likewise, to be the inciters also has
been declared the connection with the result by **Âpastamba**³: “He
“who instigates, he who assists, and he who commits, share⁴ the reward
15 “in heaven and in hell. He who contributes most, for him is the
“greater result.” There, one who incites another who is not inclined
to act is the instigator, such a one is of three sorts; one who com-
mands, one who begs, and one who counsels. There, by ‘the one who
commands’ is meant one who being himself in a high position directs
20 one in subordination, such as a servant or the like, with a command
‘kill my enemy’, or the like. ‘The one who begs’ is one so called
who being himself unable makes another to act by a request such
as ‘please kill my enemy’ and the like. In the case of these two,
moreover, the incitement is in connection with the accomplishment of
25 their own object. **Upadeśhâtâ**, the adviser, however, with the words
“You should kill the enemy in this manner” states exciting by
words of advice by uncovering secrets. Here, moreover, the result
is the same as the one set upon. **Anumantâ**, the abetter, however,
impels one who had already set about. He is of two kinds; one
30 consents with the object of accomplishing his own object, another
for other’s object.

1. Verse 261 further on.

2. See Vyavahâra 286 page 1331 above.

3. II. 11. 29. 1.

4. On page 238 line 13 for मागिनियो read मागिनो यो.

It may be objected : indeed how can abettor have the intention to kill; not indeed by his having caused the deprivation of life, for that is a proceeding the result of which is produced directly from the act of the doer himself ; nor also by means of creating a start in the doer himself who is acting can it be said that the abettor incited one who has already started the act. Nor should it be assumed that he gives his approval to an act of one who has already commenced¹ it by saying " You have decided well," an approval of that kind is unnecessary and of no force. 5

To this, the answer is ; where, on account of dependence upon the king or the like, although himself mentally prepared still, out of fear of an interruption in the act or through fear of the prospective punishment, one slackens his effort and was the king's sanction, there the consent adds strength to the action of the killer, and thus adds a cause in the matter of the responsibility of the killing. 10 15

Likewise another (type) also excites others by rebuking, beating, or by the deprivation of property; such a one also by reason of his producing anger which becomes the cause of death, becomes responsible for the killing, and hence also has been observed by Viṣṇu :— " When one is abused or beaten or deprived of his possessions, and on account of whom one gives up his life, that one they describe as a " Brāhmicide." Similarly " On account of the caste, friend, wife or " also land, by pointing to whom one gives up his life, that one is " called a Brāhmicide." 20 25

It should not be supposed that there would be no cause as in the case of some, the excitement of anger is not seen to arise, even inspite of reviling; since men have a variety of natures. Those who even for a slight cause become angry, with regard to these there is no exception, and thus there is no absence of a cause. 30

PAGE 239 *

Of these viz. of the supporters and the abettors, by regard to their propinquity or remoteness, and also by regard to the magnitude of the act or its triviality, and by a discriminatory regard for the

1. Another reading is प्रवर्त्यस्य.

greatness or smallness of the consequences, the extent of the penance, whether small or great, should be determined. By regard to the text¹: “He who contributes most, to him goes the greater part of the consequences.”

- 5 Moreover, as for the inciter, as he was himself in person set on killing, and although he had by himself made the beginning, as there was the absence of co-operation personally in the sword-thrust resulting in the deprivation of life and the like acts, and also as there was the absence in the commencement of the act to a large extent, as was the
- 10 case with the person making the attack himself, the result to him is small and so also the penance is small. As for the abettor, as he is quite separated by reason of the fact that the commencement of the act was caused by an independent inclination of the offender, the consequence is still smaller than that. Among the abettors the
- 15 consequences to an advisor are small as he was drawn to it for the purpose of others.

Indeed by reason of his being in the hand of the abettor, the person

An objection abetted² should have no connection with the result.

- 20 If there be a connection even for those who are acting under the order of another, then, even for those who are working for the digging of a tank upon payment, such as the engineer and the diggers of the tank, there will be the fruit of heaven and the like.

The answer is, under the *maxim*,³ ‘the fruit prescribed by the

- 25 The answer Sâstra goes to the employer’ the creation of a divine image, a well, or a tank beget the fruit for the person under whose authority the work was done and certainly the architect, the tank-diggers and the like were not persons with authority in the creation of the divine image, the well, or the tank; because they had no desire for heaven. Here on the other hand,
- 30 although made to commence the act at the instance of another, as he was bound to abstain from injury, he would certainly be guilty of the offence connected with it. As for the counsellor, the responsibility is even smaller than that of the abettor; because counselling is outside

1. See above pages 1684, l. 13.

2. Here there is a mistake in the print at page 239 line 7: For प्रयोजकस्य read प्रयोज्यस्य.

3. शास्त्रफलं प्रयोजकं Jaimini III. VIII. 18. अंगानामन्यद्वाप्युद्धानाधिकरणे.

the abetment, and is of less force. As for him who causes the deed by an outcry etc. as it is not connected with the production of anger which is the cause for the act, and as he had set to it without any desire for death, he would be guilty to a small extent¹ as compared with the abettor.

5

Indeed even if one who is remotely connected has the cause (for liability) then even of the parents by reason of their begetting the man who made the attack, would come to be the responsibility of murder.

An objection

Not indeed would one thing be a cause of another merely 10

The answer

because it had a prior existence, for even a cause may also be in a similar condition. That indeed is regarded as a cause which in fact would be useful for producing an effect other than the original condition.

" If *Rathantara*² *sâmâ* be the *Soma*, then one should take up the 15
" *grahas* of *Indra* and *Vâyû*, " in this rule, the position of *Rathan-
tara sâmâ* alone is the cause for the precedence to those of *Indra* and
Vâyû, and in such a case the *Soma* sacrifice in itself alone is not the
cause, as the connection is remote; and (similarly) the parents do not
possess the qualification of that kind, and so there would not be the 20
fault of excessive extension.

Under the same principle, for the death of a *Brâhmaṇa* etc. fallen through mistake in a well or tank caused to be created out of a religious motive, there would be an absence of responsibility for the person causing it to be dug. Not indeed " A well has been dug by 25
" him and so I shall kill myself, " (so saying if there be death) there would in such an outcry be no responsibility as for killing by reason of digging a well; therefore even in the case a digger of a well, there is the cause of a cause, and not (directly) the cause of the killing, and thus it is similar to those of the parents. 30

Likewise at some places, although there be a connection with death, if one be actuated with a desire to be of service to another, there would be an absence of responsibility, on the strength of a text.

1. अल्पफलत्वम् would be a better reading than अफलत्वम्.

2. This is the ब्रह्मप्रताया ज्योतिष्टोमधिकरण, see Jaimini II. III. 1-2.

- As says **Saṁvarta**¹ : “ For tying a cow in connection with a medical
“treatment, as also for relieving an invisible fœtus, if while making an
“attempt, death occurs, there is no penance. While giving medicine,
“oil, and diet, to the cow or to the Brâhmana, death occurred, such a
5 “one would not be fixed with (the responsibility for) a sin. For those
“who cause a burn, incision, or the opening of the vein in an
“attempt to save life, no penance exists.” This, however, has reference
to a medical man who is an adept in the art of diagnosing from
symptoms for any other, however, a fault has been pointed out in
10 the text : “ A physician falsely posing himself as such shall be
“fined &c.” Where, however, even when nothing has been done for
causing anger, such as decrying &c and at the mere mention of
the name any one kills himself in a fit of insanity, with even
these, there is no fault. *Vide* the text : “If, however, without
15 “any cause a twice-born give up life, he himself is in such a case to
“blame, and not he whom he decries.”

- Likewise, where one strikes himself with a sword &c. out of
anger created by any decrying, but before his death he has been
appeased by the person making the outcry by the payment of money
20 or such other means, and in the presence of the people he loudly
causes it to be heard, “Here, there is no fault of the decrier,” even there,
there would be no fault, by reason of a text as
PAGE 240* says **Viṣṇu** : “ One who has caused the death of
“another who had been enraged by a direct charge,
25 “but was made to declare that he was propitiated afterwards, upon
“the death of such a one there would be no fault, if both of them
“had made the open declaration.”

- Of these, moreover, *i. e.* of the incited &c., by regard to an
appreciation of the greatness or smallness of the fault we will declare
30 a special penance. (227).

Vīramitrodaya

The Author mentions by means of sixteen verses the *Mahāpātaka*s and the *Upapātaka*s equal to these referred to in the verse¹ beginning with 'those produced from the heinous sin'

Yājñavalkya, Verse 227

The Brāhmicide *i.e.* the murderer of a Brāhmana; *i.e.* the one who engages in an action which actually deprives him of life. Liquor manufactured from flour, one drinking that, *vide* the text: "The twelfth is the liquor, wine; all is stated to be equal to wine"; and also *vide* the text *viz.*: "That liquor is the impurity of the food;" and also from the Bhaviṣhya Purāṇa *viz.* "The flour-wine is stated to be the chief, none others are its equal." As for the text of Manu:² "The one extracted from sugar-cane, that from the flour, and the one from honey, should be known as the wine, of three varieties," that is only meant as merely, indicating to the equality of the penance. This, moreover, is not a heinous sin in the case of a Śūdra, since the prohibition by Manu has been particularised as "should not be drunk by the twice-born." Here the sexual intercourse with a Brāhmaṇai woman is in the place of liquor-drinking regarded the fifth *Mahāpātaka* for a Śūdra. Although she is in a position of a mother under the extended import, she has been mentioned in the *Karmadhāraya* compound by the word 'Guru's wife.' Thus by regard to uniformity, here also it is proper that it is taken as a special qualification, otherwise the extension of the word 'wife of the preceptor' which would be stated hereafter in regard to the co-wife of the mother, would be incongruous.

With these, *i.e.*, with the Brāhmicides and others, one who is in close association, dwells with a common seat etc. for one year—these five are declared as *Mahāpātaka*ins, heinous sinners. The sinfulness is the cause for a fall in the hell; while the greatness causes the incapacity for religious performances, as referring to the Brāhmicide and the rest. Manu³ has stated: "Not to be spoken to; not to be fed together; not to be married into, and not to be taken in for teaching; these should roam over the earth humbled and boycotted from all religions."

By the use of the word *cha* is included the result of such associations which bring on immediate degradation as stated in the text: "Officiating at a sacrifice, having marital connections, study of the

1 See verse 225, above p. 1676

2. Ch. XI. 94

3. Ch. IX. 238.

“Vedas, taking the meals together; doing these with one degraded one immediately falls; and no doubt.” Here eating together means eating in the same pot; as appears from the text of *Bṛhadviṣṇu* viz.: “One becomes degraded by one year by keeping company with the degraded such as by always taking meals, sitting together, and sleeping, and the like”, where eating together for one year alone has been stated to be the cause for *Mahâpâtaka*. By the use of the word *tathâ* which is expressive of a method, has been pointed out the *Mahâpâtaka* nature of acts particularised in regard to *Manvantaras* brought about by the abettor, supporter, and one proceeding upon a cause. One who has been favoured *e. g.* by warding off the fear etc. one becomes an abettor. The guilt for *Mahâpâtaka* of such a one has been clearly brought out by *Manu*. (See above)

The supporter, one who brings about the killing etc. without the king's order or the like, in the case of one who had already started in the act; the instigator, moreover, is one who either requests or counsels another who is not set on the act of killing. *Viṣṇu* has stated the guilt of these to be that of the *Mahâpâtakin*: “One who either out of a deliberate desire, or through hatred, or through mistake, by himself, or through another, causes the death of a *Brâhmaṇa*, such a one becomes guilty of a *Brâhmicide*.”

One proceeding upon a cause is he who creates anger by crying, beating etc.; such a one also has been stated to be a *Mahâpâtakin* in the *Ṣaṭtriṃśanmatam*: “One who is decried, or is beaten, or is tormented by money, and having one in mind he gives up life, such a one they call a *Brâhmicide*.”

The use of the word *eva* is with the object of excluding from the *Mahâpâtakas* acts enumerated by *Chyavana*, viz.: “punishing the unpunishable, running away from battle is a *Mahâpâtaka* for a *Kṣhatriya*; falseness in, weighing balance, for a *Vaiśya*; sale of meat, intercourse with a *Brâhmaṇi* woman, and drinking the milk of a *Kapilâ* cow, are for a *Sûdra*.” There the word *Mahâpâtaka* being appropriate in those cases; and since in the *Chhândogya Śruti* the exclusion of a greater or smaller number having been impliedly indicative: “The thief of gold, one drinking liquor, one appropriating a *Guru*'s bed, and a *Brâhmicide*, these four become degraded, and the fifth is he who associates with them”; it should not be contended that in this manner following the *Śruti*, intercourse with a step-mother also would be a *Mahâpâtaka*, as in pursuance of that the compound ‘*Guru's wife*’

would be construed as a possessive compound; because giving a restricted interpretation to the *Śruti* and an extended one to the *Smṛti* would be improper. By giving an extension to the word 'Guru's bed' in regard to a step-mother, the *Śruti* would be taken as intending a particular reference. Thus enough of prolixity. (227)

5

Śūlapāṇi

Yājñavalkya, Verse 227

Brahma etc. One who engages himself in an undertaking resulting in a Brāhmana's death. One who indulges in drinking wine of all the three sorts viz, prepared from sugar-cane, from flour, and from honey. The drunkard indulging in the flour-liquor only is a *Kṣhatrya* or *Vaiśya*. One depriving a Brāhmana of his gold or similar kind of property; one having intercourse with the wife of a preceptor. These four are *Mahāpātakinah* i.e. guilty of heinous sins. 'And the one who along with these, has association in the form of assisting in the sacrifice and the like,' such a one is the fifth.

10

15

Chyavana describes a *Mahāpātakin* of another kind from among the *Kṣhatryas* etc.: "The Brāhmicide, liquor-drinking, adultery with a Guru's wife, a theft of a Brāhmana's gold are for the twice-born the *Mahāpātakas*; for the *Kṣhatrya*, punishing the unpunishable, running away from the battle; for the *Vaiśya* deception by false scales; and for a *Sūdra* the sale of meat, Brāhmicide, adultery with a Brāhmanī-woman and drinking the "milk of a *kapilā*-cow." (227)

20

The Author mentions those which are equal to Brāhmicide

Yājñavalkya, Verse 228

25

Talking disrespectfully of the Gurus, reviling the Vedas, murdering a friend, all these should be regarded as equal to the Brāhmicide, as also the forgetting what was studied (of Vedas). (228)

Mitākṣharā :—**Gurûṇām**, of the Gurus, excessively **adhikṣhepaḥ**, *disrespectful talk*, i.e. false aversion, as has been observed by **Gautama**¹: "A false aversion about a preceptor is equal to a heinous sin." This, moreover, has a reference to aversions made of faults not known to the people, as has been observed by **Āpastamba**²: "Having come to know the fault, one should not be the first³ to declare it to others; but one should avoid him in dealings."

30

35

1. Ch. XXI. 10.

2. I. 7. 21.20.

3. On page 240 in line 9 for पूर्वपरेषाम्, read पूर्वः परेषाम्.

The slander of the Vedas with an atheistic mentality, **suhrt**, friend, of him, even of one not a Brāhmaṇa, **vadhah**, murder; **adhîtasya**, of what was studied i.e. the Veda, by an indulgence in unscientific jokes or through idleness; **nâśanam**, forgetting i.e. putting out of memory.

- 5 These, each one, is equal to Brāhmicide, so for the inclusion in the enumeration of the smaller *pātakas*, of the abandonment of what was studied, as in the text: "The abandonment of Vedic study, of "the fire, of the Sun" that should be understood as having reference to forgetfulness due somehow to the anxiety for the maintenance of the
10 family, or to distraction caused by listening to unscientific works. (228)

Śûlapâṇi

Yājñavalkya, Verse 228

- The Author mentions the sins equal to the heinous sins. Of the preceptors etc., reviling i.e. excessively traducing. Of the Veda which had
15 been studied, destruction i.e. forgetting. (228)

The Author mentions those which are equal to the drinking of liquor

Yājñavalkya, Verse 229

- Eating what is forbidden, crookedness, and also a false speech, the
20 enjoying the mouth of a woman in menses, are indeed equal to liquor-drinking. (229).

- Mitākṣharâ:—Niṣiddham, forbidden, such as the garlic etc.; of that deliberately **bhakṣhaṇam**, eating; and so also **Manu**¹: "A mush-room, a "village pig, garlic, a village cock, onions, or leeks, by deliberately
25 "eating these, a man becomes an outcaste." If without an intention, however, another penance (lies), as has been stated by himself²: "For having involuntarily eaten this, one should perform the "Kṛcchhṛa Sântapana, or even the Chândrâyana; for the remaining "days one should fast."

- 30 **Jaimhyam**, crookedness, dishonesty such e.g. with an alliance with one, declaring for another, and acting for yet another. Here, however, although crookedness has been mentioned generally, still as the penance is heavy, the cause must be weighty, and therefore

it appears that a high degree of crookedness is intended. For the cause has a special significance by regard to the examination of the effect produced. As in the passage: "One whose both fires are "extinguished, or defiled, or go out, then in that case there should be "re-kindling and one should perform penance," here although the word 'both' is not intended to be used as a special attribute of the cause, as in the case of *haviḥ* which is used in both cases, still on the strength of the *Naimittika* command relating to the re-kindling of fire by creating it, it is construed as having reference as a cause for both the fires; similarly also it is proper to assume the gravity of the cause. So also with the object of getting promotion, by a false declaration at a Royal family by one who is not a scholar in the four Vedas thus: "I am well versed in all the four Vedas", *Rajasvalâyâḥ, of a woman in menses*, under the influence of amorous passion, tasting the mouth-juice *surâpânasamâni, are equal to liquor-drinking.* (229)

Śûlapâṇi

Yājñavalkya, Verse 229

Prohibited etc. Crookedness etc. *i. e.* dishonesty in the matter of religious performances. For prosperity *i. e.* for getting promotion for self, speaking a falsehood. Enjoying the mouth of a woman in menses *i. e.* having intercourse with a woman in menses. (229)

The Author states those which are equal to gold-stealing

Yājñavalkya, Verse 230

The taking away of a horse, a jewel, a man, a woman, land, and a cow, as also of a deposit, all this is equivalent to gold-stealing. (230)

Mitākṣharâ :—Of the horse and the rest belonging to a Brâhmana, *nikṣhepasya*, and also of a deposit, excepting that of gold, the taking away, all this should be regarded as equal to gold-stealing. (230)

Śûlapâṇi

Yājñavalkya, Verse 230

Horse etc. Taking away land *i. e.* taking away the land of a Brâhmana, as has been stated by Viṣṇu¹: "The depriving a Brâhmana "of his land is equal to a gold theft." In this connection even the silver also has been enumerated by Manu. (230)

The Author states those which are equal to the violation of a Guru's bed

Yājñavalkya, Verse 231

- With friends' wives and maiden daughters, with uterine relations, with
5 low caste women, with women of the same Gotra, and with the wives of
the sons (having sexual intercourse), has been declared to be equal to the
sin of the violation of Guru's bed. (231)

- Mitākṣharâ :—Sakhâ, a friend i.e. companion; his bhâryâ, wife;
10 kumârî, maiden, the maiden daughter of a higher caste; "In the case of
"willing women of inferior classes there is no offence; otherwise, how-
"ever, (there is) punishment." For defiling, however, the lopping off of
the hands; and for similar acts towards one of a higher class, death.¹
Thus there also, by reason of a special punishment having been
stated, it is proper that there should be greater penance. Swayoniḥ,
15 one's uterine relation, i.e. sister. Antyajâ, low caste woman, i.e. a Chāṇḍāla
woman. Sagotrâ, of the same gotra, i.e. of a similar gotra. Sutastrî, wife
of a son, i.e. the daughter-in-law; with these, an intercourse, in each
is equal to the violation of a Guru's bed.

- This, however, should be understood to be before the discharge
20 of semen. On a withdrawal before, however, the equality is not
with the sin of the violation of a Guru's bed, but there is only a little
penance. "Discharge of semen in women of one's own uterine rela-
tion, in maidens, as also in the women of the lowest-class; also in the
"wives of friends and of the sons are regarded as equal to the offence
25 "of the violation of Guru's bed," as in this text of Manu²: 'the dis-
charge of semen' has been specially mentioned. When already
established by the expression 'of the same gotra' the mention
again of the wife of a son is with the object of demonstrating
heaviness of punishment. The expression 'equal to the Brâhmi-
30 cide' is with the object of prescribing a penance in the case of a
slander of the Guru, or the like, on that account.

1. See Vya. 288, pages 1348-1349.

2. Ch. XI 58.

Indeed, in the case of the reviling of the Vedas etc. the fault
An objection being small, penance of a greater magnitude like
that of Brāhmicide is not proper.

The answer is, no, not so. Upon the strength of the heaviness of
The answer penance alone the seriousness of the offence is 5
inferable; it should not be supposed that this text
is intended as an extension of the penance for the Brāhmicide etc.,
and that it is intended merely to demonstrate the seriousness of the
offence; because if it is taken to be intended to demonstrate that
much alone, the statement of equality in such expressions as 'this is 10
equal to Brāhmicide,' 'this is equal to the murder of a guru' and
the like will not be consistent. And that penance, moreover, which
is introduced with the word 'equal' is prescribed as being a little lower
than the Brāhmicide and like penances.

In sentences such as 'in the world the minister is the king's 15
equal' and the like, the word equal in the construction is indicated in
the sense of 'a little lower', and also because it is not proper that a
heinous sin should be compared with another as having equality.
This being the case, although the offences of forgetting the Vedas,
murder of friends, and the like, which have been stated by Yājñavalkya 20
to be on the position of equality with Brāhmicide and by Manu with
liquor-drinking in the text¹: "Giving up the Vedic study, reviling
"the Vedas, false evidence, murder of friends, eating censured food
"and clarified butter, these six are equal to liquor-drinking," that is
for an alternative rule in regard to penance. In this manner, in 25
regard to other texts also, a contradiction should be removed. As to
what has been stated by Vasīṣṭha²: "For a persistent slander of
"the Guru one should perform a twelve days' *Kṛcchhṛa*; and after
"having bathed over the hair, one becomes purified by the favour of
"the Guru" in this text a small penance has been stated; that should 30
be understood to be applicable for an offence committed once and
without intention. (231)

1. Ch. XI. 56.

2. Ch. XXI. 28.

Sûlapâṇi

Yājñavalkya, Verse 231

- Friend etc., With friends' wives; with the maidens *i.e.* with the Brâhmaṇa maidens. With the uterine relations born in one's own family;
5 with the lowest caste *i.e.* with the Chaṇḍâlî and like other women.—
With women in one's *gotra*, with the wives of sons even those kept under protection. (231)

The Author mentions the extension of the offence of violation of a Guru's bed

10 Yājñavalkya, Verses 232, 233

The father's sister, as also the mother, maternal uncle's wife, and the daughter-in-law also; the co-wife of the mother, the sister, similarly the preceptor's daughter. (232)

- The preceptor's wife, one's own daughter; one having intercourse
15 with these is guilty of violating a Guru's bed. For these the chopping off of the organ and execution (is the punishment); also even if the woman be willing. (233)

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- The father's sister and the others are well-known. One having intercourse with these; of such a one, after having chopped off the
20 organ, execution should be ordered by the King by way of punishment; the penance is also the same.

- By the use of the word *cha* are included the King, a woman who has become an ascetic and like others; as says Nârada¹: "The mother,
" the mother's sister, the mother-in-law, the maternal uncle's wife,
25 " the father's sister, the wife of the paternal uncle, of the friend, or
" of the pupil, the sister, her friend, the daughter-in-law, the daughter,
" the preceptor's wife, one belonging to the same *gotra*, one who has
" sought refuge, the queen, a woman who has become an ascetic, the
" foster-mother, a chaste woman, and also one who is of a superior
30 " *varṇa*; one having sexual intercourse with any of these is called
" 'the violator of guru's bed'; there, no other punishment is ordained
" than the chopping off of the male organ." 'The queen', *i.e.* the wife of
one who is administering the Kingdom, and not of a mere *Kṣatriya*;

since, for going to her, another penance has been prescribed. 'The foster-mother,' i.e. one other than the mother, who has nursed by proffering the breast milk and such other means; 'a chaste woman', i. e. one carrying on a vow; 'one belonging to a superior *varṇa*,' i. e. a Brāhmaṇi. Here, moreover, the use of the word 'mother' is for the purpose of illustration. This punishment of death including the chopping off of the male organ is for one other than a Brāhmaṇa, his execution having been negatived by the text: "Never, on any account, should one kill a *Brāhmaṇa*, although immersed in all sins;" and execution itself being a form of penance. The subject matter of this, moreover, we will elaborate hereafter in the chapter on 'violation of the guru's bed.' The daughter-in-law and the sister, who have been made equal to the guru's wife in the previous verse, their mention again is with a view to an alternative penance.

When, moreover, these women being under an amorous passion approach these very men, seduce them, and have sexual enjoyment with them, then for these also is the punishment of execution, and penance also. These, the acts, such as the reviling of the guru, as far as the intercourse with a daughter which have been included among the Mahāpātukas by an extended application, are called *Pātukas*, for the reason that they are the cause of an immediate degradation. As says Yama: "The mother's sister, the mother's friend, the daughter, and father's sister; the maternal uncle's wife, the sister, the mother-in-law; by having intercourse with these, a man immediately becomes degraded."

By Gautama¹, moreover, has been stated others also, as involving a sin: "He who has connection with the female relatives of his mother and of his father, or with uterine relations, a thief, an atheist, one who habitually repeats blameable acts, one who does not cast off degraded persons, and one who forsakes persons not degraded, all these become degraded; and likewise those who instigate others to commit sins." Moreover, by reason of their being enumerated in the midst of the *Mahāpātukas* and the *Upapātukas*, it appears that these are smaller than the *Mahāpātukas*, and greater than the *Upapātukas*. That has been said: "The sins which have been

“stated as equal to the *Mahâpâtakas* these are designated as *Pâtakas*; “less than these is an *Upapâtaka*.” So also **Āṅgirâḥ**: “For the *Pâtakas*, “one thousand; for the *Mahâ* (*pâtakas*) double of that; for *Upapâpa*, “one-fourth, shall be the number of years.” (232-233)

5

Vîramitrodaya

Yājñavalkya, Verses 228-233

Of the seniors, excessive, *i.e.* excessively, reviling *i.e.* censure; of what has been learnt *i. e.* the Veda, destruction *i.e.* through idleness etc. forgetting; there is an equality in the penance; and hence also
10 in the text ‘having chopped off the male organ, execution etc.’ it will be made clear further on. But the special point to be noted is that the penance for a Brâhmana’s murder intentionally committed, and for the reviling of the Vedas and the like, the sentence of death should be in such a manner that it should not be less than the sentence for a
15 Mahâpâtaka.

It should be understood that all have been stated to be equal to the *Mahâpâtakas* with a view to demonstrate particularly about ‘the bearing of the head-skull etc.’ Śûlapâṇi, moreover, by reason of the extended application of the Mahâpâtaka and its equal has also stated
20 the incapacity for performances also. That is not proper. The equality would be proper in the similarity of the penance which has been stated in the Śruti, and there will be the undesirable position of these *i. e.* those who have incurred the sin of Mahâpâtaka, on account of the equality of the cause which induces the state of incapacity for
25 the performance of those who would be regarded as guilty of Mahâpâtaka under the text hereafter to be stated.

The eating of what is prohibited such as the garlic and the like; crookedness, *i.e.* dishonesty in regard to the preceptor; with the object of securing promotion for oneself ‘telling a falsehood’ to the royal family,
30 or the like such as; ‘I am a scholar of the four Vedas’; enjoying the mouth of a woman in menses for the purpose of sexual intercourse. These are equal to liquor-drinking.

The taking away animals like the horse etc. belonging to a Brâhmana, of a deposit excepting that of gold, is equal to gold-stealing. A
35 friend’s wife; maiden *i.e.* a maiden of a superior caste, in harmony with the text¹: “In the case of willing women of an inferior class, no

1. See Yâ. verse 228, p. 1341.

“fault; otherwise punishment.” One’s own uterine *i.e.* born of the same uterus; lowest born *i.e.* Chandāli; of the same *gotra* *i.e.* of a similar *gotra*; the son’s wife *i.e.* a woman taken over by a son, even although without a marriage, since the daughter-in-law has been separately mentioned; having intercourse with these is equal to having inter- 5
course with a Guru’s wife. In the expression ‘of the mother also’ the word ‘sister’ is implied. Sister *i.e.* the daughter of the co-wife of the mother. Or the word ‘one’s own uterus’ is used to indicate a sapinda-woman; thus it would be as expressed in the text. Going *i.e.* having sexual intercourse to the stage of the discharge of semen, is 10
equal to having intercourse with a Guru’s wife. Of him who has intercourse with a friend’s wife, and the like, the penance is the “chopping off of the organ, and execution.”

The meaning is that for the friend’s wife and others having inter-
course respectively with a friend etc. the penance is execution also. 15
The rest is easy.

By the first use of the word *api* the Author intends an equality with the *Mahāpātaka*s in the case of those who have close association with the persons guilty of an offence equal to a *Mahāpātaka*. By the second use, however, is included an absence of *Prāyaścitta* for 20
one who has been violated under force or the like *vide* the text: “Every month the menses of the women wipe off (the effect of) “evil deeds.” By the use of the word *cha* five times, the Author intends the cumulative designation of the word *Pātaka* in all the *Pātakas* which have been stated as equal to the five *Mahāpātakas*. 25
Vide the text: “Those of the sins which have been stated as being “equal to the *Mahāpātakas*, they are designated as *Pātakas*; smaller than “that is *Upapātaka*.”

By the first use of the word *tathā*, the Author intends the designation of *Anupātaka*; as Viṣṇu has stated as *Upapātakas* while mentioning those which are equal to the *Mahāpātakas* in the following text: “Having intercourse with the wife of a paternal-uncle, §maternal 30
“grand-father, maternal-uncle, father-in-law, and the king, is equal to “an intercourse with a Guru’s wife, as also intercourse with the father’s “sister. Also intercourse with the wife of a *Śrotriya*, *Rtviḥ*, the family 35
“preceptor, and a friend; the intercourse with the sister’s friend, with “one of the same *Gotra*, with one belonging to the highest *Varna*, with “one born in the lowest, with a maiden, with one in her menses, with

"one who has become an ascetic, with one who had been placed as
"a deposit, all these are *Upapātakas*."

By the second use of the word *taiḥā* are included the mother's
mother and others mentioned by Viṣṇu as also those established by
5 other *Smṛtis* with the following import: "With the *Darbha* in the
"left hand, waterdrinking (is) equal to liquor."

By the first use of the word *tu* the *Mahāpātakas* being excluded,
the benefit of equality implied in it goes to all. "Intercourse with
"a mother, intercourse with a daughter, and intercourse with a daugh-
10 "ter-in-law also are *Pātakas*." Thus enumerated by Brhadviṣṇu they
are differentiated and distinguished from *Atipātakas*, and therefore the
object appears to be that they are to be regarded as the *Upapātakas* of
Atipātakas.

The word mother, moreover here, is used in the sense of a step-
15 mother. By the second use of the word *tu* is excluded an equality with
one having intercourse with a Guru's wife, if there is withdrawal before
the discharge of semen; since Manu¹ has particularly stated: "The
"discharge of semen into women of one's uterine connection, in the
"maiden, and also in the women of the lowest born, as also in the wives
20 "of a friend, or of the son, they regard as equal to the violation of a
"Guru's bed." As also by reason of a small penance having been
prescribed for an intercourse without the discharge of semen by the
following text of Yama and the like: "For having intercourse with
"a pupil's wife, or with a preceptor's wife, one should observe the
25 "*Chāndrāyana*". (228-233)

Śūlapāṇi

Yājñavalkya, Verses 232, 233

Of the father etc. The preceptor etc. The daughter-in-law *i. e.* the
son's wife. The clause 'after chopping off of the organ' has a reference to
30 others than the Brāhmaṇa. As also of the woman who is willing
under an excessive sexual excitement, a woman who incites a man who
had no desire, even for such a woman this should be done. Hence also
in the chapter on punishment says Nārada² (See p. 1696 l. 24) 232, 233).

1. Ch. XI. 58

2. XII. 73, 75,

Having thus enumerated the *Mahāpātakas*, and equal to these also the *Pātakas*, by way of enumerating the *Upapātakas* the Author proceeds

Yājñavalkya, Verses 234-242

Cow-killing, the condition of a *vrātya*, theft, also the non-payment of debts, the state of being without fire; sale of articles not vendible in market; marriage of a younger brother before the elder. (234) 5

From a paid teacher, taking instructions, as also teaching the Vedas for a payment; intercourse with others' wives; non-marriage when the younger brother has married, usury, manufacture of salt. (235) 10

The murder of a woman, a Sūdra, a Vaiśya, or a Kṣatriya; subsisting on condemned wealth: atheism, swerving from a vow, as also the sale of sons. (236)

Theft of corn, base metals, and beasts; officiating at a sacrifice of those who are not entitled for a sacrifice, the abandonment of the father, mother, or son, and the sale of a tank or of a pleasure-garden. (237) 15

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Defiling a maiden, officiating at the sacrifice by a younger brother who had married before the elder, giving a daughter in marriage to such a one, crookedness, violating a vow. (238)

Beginning an act (solely) for his own self, taking to a drunkard woman, abandonment of the Vedic study, the fire, and the son, as also the giving up of the kindred. (239) 20

For the purpose of fuel, cutting down trees, subsisting by his wife, by killing, and medicine; setting up mechanisms for killing, vices, and selling himself. (240) 25

Service of a Sūdra, low friendship, taking to one of low birth; similarly, living without an order (in) life, and fattening on an others' food. (241)

Learning bad science, mastery over mines, and also the sale of a wife—of these, each one is an Upapātaka. (242)

Mitākṣharā :—Govadho, cow-killing i.e. destroying the body of a cow; not being initiated in time is the condition of a *Vrātya*. Excepting a Brāhmaṇa's gold or its equal, taking away another's property is *theft*, *steyam*. Of what was taken, such as gold &c., non-return is *ṛṇānāmanapākaraṇam*, non-payment of debts; so also, the non-discharge of 30

liabilities in regard to the gods, the *R̥ṣhis*, and the manes. Even when one has the right, **anāhitāgnitwam**, *being without consecrating the Fire*.

Indeed, it is well known among the *Mīmāṃsakas* that the
An objection *Kâmya*¹ *S'rutis* relating to the *Jyotiṣṭoma* and the like
5 sacrifices ordain the kindling of the sacred Fire for the purpose of achieving those desires which are part of themselves; and thus he who has a cause for the Fires, such a one sets about its kindling, just as in the case of one desiring to have paddy etc. (should make attempts) for the earning of wealth. He, however, who has
10 no concern with the Fires, such a one does not make any beginning for it; thus how can there be the fault of not kindling a Fire?

The answer is, that from this very text laying down the
The answer necessity for the kindling of Fire, even the generally² applicable *S'rutis* also are undistinguishable as to the
15 position of one under a duty, and therefore are taken as prescribing the kindling of Fire; such is here to be the opinion of the *Smṛtikâras*, and here there is no fault.

Also, **apanyasya**, *of an unmarketable commodity*, such as salt and the like, **vikrayah**, *sale*. While the uterine elder brother remains
20 (unmarried), the taking on of the wife and the fire by the younger brother is called **parivedanam**. (234)

To receive education from a teacher after the settlement of terms with him; to teach under an agreement. Resorting to others' wives, other than of the *gurus* or their equal, **Pārivittiyam**, when the
25 younger has been married, the elder brother remaining without marriage; **vârdhūṣyam**, *usury*, subsisting on prohibited interest. The manufacture of salt. (235)

Striyâ vadhah, *the killing of a woman*, even of a Brâhmanî, excepting an *âtreyâ*³. **Sûdrâvadhah**, *the murder of a S'ûdra woman*; **viikṣhatrīya-vadhah**, *the murder of a Vaiśya or Kṣhatrīya*, who has not taken on a *dīkṣhâ*, **ninditârthopajīvanam**, *subsisting on money which is censured*, i. e. finding out a livelihood by means not sactioned by the king, **Nâstikyam**, *atheism*, persistently maintaining that there is no other world; **vratālopaḥ**, *the swerving from a vow*, e. g. for a celibate to have
30

1 & 2. Like the acts which are कर्म्य and नित्य, the *Śruti* texts also are Kâmya and Nitya respectively applicable to the corresponding acts.

3. A woman in her menses see further on verse 251 and the Mitākṣharâ thereon.

intercourse with a woman, **Sutânâm**, of the progeny, i.e. of the children, **vikrayah**, the sale. (236)

Dhânyam corn, such as paddy and the like; **kupyam**, base metal, unsubstantial articles, such as zinc, lead, &c.; **paśavo**, beasts, such as the cow and the like; the taking away of these. Under the text¹: "Cow-
"killing, the condition of a *vrâtya* &c.," theft has been stated; still the repetition again of the theft of corn, base metal &c., is with a view to point to its habitual² occurrence. Therefore, for a theft of articles other than corn &c. it is not necessary that this *Prâyaścitta* alone should be stated, but even less than that may certainly be prescribed. 10
By this (also) is explained the clause regarding the abandonment of the father &c. stated again, when the rule regarding the abandonment of the kindred was already established.

Āyâjyânâm, of those who do not deserve a sacrifice to be performed for them; i.e. those who have defaulted from the performances of their caste, the *S'ûdras*, the *Vrâtyas* &c., **yâjanam**, causing a sacrifice to be performed. **Pitrâmâtr̥sutânâm**, of the father, the mother, and sons, who have not become *patita* **tyâgo**, giving up, i.e. expulsion from the house. **Tadâgârâmasya**, of a tank, pleasure-garden, i.e. of a garden, pleasure-garden &c. **vikrayah**, sale. (237) 15

Kanyâyâḥ dūṣṣhaṇam, of a maiden, the defiling, i.e. breaking open the maiden knot with the finger, and not sexual enjoyment; that has been included among acts equal to the violation of a guru's bed, under the text³ "Friends' wives, maidens &c." **Parivindakayâjanam**, causing a sacrifice for the *Parivindaka*, and to him, moreover, **kanyâ-pradânam**, giving away a maiden daughter. **Kauṭilyam**, crookedness, with others than the *guru*. The crookedness with regard to the *guru*, however, has been stated⁴ to be equal to liquor-drinking. The mention of a breach of a vow again is with reference to vows which although not prescribed nor prohibited are still in the form, such as, "Without hav-
"ing a sight of the lotus-like feet of *S'rî Hari*, I shall not chew betle
"or the like" and of that sort, and not as laying down a rule for a student's vow. For, in that connection a small *Prâyaścitta* has been 25

1. Verse 234 above.

2. नित्यायम् i.e. not occasional, but as a matter of habit.

3. Verse 231 above.

4. See Verse 229 above.

stated by **Manu**¹ : "And for a breach of a *Snâtaka* vow, the *Prâyâś-*
"*chitta* is non-eating" (238).

So also *âtmârtham*, for one's own self, the beginning of an under-
taking, *kriyârambhah*, such as cooking, as that itself has been prohibited
5 by **Manu**²: "The sin purely he consumes, who cooks solely for him-
"self." For if the prohibition be taken as having a reference to the
act merely it would be rather heavy. *Madyapyâh* '*striyâh*', of a *drun-*
kard woman, even of the wife, *niṣhevaṇam*, taking on, i.e. sexual enjoy-
ment. *Svâdhyâyatyâgo*, abandonment of the study of the *Vedas*, has
10 been explained.³ *Agnînâm*, the fires; the *S'râuta* and the *Smârta*,
tyâgaḥ, the abandonment. *Sutatyâgaḥ*, the abandonment of a son, i.e. non-
performance of the initiatory rites etc. *Bândhavânâm*, of the kindred, i.e.
of the paternal-uncle, the maternal-uncle, and the like; *tyâgaḥ*, the
abandonment, i.e. when there is prosperity (their) non-protection. (239)

For the accomplishment of a visible purpose such as cooking and
the like, cutting off the trees for use as fuel, and not, however,
for the preservation of the *Ahavanîya* fire even. By the wife, by
killing, and also by medicine, maintenance i.e. subsistence is *Strîhim-*
saushadhijîvanam, subsisting by his wife, by killing, and by medicine.
20 Thus by 'subsisting by the wife' is meant, by employing the wife as
a marketable commodity subsisting upon the gains from it; or, main-
taining on the wife's property. Subsisting by killing i.e. maintaining
oneself by killing animals; subsisting on medicine, such as by
allurement &c. *Himsrayantrasya*, of a mechanism for killing, such as
25 for crushing the sesamum, the sugarcane &c.; vices⁴ eighteen such
as the deer-hunt and the others. *Âtmavikrayo*, sale of oneself, i.e. by
the acceptance of wealth doing service to another. (240)

Serving a *S'ûdra*; among the low people, forming friendship;
one who has not married a woman of his own *varṇa*; attaching
30 himself solely to a woman of a lower *varṇa*, as well as having
intercourse with a public woman. Not entering any *âśrama*
when he had the right. *Parânnaparipuṣṭata*, fattening upon another's
food i.e. addicted to another's food. (241)

1. Ch. XI 203.

2. Ch. III. 118.

3. Verse 228 above,

4. See **Manu** Ch. VII 47-53.

Asatthhâstrasya, of false sciences, e.g. the treatise by Chârṣvâka and the like. **Adhigamaḥ**, resort. **Sarvākareṣhu**, over all mines, i.e. of the places of the production of gold and the like, under the king's order, **adhikâratvam**, position of authority. **Bhâryâyâḥ vikrayaḥ**, sale of a wife.

By the use of the word *cha* is included the unintentional eating 5
of the garlic etc., and the magical processes and the like, stated by **Manu** and others. (242)

Of these i.e. of the cow-killing and others, for each should be understood the designation of *Ūpapâtaka*. By **Manu**,¹ moreover, have been enumerated other causes also designated as offences 10
causing loss of caste, leading to a mixture of castes, reducing to unworthiness, and rendering impure: "Giving pain to a *Brâhmana*, "smelling at things which ought not to be smelt at, or at spirituous "liquor, crookedness, and unnatural offence with a man, are declared "to cause the loss of caste. Killing a donkey, a horse, a camel, 15
"a deer, an elephant, a goat, or a sheep, are known as causes which "lead to the mixture of caste; as also the killing of the fish, the "snake, or a buffalo. Accepting donations of wealth from censured "people, carrying on trade, serving the *S'ûdras*, lead to unworthiness "(for receiving gifts), as also speaking a false-hood. Killing insects, 20
"worms, or birds, eating anything kept close to spirituous liquors, "stealing fruit, fuel, or flowers are causes (which make one impure)."

All causes other than these are described under the heading of Miscellaneous.

By **Brâhadviṣṇu** also have been pointed out causes leading to 25
Prâyâśchitta, the one following being of a lower

PAGE 245* degree than the one preceding and distinguished by different designations: "Brâhmicide, liquor-drink-

"ing, taking away the gold of a *Brâhmana*, having intercourse with "a Guru's wife, are *Mahâpâtakas*; as also having an association 30
"with these. Approaching a mother, approaching a daughter, or "approaching a daughter-in-law are *Atipâtakas*. The killing of "a *Kṣatriya* engaged in a sacrifice, as also of a *Vaiśya*, and of a "woman in her menses, of a pregnant woman, of a woman belonging

“to the Atri-*gotra*, of one unknown, of an embryo, of one who has sought refuge, all these are equal to Brâhmicide. Giving false evidence, and the murder of a friend, these two are equal to liquor-drinking. The taking away of land of a *Brâhmaṇa* is equal to gold-
5 “theft. The intercourse with the wife of a paternal-uncle, of a maternal grand-father, of a maternal-uncle, and of the king, are equal to the intercourse with a Guru’s wife. Approaching a father’s sister, or the mother’s sister, and also approaching the wife of a
10 “*S’rotriya*, *Rtwik*, family-priest, and a friend, as also approaching the sister’s friend, one of the same *gotra*, one of a superior *varṇa*, one in menses, one who has sought refuge, one who has become an ascetic, and a woman who has been placed as a deposit in confidence, these are *Anupâtakas*.

“Speaking falsely with the object of securing promotion, wicked-
15 “ness towards the king, false allegations against the Guru, reviling the *Vedas*, abandonment of Vedic studies, as also of the fire, the father, the mother, and the wife; eating uneatable food, depriving another of his property, following others’ wives, sacrificing for those who are not entitled to a sacrifice, the condition of a *Vrâtya*,
20 “teaching by payment, as also receiving education by payment, authority over the mines, setting in motion a big machine, subsisting upon the destruction of trees, shrubs, herbs, creepers, and vegetables, attempts at secret magic, and destructive charms, commencing a transaction for one’s own sake, being without the consecration of fire,
25 “not discharging the debts due to the Gods, *Rṣhis* and *Pitrs*, studying false sciences, atheism, bad character, and resorting to a drunkard woman, these are *Upapâtakas*.

“Causing pain to a *Brâhmaṇa*, smelling an unsmellable liquor, crookedness, unnatural offence with beasts and men, these offences
30 “cause loss of caste. The killing of beasts of the village and of the forest, leads to the mixture of castes. Acceptance of wealth from the blameworthy, trading, subsistence by usury, speaking falsely, and the service of a *S’ûdra* lead to unworthiness. The killing of birds, aquatic animals, and those bred in water, the destruction of the
35 “worms, and insects, and the eating of food placed near liquor, these lead to impurity. What is not stated is (designated) Miscellaneous.”

By Kātyāyana, however, has been pointed out the designation as *Pāpa* for those acts which are equal to *Mahāpātakas* and which have been called by Viṣṇu as *Anupātakas*: “*Mahāpāpa*, and the *Atipāpa*, “similarly also the *Pātaka*, (the occasional) the *Prāsaṅgika*, and also “the *Upapāpa*; thus this group is five-fold.”

5

Indeed, how can the *Upapātukas* have the force of *Pātakas* ?

An objection For, there is no cause for a fall. If even these become the cause for a fall, then the enumeration

in the list viz. intercourse with relations on the mother's and the

The Answer father's side etc., would be meaningless.

10

To this the answer is: Although, as is the case with *Mahāpātakas*, these do not become the cause of an immediate degradation, still by regard to its habitual perpetration, its leading to a fall is undisputed, as *Gautama*¹ has observed, ‘He who habitually practises censurable acts.’

15

No, not so. Habitual practice is undetermined whether done

Another objection twice or a hundred times, and if it is indiscriminately accepted, then even one who sleeps twice

during day-time or a hundred times, or practises the cow-killing, the case of both these, the cause of degradation would be the same.

20

To this the answer is: Where in an *Ārthavāda* a particular

Answer offence has been stated as of a greater *Prāyaścitta*, in regard to that blame-worthy act with

as much repetition it reaches the condition of equality with a *Mahāpātaka*, so much repetition becomes the cause for a fall. As

25

for sleeping during the day, however, even if practised a thousand times, it does not amount to an equality with the *Mahāpātaka*, and

thus there is no degradation. Therefore it is proper that in the case of the *Upapātakas* the cause of degradation is by regard to the repetition. (234 to 242)

30

Vīramitrodaya
Yājñavalkya, Verses 234-242

- Cow-killing *i. e.* destroying a cow; the condition of a *vrātya i. e.* not being initiated at the proper time; theft *i. e.* stealing property
5 other than the three kinds such as the corn etc. hereafter to be stated, the horse, things equal to gold, and a Brāhmaṇa's gold; of loans taken, non-payment *i. e.* non-discharge; of the debts to the Gods, the *Ṛṣhis* and the *Pitrs*, non-discharge by sacrifice, teaching, and begetting an issue; the state of being without a fire *i. e.* even when there is a right,
10 the absence of the initiation of the fire. Some, however, state as the meaning, that the performance of the *Agnihotra* may also be made by another fire not consecrated.

- Of a commodity which cannot be in the market *i. e.* which cannot be sold, a sale. *Parivedanam*—when a uterine elder brother has not
15 married or taken on the fires, the taking to wife as also of the fires by the younger brother.

- From one who has been engaged on a salary for tuition, receiving education; teaching one from whom a salary has been taken; intercourse with others' wives *i. e.* intercourse with others' wives, other than
20 the preceptors' wives or their equal; *Pārivittya*—when the younger uterine brother has been married or has consecrated the fire, oneself remaining unmarried or without consecrating the fire; usury *i. e.* subsisting upon interest which is prohibited; of the salt, the manufacture *i. e.* preparation, in the case of persons other than the hermits; the killing
25 of a Brāhmaṇi woman other than the *Ātreya*; the killing of the *Śūdra*; the murder of an uninitiated *Vaiśya*; the murder of an uninitiated *Kṣatriya*; subsisting upon prohibited articles such as indigo and the like, or engaging in agriculture or trade; atheism *i. e.* a persistence that there is no other world; of the vow *i. e.* of the vow of celibacy, a breach,
30 by sexual intercourse and the like; of the progeny *i. e.* of the sons and of the daughters also, sale. (236)

- Of corn such as paddy etc., of the base metal, such as lead, zinc etc., and of the beasts, such as the cows etc., theft; of those who are incapable for a sacrifice *i. e.* those who are unfit for a sacrifice being
35 performed for them such as the *Śūdra*, *Patita* and the like, performing a sacrifice *i. e.* doing the duties of the chief priest, sacrificial priest etc.; of the father and others who are not degraded, the abandonment *i. e.* exclusion *i. e.* exiling; of a tank *i. e.* of a big water-reservoir, of a resting place, or of a pleasure-garden, the sale. (237)

Of a girl *i. e.* of a maiden girl, despoiling *i. e.* breaking open the virgin-knot by the finger or the like; for one who has married before his elder brother to perform sacrifice; to the same as a bridegroom the offer of a daughter; crookedness, elsewhere than with the Guru; of a vow such as one taken with a special object, *e. g.* avoidance of chewing the betle and the like. For ones' own meal, making preparation for cooking; resorting to a drunkard woman, and even of the wife; of the son as well as of the daughter, the abandonment *i. e.* neglect in regard to the performance of rituals; of the kindred, such as the paternal uncle and the like, who being undivided must necessarily be maintained, giving up *i. e.* neglecting their maintenance. (239)

For the fuel for the preparation of ordinary meals, cutting the trees; through a woman *i. e.* the wife appointed as if for prostitution; by killing *i. e.* by reason of occupying the chief post at the place of killing animals; by medicine *i. e.* which is meant to destroy disease or which is intended as a hypnotic portion, by selling it for one's subsistence; the setting up *i. e.* starting of a machine causing injury, such as for crushing the sesamum or the sugar-cane; vices eighteen, such as drinking, hunting, gambling with dice, and the others; sale of one-self *i. e.* by accepting money, doing service to another. (240)

Of a Śūdra, service *i. e.* doing of service; with the lowest, such as the *Chañḍālas* and the like, friendship; one of a lower class is a prostitute; resorting to her *i. e.* having sexual intercourse with her, as also having intercourse with a Śūdra woman not married according to rites; for a member of the three *Varṇas*, residence outside the orders *i. e.* in a censured place, such as resorted to by the nude mendicants; some, however, explain it as residence in a place outside the four orders; fattening oneself by reason of having for a long time fed upon another's food; crookedness, elsewhere than with the preceptor. The crookedness in regard to the Guru has been stated to be equal to liquor-drinking. (241)

Of a bad doctrine such as the literature of the *Bauddhas* and the like, reading *i. e.* studying; over the mines *i. e.* over the places which are the seats of the production of gold etc., authority *i. e.* a commanding place under the king's order. Of a wife *i. e.* of one married, and in the case of a Śūdra, even though not married but kept on; of such a woman, sale *i. e.* after accepting money, creating the ownership in another. (242)

- Of these, each one is declared as an *Upapâtaka*. By the use of the word *cha* and *tathâ* many times, is indicated the inclusion of rules of conduct stated by *Manu*¹ and others, such as relating to the eating of garlic and the like. By the use of the word *eva* five times, which is
- 5 indicative of the exclusion of the *Upapâtakas* such as being excluded from caste, mixture of the caste, degradation and bringing on impurity *Manu*¹, explains these *Pâpas* as follows : “Giving pain to a *Brâhmaṇa*, “smelling at things which ought not to be smelt at, or at spirituous
- 10 “liquors, crookedness, and an unnatural offence with a man, are declared “to cause the loss of caste. Killing a donkey, a horse, a deer, an “elephant, a goat, a sheep, a fish, a snake, bring about a mixture “of castes; as also speaking a falsehood. Killing insects, worms or “birds, eating anything kept close to spirituous liquors, stealing fruit, “fuel, flowers, as also want of fortitude bring on impurity.” Also with
- 15 this text² : “for the wiping off of the sins for which no expiation has “been stated” the miscellaneous chapter has been indicated by *Manu*. Thus introduced with the words—oppressed by desire, anger, covetousness—and following thereafter, have been stated by *Brhadviṣṇu* among the *Anupâtakas* and *Upapâtakas*; among those causing a falling
- 20 off from the caste, or bringing about a mixture, or unfitting them or which are likely to bring on sin, and in the miscellaneous also, a prominent indication has been given by the Author both expressly as also by implication. By *Manu*, however, *Atipâtaka* has been included among the *Pâtakas* as part of them, and has stated them to be of eight
- 25 kinds; at some places there is a mixture of the two attributes, and so there is no fault. (234 to 242)

Śûlapâṇi

The Author mentions the *Upapâtakas*

Yājñavalkya, Verses 234-242

- 30 Cow-killing etc.; the deprivation of the life of a cow; the condition of a *Vrâtya*; not having the *Upanayana* at the proper time, as well as not having performed the *Somayâga*; theft of a substantial article other than a horse, gold, jewel etc.; of the debts *i. e.* in regard to the gods, *R̥shis* and *Pitrs* *i. e.* performing the sacrifices, study (of Veda) and the
- 35 *Prâjâpatya*³ rite. Being without consecrating the fire, when one has the

1. Ch. XI. 67, 68, 70.

2. Ch. XI. 209.

3. पितृलोक : The heaven for the manes.

capacity for it. Of an unmarketable commodity, such as meat etc., even once, a sale. *Parivedanam*, while the elder is yet unmarried or without fires, the younger taking on to a wife and consecrating the fires. (234)

For one engaged on payment, giving and receiving education on payment; usury, during hard times; manufacture of salt, for other than the hermit, as it has been ordained¹ that "for him the salt if prepared by "himself." (235) 5

Woman etc., Woman *i.e.* the twice-born but fallen; subsisting on wealth which is censured, *i.e.* taking more price than the present value. Atheism, *i.e.* an opinion that the invisible does not exist; the swerving from the vow, *i.e.* sexual intercourse by a celibate student; of the sons *i.e.* of the several kinds. (236) 10

Corn etc., Base metal, such as copper, zinc, etc., *Āyājyāḥ* *i.e.* the sinner, the Śūdra and the like; of the pleasure-garden, *i.e.* dedicated for all. (237) 15

Maiden etc. The despoiling of a maiden *i.e.* tearing open the secret part with the finger; sacrificing for a *Parivedaka*, and in marriage and other ceremonies; and to such a one himself *i.e.* to the *Parivedaka* himself, offering a maiden daughter²; crookedness, towards friends, sons, and the like; the breach of a vow, *i.e.* giving up the vow. (238) 20

For Self etc. By one how is not in extremes, preparation of food without intending it for the Gods. Having intercourse with a drunkard woman. The *Upapātaka* for the twice-born is the abandonment of the Vedic study to the extent of forgetting it. Abandonment of the kindred *i.e.* even with means and wealth, not offering subsistence to the father and the like. (239) 25

For the purpose of fuel etc. For the sake of fuel, the cutting down of green trees, such as *Aśvattha* and the like. *vide* the text³: "for fuel, "undried &c." Subsisting by a woman in the form of a prostitute. By killing *i.e.* by the destruction of animals; setting up of a mechanism for killing animals; vices such as deer-hunting etc. (240) 30

Śūdra etc. The service of a Śūdra; the lowest kind such as the *Chanḍālī* etc.; not taking up the vow of celibacy; fattening upon non-sacrificial food. (241)

Bad etc., The study of Buddhistic sciences and the like. In places yielding gold etc. being placed under the king's order. Of the wife, *i.e.* even of the married wife, the sale. (242) 35

1 See Manu Ch. VI. 12 and p. 1505 line 15.

2 There is another reading अपरिणीता *i.e.* unmarried.

3 Manu XI. 64.

In this manner for practical purposes having enumerated the causes of the *prâyaścittas* together with their designations, the Author proceeds to point out the special offences

Yājñavalkya, Verse 243

- 5 Carrying the head skull, and a flag, maintaining himself on alms begged, declaring the act, the Brâhmicide after twelve years, eating measured food, shall obtain purification. (243)

Mitâkṣharâ :—One who bears a skull of the head is *śirahkapâli*, carrying a head-skull. Also *dhwajawân*, carrying

- 10 PAGE 246* a flag, vide the text of Manu¹ : “ Making the skull “of a corpse his flag.” By the word *dhwaja* should be taken to be expressed the skull of another’s head placed on the top of a stick. That skull, moreover, should be taken of the head of the Brâhmaṇa killed by himself, as has been stated by Śâtâtapâ : “ A
15 “Brâhmaṇa for having slain a Brâhmaṇa, should take the skull-bone of his head, and should go round the holy places.” If that be not available, (then) of another Brâhmaṇa only should be taken.

- Both these should be taken in the hand only, as Gautama² has stated : “ Carrying the foot of a bed-stead and a skull in his hand.”
20 By the word *khatvâ*, foot of a bed-stead, is taken to be a flag containing a head-skull placed on a staff, and not a part of a bed-stead, as by that itself it is well known in popular dealings as in³ “ The great bull “the flag, the axe etc.” This wearing of the skull, moreover, is as an index, and not for meals or for alms either, as Gautama⁴ has
25 stated : “ With an earthen skull in his hand, for the purpose of “begging alms, he should enter a town.”

- Likewise, he should become a dweller of the forest, as Manu⁵ has observed. “ The Brâhmicide for twelve years should make a hut “and reside in the forest”; or in the vicinity of a town, as it has
35 been observed by the Same⁶ : “ Or after having undergone a shaving, “one should dwell on the border of a town, or in a cow-pane ; or in a “hermitage, or at the foot of a tree, ever intent for the benefit to the “cow and the Brâhmaṇa.” By the expression of an option in ‘ Or, after having undergone a shaving’ it appears ‘ or wearing the braided

1 Ch. XI. 72.

3 See Mahimna Stotra, Verse 8.

5 Ch. XI. 72

2 Ch. XXII. 4

4 Ch. XXII. 4

6 Ch. XI 78

hair' is implied. Hence also **Samvarta** : "A Brâhmicide for twelve ' years, clad in hair, wearing clotted hair and carrying a flag."

So also, he should always as a rule subsist on alms begged. The alms also should be received in a red piece of a pot of clay as **Āpastamba**¹ has stated : "With a broken piece of a pot of a base metal 5
 "he should enter the village for the purpose of begging alms." "Will by seven houses only the food as desired be obtained?" In this manner without any previous calculation, as **Vasiṣṭha**² has stated : "In search of alms he should enter seven houses, and without any
 "previous arrangement move about begging". Also, in the evening 10
 alone should the same be accepted, as it has been declared by **Him** also : "Only one time taking meals." That alms-begging, moreover, should be made only among the Brâhmanas and the like, *vide Samvarta* : "Among the members of the four *Varnas* one should go round for
 "alms with a foot of³ the bed-stead, and restraining one's own self." 15

Likewise, 'I am a Brâhmaṇa-killer,' so declaring loudly his *own act, swakarma*, standing at the door, he should go round begging, as **Parâśara**⁴ has observed : "At the house-door here I am standing
 "begging for alms, the Brâhmaṇa-slayer." This rule, moreover, about subsisting on alms, should be observed in the case of one 20
 who is unable to live upon forest products, as **Samvarta** has stated : "For the alms one should enter a village, if he cannot subsist upon
 "forest products." And also he should observe the vow of celibacy and the like, *vide Gautama*⁵ : "Holding a foot of the bed-stead in
 "his hand, for twelve years observing the vow of celibacy, he should 25
 "enter a town for the purpose of begging alms, declaring his deed, "he should so roam about, that at the sight of an *Ārya* he should
 "move away from the seat and place, and at the bathing time, he
 "should touch water and then he becomes purified."

The use of the word celibate student is with a view to reach the 30
 duties not inconsistent with those stated⁶ in the chapter on celibate

1 Dh. S. I. IX. 24. 14.

2 There is a mistake in the print here at p. 246 l. 16 for वात्र घृष्टं लभ्यते नात्रे read वात्रमिष्टं लभ्यते न वेत्येवमसं &c.

3 खट्वांग—this is usually put on by the *Pâsupatas* as an emblem of their sect. Cf. महोक्षः खट्वांगं &c. (महिषस्तोत्र). 4 Ch. III. 67 5 Ch. XXII. 4.

6 Gautama Dh. S. Ch. II. 19

- student: "He should avoid honey and meat, perfumes, flowers, "sleep during day time, anointing, unctioning, sandals, umbrella, "passion, anger, covetousness, joy, dancing, singing, disputes and "terror." Hence also **Saṅkha** : "Seated like a hero, silent, with the
- 5 "muñja grass, staff and the gourd, going round for begging alms, the "worship of the fire and repeating always the *Kūṣhmāṇḍī*¹ mantras"; should be for him, is the supplement.

- Here in the passage 'at the bathing time touching water' by having ordained a bath, the *mantras* which are part of it are inferred. So,
- 10 the **text** : "When pure, one should perform a rite" having been stated as being of general application in respect of all performances with a view to secure² purity which is part of the performance of a vow like the bath, the *Sandhyâ* worship must also be done, as that also is inclusive as a part in all performances. So also **Dakṣha** :
- 15 "He who has not performed the *Sandhyâ* worship is always impure, "and is incompetent in regard to all kinds of performances ; "whatever act he performs, never shall that bear fruit to him."

- Nor should it be supposed that under the **text** : "Extinction of
- 20 **PAGE 247*** "the performances for the twice-born, and degradation", and the *Sandhyâ* worship being a performance for the twice-born, that itself is not possible.
- For, since the direction for the performance of a penance is in regard to one who has himself fallen, the *Sandhyâ* worship and the like is reached by the direction as to the performance of the penance
- 25 as part of itself, therefore the extinction of performances of the twice-born occurs as to such only as are³ stated in the text of **Gautama**⁴ &c., "For the twice-born, studying the Vedas, offering sacrifices, and "making donations. For a Brāhmaṇa are the additional, viz. teaching, performing sacrifices for others, and acceptance of donations,"
- 30 and are part of the performance of vow, and not of all, that much being affected, the text as to the extinction having had sufficient scope.

1 कृष्णदेः—These are the four hymns with which are offered oblations at the commencement of every performance. These are यदेवा देवहेलनम्; यददीव्यं नृणामहं बभूव; आयुष्टे विधतो दधत् and वैश्वानराय प्रतिवेद्यामः; with the first three are the oblations offered; with the fourth is the उपस्थान (वैश्वानरायैर्युपनिष्ठते) तैत्तिरियारण्यके, सह वे III-VI.

2 Read at p. 246, l. 30 शौचसंपत्त्यर्थं स्नानवत्संघोपासना &c.

3 इत्यादीनां Another reading is इज्यादीनां &c.

4 Ch. X. 1-2.

Moreover this performance of penance for a period of twelve years prescribed by **Manu**, **Yājñavalkya**, **Gautama** and others, is only one and not distinct, as it is mutually dependent and not (mutually) contradictory. As for example, by stating : “Subsisting on alms, 5
“and declaring his deed,” the inquiry as to ‘what kind of begging pot’, and also ‘in whose houses, and how many’, does arise. There, answering the inquiry, viz. “By the broken piece of a base metal pot” as stated by **Āpastamba**¹, would be uncontradictory. Therefore, as, it is (only) one course prescribed by all (these), what has been stated by some viz. although the details prescribed by **Manu**, **Gautama** 10
and others are mutually dependent and relatively supplementary of each other, still there is an option,² that must be taken as having been stated without proper thought. In this manner after having repeated the course of conduct under the vow for twelve years “The “**Brāhmaṇa**—killer would obtain purification.” 15

This, moreover, has a reference to a **Brāhmicide** intentionally committed, as has been stated by **Manu**³: “This purification has been “stated for having unintentionally killed a twice-born; for an inten-
“tional murder of a **Brāhmaṇa** (therein) no expiation; (so it) has “been ordained.” 20

Here the following point should be considered: (a) Whether upon a murder of two or three⁴ **Brāhmaṇas** the *prāyaścitta* would be by a single⁵ course of performance, or (whether it would be) by repetition. There, some think that in the text: “A **Brāhmicide**, for twelve years,” 25
the word *Brahma* being common for one, two or many, the *prāyaścitta* which would be for the murder of one **Brāhmaṇa**, the same may be for the second or even third also.

There, in regard to the performance of a *prāyaścitta* on account of the murder of one **Brāhmaṇa** it is not possible to say ‘this has been

1 Dh. S I. IX 24-14.

2 परस्परसम्पेक्षत्वेऽपि विकल्पः It is only when there is a contradiction that a case for option arises विरोधे विकल्पः

3 Ch. XI. 89.

4 On p. 247 at l. 12 for द्विजब्राह्मण read द्विजब्राह्मण.

5 तन्त्र and आधुत्ति or आवाप—See Jaimini XI. 1. 1. and the *Nyāyamālā* p. 619—where *Mādhavāchārya* defines तन्त्र as तन्त्यते विस्तार्यते बहुनाद्युपकारो येन सकृत्पूज्यते, —(that by which the benefit is spread to many by being performed once), न तु अमुलेपनमोजनादिषु प्रतिपुरुषमाद्युत्तिलक्षणमावापमपेक्षते । एवं स्वर्गस्तन्त्रेण फलम् ।

done, this not.' Place, time and the performer which are the concomitants of a performance being undifferentiated and not being taken by any particularisation by a single performance of rounds only, it is proper that the extinction of the sin should follow as the result of the performance, as is the case when the *Prayâja*¹ and the like are performed in one round in the *Āgneya* and the like sacrifices, other performances ancillary characterised happen to be performed.

(b) Nor should it be said that since by the murder of two or three Brâhmanas the offence being great, under the text of **Gautama**².
10 "For great sins, great (punishment); for smaller ones, small" a *prâyaścitta* to be performed by repetitions is alone proper, as it would not be possible for two acts with different results to be performed in one round, since this text is not intended as laying down a rule of repeated performances, but as suggesting an adjustment of the great or small courses of the prescribed rules.
15

(c) Nor can it be said that by the murder of a second Brâhmana the sin is great, as there is no authority for it.

(d) As to what has been stated by **Manu and Devala**: "Of this rule which has been prescribed for the first (offence), for the second it
20 "shall be twofold, in a third it has been stated to be trebbled, and for "the fourth (there is) no expiation," even that under the **Maxim**³ "For every cause a result is repeated" that is applicable by an extension of the rule as to two or three Brâhmanas, and as suggesting an absence of it in the case of the fourth. Nor can it be said
25 that at the second murder of a Brâhmana the performance of a

1 From p. 1715 l. 19 pp. 619-622. (p. 247 l. 12 text) begins the statement of the objector—*तृषण*, which is stated severally and is continued upto p. 1717 l. 13 (p. 247 l. 26.)

The main question propounded is, when two or more Brâhmanas are murdered, whether the penance should be one for all (*तत्र*), or by repetition for each (*आवृत्ति*). The *तृषण* suggests that the *तत्र* principle is applicable and that repetitions are not necessary, and the several positions are set out in the passages marked in the body of the text with the letters *a*, *b*, *c*, *d* each.

All these positions are severally refuted in the answer in paragraphs marked correspondingly with the letters *a*, *b*, *c*, and *d*.

तृषण—see Jaimini XI. 1, 5-19. The second and third *Adhikaraṇas* and see also X. 1, 14-18 and the remarks on pp. 486-488.

2 Ch. XIX. 19.

3 See a Note 3 on p. 220 above.

prâyaścitta is intended to prescribe a rule of duplication, as that would lead to the fault of syntactical¹ incongruity. Therefore, even upon the murder of two or three Brâhmaṇas, it is proper that only once should be the twelve years' performance. As for example, in the case of the *Kṣhâmanavati*² offerings ordained on the occasion of a housefire or the like, under the rule, 'to the fire, which had burnt, one should offer an oblation of eight potherds,' whether on the occasion of one or many fires to the house etc. once only is the performance. 5

To this the answer is: (a) Never indeed when there is contradiction 10

The Answer with the text, does the rule of the maxim prevail.

And the text moreover i.e. "Of the rule for the first etc." is with a view to command a repetition of the performance of the *prâyaścitta* upon the murder of two or three Brâhmaṇas. In this state of things, by discarding the contraction in the performance as deducible from the rule of the maxim, this text commands a repetition, and this induces a particular course. Otherwise, according to (the rule of) the *Sâstra*, if it were simply a repetition by way of an explanation, it would be meaningless. 15

(b) Nor is there the fault of *Ṭâkyabheda*; for by a counter-exception 20
tion in the case of the fourth and subsequent murders of a Brâhmaṇa it is coincident with the rule of repeating the *prâyaścitta*. Moreover, in the passage "for the fourth, (there is) no expiation," there is a suggestion that upon an increase in the number of murdered Brâhmaṇas, the offence would be greater. Also from the text of *Devala* and others: 25
"When a sinful act happens to have been done once without any
"deliberation, for that is this expiation pointed out by the wise legal
"scholars."

(c) Never indeed can the annihilation³ of sins great and small differing in characteristics be produced by a single performance. 30

1. वाक्यभेद—See Jaimini II. 1. 47. the fault of variation in precept is otherwise expressed in the rule एकस्मिन्वाक्ये सङ्गदुष्कारितः शब्दः सङ्गदेवार्थं गमयति.

See *Gangadhara Bogla vs. Hira Lal* 43 Cal. 944 at p. 967.

Meenakshi vs. Muniandi, 38 Mad. 1144 at p. 1151.

Tukaram vs. Narayan 36 Bom. 339 at p. 350.

2. At p. 247, l. 24 for कामवते read क्षामवते.

The क्षामवती is stated at *Taittiriya Samhitâ* II. 2. 2.

3. At page 247, l. 32 for क्षयस्तन्वेण read क्षयस्तन्वेण &c.

Therefore in such cases as these, even though by reason of the enormity of the offence different results follow, it is proper that for every cause there should be the repetition of the result.

5 In the case of *Kṣhâmapati* and the like, moreover, as there is no variation in the result, it is proper that there should.

PAGE 248* be a single performance. Thus enough of prolixity.

(d) What, moreover, this text states viz.: "For the fourth, (there is) no expiation" that has a reference to a *Mahâpâpa*; as it is intended to demonstrate an absence of a *prâyaścitta* by reason of the enormity
10 of the offence. Therefore, for taking the food of a *Sûdra*, even though repeated several times, repetition of an adequate *prâyaścitta* should be determined, and not, moreover, an absolute absence of a *prâyaścitta*, and hence also has it been stated by *Manu*¹: "For a complete cart-load of bones, however, one should perform the penance
15 "for the murder of a *S'ûdra*."

This penance for twelve years, moreover, is for the actual murderer himself only, as he alone has been called 'a Brâhmicide.' In the case of the supporter, instigator, and others, however, the choice as to the *prâyaścitta* is to be determined by regard to the (degree
20 of) guilt. There, the supporter (*anugrahaka*) should perform a quarter less of the *prâyaścitta* than of the man whom he supports and who has incurred the *prâyaścitta*. Therefore for him, one for twelve years, one quarter less i.e. for nine years, while the instigator (*prayojaka*) half less i.e. six years should he perform. The *anumantâ*,
25 moreover, half and a quarter i.e. four years and a half, and the *nimitti*, however, one quarter i.e. for three years (should perform). And hence also *Sumantu*: "When being treated with contumely if, "a *Vipra* devoid of qualifications, thoughtlessly kills himself out of "anger or on account of house, land or any such cause, and dies, one
30 "should perform a penance for three years, or should go to the submerged *Sarâswatî* for the purification from that sin; this is certain. "When a *Vipra* who is entirely devoid of qualities, dies on account of "one who is (also) devoid of qualities through anger for being causelessly censured, the man should perform the *krchhra* for three years
35 "for the purpose of purification"

When, however, the person causelessly censuring is endowed with excellent qualities, while the self-killer is entirely devoid of qualities, then for one year only should he perform the Brâhmicidal penance, as it has been observed by the **Same Author** : “After having shaved off
5 “the hair on the head and the face, together with the nails &c. and in
“the forest, observing a vow of celibacy, a *vipra* becomes purified
“after one year.” On the same line should be determined the
prâyaścitta for the supporters and instigators of these who were the
(original) supporters and instigators. “In the matter of the determina-
“tion, he who instigates, he who gives his assent, and he who commits 10
“the act, are participators of the fruit in heaven and the hell; he who
“contributes more, has greater share of the fruit”, this text of
Âpastamba¹ is the basis.

Similarly, for those who encourage, should a punishment and
prâyaścitta be determined. As says **Paithinasi** : “He who kills, gives 15
“his consent, advises, as also one who enters into an agreement;
“one who encourages, gives assistance, as also one who points the
“way; likewise he who gives shelter and weapon, and one who gives
“food to the offenders, who neglects in spite of having the capacity, one
“who declares the faults, and one who lends his support; to all these 20
“perpetrators of offences a penance should be determined according to
“capacity and an adequate punishment also should be prescribed.”

Moreover for the infant and the aged and the like, although they
be actual perpetrators, even then half only, as **Ângirâḥ** has stated:
“One who is of eighty years, or one who is an infant less than sixteen, 25
“they are liable for only half of the *prâyaścitta*; as also women and the
“diseased also.” **Also** : “Before the twelfth year, or after the eightieth,
“half only shall be for the men and a fourth for the women there.”
Similarly also for an uninitiated child a quarter only is the
prâyaścitta, vide the *Smṛti* of **Vishṇu** : “To the women, half should 30
“be administered, as also to the aged and the diseased; a quarter
“should be awarded for the infants; in regard to all sinful acts, this
“is the rule.”

And hence also what has been stated by **Saṅkha viz.** : “For one
“who is less than eleven years and for one who is above five years, 35
“the brother should perform the *prâyaścitta*, or the father, or any

“other kindred relative.” As also: “For one who is younger than these, “there is neither an offence, nor a sin; the king’s punishment is not “for him, nor does a *prāyaścitta* exist for him.” that also¹ is intended as laying down an absence of the full *prāyaścitta*, and not for
5 demonstrating an absolute absence of it.

In the Vedic texts which have been stated irrespectively of any particular order in life such as² “A Brahmana must
PAGE 249* “not be killed.” “Therefore a *Brāhmaṇa* and the “*Kṣatriya*, and the *Vaiśya* also should not drink
10 “liquor”, and in like other texts laying down the amenability irrespectively of any particular age, their *prāyaścitta* also has to be performed by the father and the others also, as under the texts, “Having begotten the sons, and got them initiated, and taught the “Veda, one should instal them in a livelihood,” it being his duty to
15 act for the benefit of the son.

Where, moreover, one who has been guilty as an instigator in one *Brāhmaṇa* murder, has by reason of his being the actual murderer in regard to another (*Brāhmaṇa*’s death), incurred a combination of the greater and smaller penances, and thus the smaller penance as
20 an instigator happens to fall within the greater penance for twelve years and the like, it comes³ to be performed. But it should not be

1 At p. 248 l. 30 for संतुर्ग्रायश्चित्ताभावश्च प्रतिपादनपरं read संतुर्ग...भावप्रति...

2 See Manu Ch. XI. 83

3 प्रसङ्गकार्यसिद्धिः—प्रसङ्ग—This word occurs thrice at p.249. It has various meanings with several significances according to the context: It is derived from प्र + सञ्ज्. Close contact : Conjunction; occasion, and often in logic a contingency; e. g. अनवसङ्गप्रसङ्गः it is defined as अन्यस्योद्देशेनान्यतरस्यापि सिद्धिः; also as a connected reasoning or argument. अन्योद्देशेनान्यतरतयापि सहाउद्धानम्—as is the case in the instance under discussion viz. while performing expiation for a serious offence, the expiation for a smaller one may happen to be performed.

तन्त्र, आवाप and प्रसङ्ग—Chapter XI of Jaimini deals with the cases involving the methods of तन्त्र and आवाप. Chapter XII deals with प्रसङ्ग. See e. g. Ch. XII. l. 1.

The principle is that if the parts are connected with each other and are governed by one चोदना, the तन्त्र principle will apply there. But if they are governed by different चोदना, then the आवाप principle will apply. While in a प्रसङ्ग the performance of the subordinate parts is done originally for the benefit of one primary, but it benefits another primary also, though it is performed for one primary only. e.g. a big light illuminating a palace may also shed light on the road adjoining it, although its primary object was the illumination of the palace.

supposed in this way generally, that by the administration of the smaller one, the greater even would come to be accomplished. Here indeed by reason of its falling within the scope of the performance, the necessity of a separate special¹ performance not having been felt, in due² course, the fulfilment of the purpose is deduced. Nor should it be said that as a greater one cannot be included in the smaller, where is the room for such a contingency? Nor should it be asked as to how by a performance intended for the wiping off of the sin produced by the murder of Chaitra, can there be an extinction of the sin generated by the murder of Vishnu-mitra, as that which is intended in connection with Chaitra cannot have the character of a common³ performance. Therefore, as by the performances for the attainment of heaven which are in pursuance of a special direction such as the Âgneya⁴ and the like, even ordinary duties enjoined happen to be performed, in a similar manner even a small penance comes to be accomplished also.

As for the text of *Madhyamna Ângirâḥ*: “A thousand of cows “should one make over to deserving persons according to the rule; “and the Brâhmana-slayer completely becomes absolved from all “sins”, that has a reference to a Brâhmana who is engaged in a sacrifice and one who is endowed with good qualities. This, moreover, is to be understood to be for one who is unable to perform a duplicated penance for twelve years as laid down in this text.⁵—“Double should “the penance be ordered for a Brâhmana who is engaged in a sacrifice,” having regard to the extreme heaviness of the penance, and has no reference where the twelve years’ penance is not repeated. For there, taking twelve days for one *Prâjâpatya* each, and counting thus, there come to be three hundred and sixty *Prâjâpatyas*.

1 विशेषानवगमात्.—“See Jaimini VIII where all the extensions अनिदिशः are considered.

2 प्रसङ्गात्-प्रसङ्ग is also used to express what is known as a प्रसज्यप्रतिषेधः । प्रसज्य प्रवृत्तिं सम्पाद्य प्रतिषेध इ.—which is thus defined.

अप्रधान्यं विधेयं प्रतिषेधे प्रधानता । प्रसज्य प्रतिषेधोऽसौ क्रियया सह यत्र नञ्.

e. g. वैषि चैत्रे कृष्णपक्षे नवान्नं नाचरेद्भुधः । भवेज्जन्मान्तरे रोगी पितृणां नोपतिष्ठते ॥ अत्र रोगीति निन्दायां प्रसज्यता, नोपतिष्ठते इति पर्युदासः ।

3 अतन्त्रत्वात्
4. आग्नेय—The sacrifice intended for the fire as the principal Deity, as वायव्य for वायु. See further on Verse 287. These are the दर्शपूर्णमास sacrifices for which see *Taittirîya Samhitâ* I. I. 1-4. and Sâyana’s comment pp. 9-76 *Ânandâśrama* Vol. 42 (1) and Jaimini XI 1-14 53-66.

5 See further on Verse 252 p. 1748 pp. 18-19.

Although at the conclusion of each *Prâjâpatya*, a three days' fast is stated as an addition, still by reason of the special austerities in the form of a forest residence, wearing of the knotted hair, subsistence on forest products and the like, even without a fast, a penance for twelve days each has equality with a *Prâjâpatya*. Then again¹ : "In the case of an inability for the performance of the *Prâjâpatya*, a "wise man should donate a cow; when cows are not available, the "price of the same may be given; and no doubt," under this rule, a cow being donated for each *Prâjâpatya*, of the cows also come to be
10 three hundred and sixty; and not a thousand; and therefore, the proper course is as has been stated.

Even as regards the text of *Śaṅkha* : "As before, for having "unintentionally killed a *Vipra*, among the four *Varnas*, penances for "twelve years, six, three, and for one year and a half, should one
15 "prescribe, and at the conclusion of these, a thousand of cows, half of "it, of that a half, and again a half of this last, should one donate in "the respective order of the *Varnas*" and which has a reference to a cumulative punishment of twelve years' penance and the donation of cows, that should be observed as havnig a reference to the murder of
20 an *Āchârya* or the like by regard to its enormity.

So also *Dakṣha* after stating that : "A gift made to one not a "Brâhmana brings an equal result, double in the case of a pseudo— "Brâhmana, in the *Āchârya* a hundred thousand, while that made to "a *S'rotriya* yields everlasting results," has stated : "An equal result,
25 "double, a thousand-fold, and ever-lasting are the kinds of results "particularized in donations, and indeed similarity as to killing also."

Likewise, after stating the twelve years, in regard to this same subject has been stated by *Āpastamba*² : "For having slain a "Guru or a *S'rotriya*, this same penance one should practice until his
30 "last breath." There, in a penance which is to be repeated as long as the life lasts when a triplication or a quadruplication appears to be likely, then in such a case, for one who has competence and has immense wealth, this (rule of the) cumulation of donation and austerities should be observed. Of the penances other than those of
35 twelve years' duration, however, stated by *Sumantu*, *Parâśara* and others, we will state the rule of adjustment hereafter.

It may be said, indeed, how has the adjustment regarding the twelve years' courses been completed? Not indeed

An objection is it proper to say, that by the statements ordaining

PAGE 250* the twelve years' and other courses there these are not heard of. Nor also should it be said that the

adjustment is determined that there may not be a conflict between the courses for heavy and smaller punishments found in authoritative sources, as the conflict could easily be removed by resorting to either of the (three) courses, viz. that of an alternative option, cumulation¹ and the relation of part¹ and whole.

Here the answer is that, not indeed can there be conceived an alternative option between such radically differing

The answer courses such as a twelve years' vow, and a visit to the Bridge² and the like; for if an alternative of a hard

course be resorted to, there being a possibility of the heavier course not being likely to be performed, there would be the fault of meaninglessness.

Nor should it be said that an adjustment by alternative courses is possible just as in the case of taking up or not taking up the *Shodāśi*;³ since even there, when it is possible, it is proper to prefer the

(course of) taking up, or it may be construed that by the fact of the taking up of the *Shodāśi*, adding to the excellence of the *Atirâtra*, there would be a quick attainment of heaven and the like, or of heaven with an exalted value, otherwise there would be the fault of meaninglessness in the matter of the rule as to the taking up.

1 विकल्प समुच्चय अङ्गाङ्गिभावः ।

विकल्प—rule of alternative option, समुच्चय cumulation, and अङ्गाङ्गिभाव is the relation of part and whole.

The rule is तुल्यायास्तु विकल्पेत्. When however, the objects differ or are related as part and whole, there is no scope for the alternative option. So also where there is a positive text, and also a Pratishedha text it becomes a case of conflict and either may be accepted or rejected under the विकल्प doctrine.

2 सेतुदर्शन—in the Southern Island near the Shrine of रामेश्वर.

3 षोडशी—See Jaimini X, viii. 6.

So in regard to the *Shodāśi* (षोडशी) *maxim*—where one and the same thing is once enjoined and then prohibited, it is a case of direct conflict, and so not reconcilable. In the text—अतिरात्रे षोडशिनं गृह्णाति, नातिरात्रे षोडशिनं गृह्णाति see Jaimini III. iii-14.

Nor can it be taken cumulatively. For, excepting where there is an extension of the principal thing prescribed, a combination does not become possible ; otherwise things coming independently of what is known from the injunction would come to be annulled.

- 5 Nor is it a case of a relation of part and whole, as there is an absence of the *Śruti*¹ and others which point to the application.¹ The factors pointing to the application are *Śruti*, *Linga*, *Vākya*, *Prakarana*, *Sihāna* and *Samākhya*. Therefore for the purpose of removing a mutual conflict, the conception of the rule of adjustment alone is
- 10 proper. And that, moreover, has to be determined by regard to the caste, capacity, and quality etc. as *Devala* has stated in his *Smṛti* : “ By a regard for the caste, capacity and quality, as also whether “ done once as well as whether intentionally, and after noting the “ connection with qualities and other elements, one should determine
- 15 “ the *prāyaścitta*.” (243)

Sūlapāṇi

Yājñavalkya, Verse 243

- The Author mentions the penance for the *Brāhmicide* etc. as intended. Head etc. *vide* the text of *Śātātapa* :—“ For killing a *Brāhmaṇa*, after taking
- 20 “ up his own head-skull,”; one carrying the head-skull of the murdered *Brāhmaṇa*. In the absence of that, of any other *Brāhmaṇa* also, *vide* the text of *Manu*² :—“ Having made the head of the corpse his flag-staff ” i.e. having a flag bearing the head of the corpse. The flag here is in the form of the foot of a bed-sted.

- 25 When unable to subsist on forest products, he should enter a village for begging alms, declaring himself as a *Brāhmaṇa*-slayer, taking regulated meals in earthen vessels or the like stated by other sages, a *Brāhmicide Brāhmaṇa* obtains purification in the twelfth year. This, moreover, should

1 श्रुति-लिङ्ग-वाक्य-प्रकरण-स्थान-समाख्या—These are the six principles of interpretation which are the accompaniments to the विनियोगविधि. See Jaimini III.III. 1-14. *Laugākṣhibhāskara* thus defines these: (See pp. 72 of *Vāsudeo Śāstri Abhyāṅkar's* Edn.) (1) निरपेक्षो रवः श्रुतिः। सा च विविधा—विधात्री, अमिधात्री, विनियोगिनी । सा पुनस्त्रिधा-विभक्तिरूपा, समानामिधानरूपा, एकपदरूपा च । A complete statement. (2) लिङ्गम्-सामर्थ्यं सर्व-यत्नानां लिङ्गमित्यभिधीयते (तन्त्रवा. १।३।३) significant force of a word etc., (3) समन्वित्याहारो वाक्यम्—Syntactical connection, (4) उभयाकाङ्क्षा प्रकरणम्—mutual relation or context. (5) देशसामान्यं स्थानम्—position or order. पाठसादृश्यमनुष्ठानसादृश्यं (तन्त्रवा. ३।३।५). (6) समाख्या यौगिकः शब्दः—सा च वैदिकी लौकिकीति द्विविधा—a name or expression; a concept. In the common applicability of श्रुति &c. समाख्या, the weakness of the latter is by reason of distance of the sense. These in their order of enumeration prevail over the one stated next in order. समवाये पाठवैधर्म्यं विप्रकर्षात् III. III. 14. See also

Sarkar 159-168
2 Oh. XI. 72

be understood to be in the case of the murder of a *Brāhmaṇa* with qualities committed unintentionally by a *Brāhmaṇa* devoid of qualifications. Intentionally also in the case of the murder of a qualified *Brāhmaṇa* coming on with an intention to attack, as also in regard to the murder of a *Brāhmaṇa* by caste merely in name. As in the *Bhaviṣhya* :—"A *Brāhmaṇa* who
"is merely in name of the caste, for having killed a *Brāhmaṇa* endowed
"with qualities should perform this one *prāyaścitta* for the purification
"from the sin. A *Brāhmicide* for twelve years should construct a hut and
"live in a forest; when he has committed it unintentionally, subsisting on
"alms and having made the head of the corpse his flag-staff." Also: "For
"having killed a *Brāhmaṇa* who has mastered the *Vedas*, who was making
"an attack, and although intentionally, Oh, warrior, one should perform
"the penance known as the twelve years'. For striking down a *Brāhmaṇa*
"only in name, with deliberation, the assailant even without qualities
"should perform for twelve years."

When, however, on account of one cause one kills at one time, two or many *Brāhmanas*, then also the *prāyaścitta* shall be one only. As :
"At one time when one kills, O son of the gods, on account of one
"cause or for one reason, O Lord, if a *Brāhmaṇa* kills a *Brāhmaṇa*, O
"warrior, or even good many *Brāhmanas*, for having killed simultaneously)
"O warrior, one should perform one death-ending (penance)." (243-246,

Of the *prāyaścitta* for a *Brāhmicide* and the like stated before, the Author states the period of termination under special circumstances

Yājñavalkya, Verse 244

By offering protection to a *Brāhmaṇa*, or to a dozen cows; likewise by the *arabhrtha* bath of a horse sacrifice, one may obtain purification. (244)

Mitākṣharâ :—He, who by the intervention of his own life, saves the life of a *Brāhmaṇa*, even though of one only, who was being killed by robbers, tigers &c. or *gavām dwādaśakasya*, of a dozen of cows, even if the twelve years, have not been completed, becomes purified. And although while attempting the protection of life, even without accomplishing it if he dies, still he certainly becomes pure. And hence also in the text viz. "For the sake of a *Brāhmaṇa*, or for the sake
"of a cow, should one give up his life at once, from the *Brāhmicide* is
"absolved the protector of the cow, as also of the *Brāhmaṇa*," by *Manu*¹, has been separately mentioned the protection of a *Brāhmaṇa*, as also death on that account.

Likewise, one would obtain purification from the sin of Brâhmicide, by himself bathing at the bathing time, which is part of the performance known as *Avabhṛtha*, in a horse-sacrifice performed by another. The bath, moreover, one should perform after declaring one's deed. So also **Manu**¹: "Or, by confessing his own guilt before
5 "an assembly of Brâhmaṇas and also of kings, and after bathing in
"the *Avabhṛtha* bath of a horse-sacrifice, one becomes absolved."
Bhûmidevâḥ i. e. the Brâhmaṇas, the sacrificial priests, of these together
in the company of the king, the sacrificer, before a joint assembly of
10 these one's own sinful act, *siṣṭvâ*, i. e. by confessing i. e. having declared,
openly, and after having bathed in the *Avabhṛtha* bath of the horse-
sacrifice he may get purified, provided he is permitted to by them, vide
the Smṛiti of **Saṅkha**: "Having gone to the *Avabhṛtha* of a horse-
"sacrifice, there, being permitted, and having bathed immediately, he
15 "becomes purified."

The mention of the *Avabhṛtha* of the *Aśvamedha* (the horse-sacrifice) is inclusive by an extended application of other sacrifices, such as the *Pañcadaśarâtra* sacrifice in the middle of which is the *Agniṣṭut*, and also all sacrifices which are concluded with the *Agniṣṭut* as
20 stated by **Gautama**²: "In the *Avabhṛtha* of a horse-sacrifice, or in any
"other sacrifice ending in the *Agniṣṭut*."

This period of the termination of the penance has been stated to be for one who has commenced the twelve years' penance, and somehow happened to bring about the protection of the life of a
25 Brâhmaṇa, or the like act. As 'in a *Sârasvata* sacrifice, after reach-
'ing the source of the river Saraswati, is the getting³ up, or by the
'donation of a hundred bulls, or of a thousand cows, or in their
'absence the entire property, or by the death of the house-holder him-
'self, and not by any other independent *prâyaścitta*'. So also **Saṅkha** :
30 "In the twelfth year he obtains purification, or during the interval,
"by liberating a Brâhmaṇa, or by bringing about the protection of
"twelve cows, immediately even as also by a bath in the *Avabhṛtha*, does
"he become pure." Hence also by **Manu**,⁴ premising the procedure
for the twelve years' penance thus : "Or after having a shave, he

1 Ch. XI. 82.

2 Ch. XXII. 9-10.

उत्थानं i. e. from the sacrifice, i. e. it comes to a conclusion.

4 Ch. XI. 78.

"should dwell &c." and in¹, "For the sake of a Brâhmana, or for the
"sake of a cow, should one forthwith give up
PAGE 251 * "his life, he becomes absolved from (the sin of)
"Brâhmicide, the protector of the cow as also of a
"Brâhmana and the like", in the middle having stated the protection
of a Brâhmana and the like acts, has concluded with the twelve years'
penance itself thus²: "In this manner having taken on a firm vow,
"always a celibate, and with concentration, at the conclusion of the
"twelfth year, one completely wipes off the sin of Brâhmicide."

Indeed, by the passage 'one would obtain purification from
Brâhmicide,' the acts of causing protection to
An objection the Brâhmana and like others, having a similarity
of results with the twelve years' penance, it is
proper that they are regarded as independent, and not as part.
For even also by reason of its being in opposition to the
principal thing, it cannot be a part, for a thing can be a part
only if it furthers the principal. Nor, moreover, is this rule
ordained for the twelve years' penance which had already commenced,
so that it could be taken as a rule ordained in its performance. As
in the passage. "One who is threatened in a *Satra*, may offer
"the *Viśvajit*³ sacrifice", when one who has commenced a *Satra* per-
formance and is unable to carry it to the end, there is the rule for
the performance of the *Viśvajit* sacrifice, and for this reason inde-
pendence is the proper course; like as in the case of entering into the
fire, offering oneself as a target &c. Nor should it be supposed that
because they have been stated in the midst between the beginning
and the conclusion of the twelve years' course, that therefore these also
are part. Since although stated in the middle, still as the reason for
the same is clearly known, there is an absence of any necessity of a
supplement, and there it is not proper that they should be mutually
related as part and whole. As in the case of the word *nivṛt*⁴ though

1 Ch. XI. 79.

2 Ch. XI. 81.

३ विश्वजित्—Name of a sacrifice in which the विश्वजित् fire is kindled. It is thus
defined:—यस्तु विश्वस्य जगतो बुद्धिमाक्रम्य तिष्ठति । तं प्राहुरध्यात्मविदो विश्वजिज्ञाम पावकम् ॥

म. भारते ३।२१८।६.

4 Here there is a misprint by omission at p. 251 l. 11, for सामिषेनीपकरणमव्यवर्तिनां निवित्यदानामसिमिन्धन.....
नामाग्निविदा &c. read सामिषेनीपकरणमव्यवर्तिनां निवित्यदानामसिमिन्धन.....

- occurring in the midst of the portion relating to the *Sâmidheni*¹ kindling of the fire, and are used to add to make the fire brighter and have the same purpose along with the *Sâmidhenis* to be accomplished, still, they cannot be regarded as part of the *Sâmidhenis*. Nor is
- 5 the direction for throwing into the fire in an isolated place and such other acts repeated in the midst of the twelve years' course, as by **Vasishṭha**, **Gautama** and others these have been stated even before the twelve years' course. And it is with the object of bringing out this independent character that in (the text) "Or one may become a target of those
- 10 "bearing arms, or one may throw himself down into the fire", the word 'or' has been expressed by **Manu**² with each clause.

- Likewise, in regard to any *prâyaścitta* itself has been **concluded**³ thus: "Hence, resorting to any of these courses a Brâhmana, with "concentrated attention casts off the sinful effect caused by a Brâh-
- 15 "mana's murder, by his own conduct." Therefore, it is proper that an independent character should be recognised in regard to the course of entering the fire &c. And hence also, in the case of giving protection to a Brâhmana and the like, having the same result by itself, are not to be regarded as subordinated.

- 20 To this the answer is: This doubt has been removed by the
The answer text of **Śaṅkha**⁴: "In the midst, by liberating' a
"Brâhmana etc." from which it is inferred only as
a part. It is only when it continues as a part that the connection
exists through the principal. Nor is there a contradiction with the
- 25 principal, since it ordains that the time for the accomplishment of the fruition of the penance is immediately after the giving of protection to the Brâhmana; and thus there is no contradiction. (244)

Śûlapâṇi

Yājñavalkya, Verse 244

- 30 Brâhma etc. To a Brâhmana, one or more than one, by offering protection, when troubled by water, fire etc. and informing the Brâhmanas, or by a bath in the *Avabhṛtha* of a horse-sacrifice, one obtains purification; even for an *Avabhṛtha* bath of any other sacrifice also. **Gautama**⁵ has stated the same: "In the *Avabhṛtha* of a horse-sacrifice, or of any other
- 35 "sacrifice ending in *Agnishtut*." (244)

¹ The hymns which are recited at the kindling of the fire. See Tait.Br.III.V.2.

² Ch. XI. 73.

³ Ch. XI. 86.

⁴ See above p. 1726 l. 31.

⁵ Ch. IX. 10.

Yājñavalkya, Verse 245

Or having observed in the way a Brāhmaṇa oppressed with a long-continued, acute and painful disease, or also a cow, by rendering free from the complaint, a Brāhmicide becomes pure. (245)

Mitākṣharā :—Moreover, *dirghena*, with a long-continued, i. e. 5
running over a long time, *tivrena*, by an acute, i. e. unbearable,
anāmayena, (by a) disease, such as by leprosy or the like, *grastam*,
oppressed, i. e. tormented, *Brāhmaṇam*, *gām wā*, a Brāhmaṇa, or a
cow,—in that condition *pathi dr̥ṣṭvā*, having observed in the way,
nirātāṅkam, free from the complaint, i. e. free from the disease *kṛtvā* 10
brāhmahā śuchir bhavati, by rendering, the Brāhmicide becomes pure.

Indeed, what has been stated in the text:¹ “By offering protect-
“ion to a Brāhmaṇa &c.” has been stated about the
An objection protection to a Brāhmaṇa; why then that itself is
repeated here again by the text: “Brāhmaṇa, or 15
“even a cow &c.”? True, that is so. But, in the previous text, the
protection to a Brāhmaṇa has been stated to be by
The answer sacrificing one’s life, while now by medicine &c.; this
is the difference. With this very object in view has
it been stated by **Manu**²: “For a Brāhmaṇa, or on his account, if he 20
“loses his life, he becomes absolved.” (245)

Śūlapāṇi

Yājñavalkya, Verse 245

Long etc. One who has commenced the twelve years’ penance by
rendering free from disease by medication etc: one Brāhmaṇa oppressed 25
with an acute disease, or a cow, even without completing the twelve
years’ penance obtains purification. In the last verse, even by giving up
one’s life, affording protection; here, however, not so; thus there is no
repetition, vide the text of **Manu**³: “For the sake of a Brāhmaṇa or for
“the sake of a cow, one may at once give up life.” (245) 30

Yājñavalkya, Verse 246

By recovering back the entire property of a Brāhmaṇa which was
stolen, even if killed on that account, or wounded with weapons, he
becomes purified even while living. (246)

Mitākṣharâ :—Moreover, to a Brāhmaṇa, who was pining on account of the entirety of his property such as land, gold &c. having been taken away by thieves, after recovering it back in entirety, one who gives protection, such a one becomes purified. While attempt-

5 ing the recovery back himself, if he is killed by the thieves, or **tannimittam**, *on that account, i.e.* while recovering back the Brāhmaṇa's entire property;

PAGE 252 * then while engaged in a fight, if he is wounded by weapons, or is almost on the point of death, then even while living, he becomes pure.

10 The plural number in 'weapons' is with a view to indicate plurality of wounds; and here by **Manu**¹, has been stated three times in (the text) : "Or three times fighting back, or having conquered down in "entirety."

15 All these five ways stated in the two verses in the form of the protection to a Brāhmaṇa, having been included in the text of **Saṅkha** : "Or in the midst, by liberating a Brāhmaṇa," and having thus been brought into application by the limit of the termination after twelve years, there is no independent application. (246)

Śūlapâṇi

20 Yājñavalkya, Verse 246

By recovering etc. By bringing back after a fight a Brāhmaṇa's wealth taken away by robbers, one becomes pure. Or when thrice struck with weapons and for that reason being wounded by weapons, even though living and even without bringing back, one who has given a fight becomes pure. The twelve years' having been commenced, this should be understood. (246)

Yājñavalkya, Verse 247

30 Or, this oblation to the *lomas*, with this, and the *mantras* in respective order he may offer his body as oblation commencing with the hair and ending with the marrow. (247)

Mitākṣharâ :—**Lomābhyah swāhetyevam**, 'To the *lomas*, this oblation, with this, and the other hymns, **loma prabhṛti majjāntām tanum juhuyāt**, commencing with the hair and ending with the marrow one should offer his body as oblation.

The word *iti* is used as indicative as an instrument; the word *evam* is used to indicate the method. The word *lu* is indicative of words implied in the word *prabhṛti*, such as skin &c. well known in other Smṛtis. Then the hair and the other things for oblations are indicated by the dative case. After repeating the word 'Svâhâ,' 5 one should offer the oblation with those *mantras*.

These, moreover, on account of the number of the materials which are being offered as oblations being eight viz. the hair, skin, blood, flesh, fat, sinews, bones and the marrow, the *mantras* are eight. So also Vasishṭha¹ : "The Brâhmaṇa-slayer, having duly kindled the 10 "fire with wood, should offer oblations thus: "I offer hair as oblations "to the God of Death; with hair, I feed Death" thus the first (1). "I offer the skin as oblation to Death; with the skin I feed Death," "thus the second (2). "I offer blood to Death; with blood I feed "Death," thus the third (3). "I offer flesh as oblation to Death; 15 "with flesh, I feed Death" thus the fourth (4). "I offer fat as "oblation to Death, with fat I feed Death;" thus the fifth (5). "I offer "sinews as oblation to Death; with sinews I feed Death," thus the "sixth (6). "I offer bones, as oblation to Death; with bones I feed "Death," thus the seventh (7). "I offer marrow as oblation to Death; 20 "with marrow I feed Death", thus the eighth (8)."

Here, however, by saying that from hair onwards one should offer his body as an oblation, the hair &c. are regarded as the material for the oblations, and although in the expression "To the hair, I 25 "offer this oblation" the dative case is indicated, still the hair and others are not regarded as being in the position of a deity, as the *mantras* can be regarded as the means of the oblation by their pointing out the material merely. Therefore he should cut off with an axe the hair &c. with his own effort, and after offering eight oblations intended for death, at the end throw in his own body. Hence what 30 has been said by some that "since no material has been stated the "oblations should be with clarified butter," that has been stated without any deliberation, and must certainly be disregarded.

By the expression 'one should offer an oblation,' the fire is already there, and the use of the word fire again in the clause 'a 35 feticide after having kindled the fire' etc. is with a view to indicate

1. Ch. XX. 25-26.

the ordinary fire. And this is proper also ; since a rule has been laid down for the disposal of the fires of those who have become *Patita*, as *Uśanāḥ* has stated : “ When a *Brāhmaṇa* who has consecrated the “ fire happens to have incurred the sin of a *mahâpâtaka* and cannot be
5 “ purified by *prâyaścittas*, what then should be the condition of his “ fires ? The *Vaitâna* fire he should throw into water, and the wise “ man should extinguish the *S’âla* fire.” Also, *vide* the *Smṛti* of *Kâtyâyana* : “ One who has become affected with a *mahâpâtaka* by the “ course of destiny, if such a one has consecrated the fires, the sons
10 “ and the rest should preserve the fires until he is joined back after “ the extinction of the taint. If one does not perform the *prâyaścitta*, “ or while making it if he dies, the Household (fire) one should “ extinguish, and the *S’rauta* (fire) one should throw into water “ together with the appurtenances.”

15 The throwing of the body, moreover, should be made by thrice rising up again and again, and with the face turned downwards, as says *Manu*¹ : “ Or one should throw his own self three times with his “ head turned downwards into the fire blazoned with the *samidhs*.” By *Gautama*² also has here a special rule been pointed out : “ Now the
20 “ *prâyaścitta* : throwing oneself into the fire three times, one who “ has killed a *Brāhmaṇa*, or emaciating himself (by
PAGE 253 * “ giving up nourishment).” Emaciating himself *i. e.* the meaning is that one who has emaciated his body by abstaining from food. So does the *Kâthaka Śruti* : “ One who has
25 “ emaciated himself, should mount (into) the fire.”

This *prâyaścitta* terminable in death is in regard to intentional acts, as says *Madhyama Āṅgirāḥ* : “ The *prâyaścitta* which has been stated “ by the wise to be terminable in death, that should be known as being “ in regard to what has been committed intentionally ; no doubt here.”
30 Also, “ Where a man intentionally commits a sinful act in some way “ or other, for him a purification has not been pointed out excepting “ by a leap from a height into the fire.” This *prâyaścitta*, moreover, is indeed independent by itself, not like such as saving the life of a *Brāhmaṇa*, as part of a twelve years’ penance ; so has been stated
35 before. (247)

Śūlapāṇi*

Yājñavalkya, Verse 247

Hair etc. 'To the hair, to the skin, to the blood, to the fat, to the flesh, to the sinews, to the bones, to the marrow, this oblation,' thus pronouncing for each, to each three oblations with eight hymns commencing with the hair, and in the order, with the ritual stated in the *grhya*, after having kindled the fire one should offer the oblation of his body up to the marrow. Thereafter with head turned downwards, in the same fire one should enter. This, moreover, should be observed in the case of a Kshatriya for the deliberate murder of a Brâhmana. As in reference to a Kshatriya in the Bhaviṣhya, "For killing deliberately a Brâhmana knowing the four vedas and maintaining the perpetual fire, O warrior, one should throw himself into the fire with the head turned downwards." (247)

Yājñavalkya, Verse 248

Or if he is killed in the battle, having become a target, he shall obtain purification; (or) almost dead, suffering from the wounds, even if living, he becomes purified. (248)

Mitākṣharâ :—Moreover, or, saṅgrâme, in the battle, on the field of battle at a place where the arrows discharged by both the armies fall, lakṣhyabhûto, having become a target, if dead, śuddhimavâpnuyât, shall obtain purification. Or, owing to acute sufferings caused by deep vital wounds, mṛtakalpo, almost dead, i.e. wounded, jivannapi viśuddhyati, even if living, he becomes purified.

The placing himself in the position of a target, moreover, should be made by himself voluntarily in a battle between persons learned in the science of archery by a declaration thus: "I am one who have incurred a penance," and not, however, to be compelled by the king. As says Manu¹: "Or, one may become the target of the adepts in bearing arms." This, moreover, as it is terminable in death, is in regard to a Kshatriya, who has directly and intentionally committed the sin.

*Note—Śūlapāṇi reads this verse between verses 243 and 244.

His order is different from the order of verses as stated in the text of the Mitākṣharâ. It is in this way: 243, 247, 244, 245, 246, 249, 248, 250; then as in the Mitākṣharâ.

1. Ch. XI. 73.

By the use of the word **api**, *even*, one becomes pure by a horse-sacrifice also; as says **Manu**¹: "One may offer the *Āśvamedha*, (the horse-sacrifice), or the *Svarjita*, or also the *Gosava*; or by the *Abhijit*, and the "*Viśvajit*, or by the *Trivrt*, or even by the *Agniṣṭut*." The performance of the *Āśvamedha* is only for a Kṣatriya wielding paramount sway, as **Parâsara**, has stated: "Or a Kṣatriya who is the Lord of the Earth; should offer the horse-sacrifice," as also in the text: "Not one who has not the paramount power, should offer a sacrifice," a prohibition having been seen for one who does not hold paramount authority.

This performance of the horse-sacrifice, moreover, should be observed as in the place of one terminable in death, in the case of an intentionally committed act, as "The four perpetrators of the *mahâ-pâtakas*, who have intentionally committed it, become pure by "entering into the fire, or by placing themselves in a Great sacrifice," by this has been pointed out by **Yama**, the horse-sacrifice as on a footing of equality with entering into the fire at the time of death.

The *Svarjita* and the rest, moreover, are alternatively stated with the twelve years' penance in the case of one belonging to the three *Varnas*, who has consecrated the fires, and who has performed the first sacrifice. Not, however, that the consecration of the fire, or the first performance of a sacrifice should be done for a *Svarjita*, as one who has become a *patita* has no authority for the performances of the twice-born.

It is not also proper to say that like the *Sandhyâ* worship, there would be no contradiction, as the consecrations of fire have not the residuary character in regard to the later sacrifices. And these, moreover, by regard to the greater or less *Dakṣiṇâ* should be adjusted in regard to those who have directly committed the murder, and who have incurred the penance for twelve years and the like. (248)

Śûlapâṇi

Yājñavalkya, Verse 248

In a battle-field, etc. In a battle-field having become the target of warriors bearing missiles such as arrows and the like, and, being killed

with weapons, obtains purification. If, somehow, under the influence of the accumulation of his past actions affecting life he lives, even then he becomes pure, as he had set out regardless of (the consequences to his) life. This has a reference to a Brāhmicide intentionally committed by a Kshatriya as is stated in the Bhaviṣhya : "A Kshatriya devoid of qualifications, O warrior, for having killed with deliberation a Brāhmaṇa who has mastered the Vedas, O warrior, should become the target of persons subsisting on arms."

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Yājñavalkya, Verse 249

In the forest, practising restraint, after repeating three times the text of the Veda, he becomes purified ; or living on measured diet, and going round the *Saraswati* in all its currents. (249)

10

Mitākṣharā :—Moreover, *araṇye in the forest*, in an uninhabited part, *niyato, practising restraint, i. e. one who has regulated his diet*, as has been observed by **Manu**¹ : " Or should repeat, after regulating "his diet"; *trivāram, three times*, "after repeating the Veda including the " *Mantra* and the *Brāhmaṇas*, one becomes pure." The use of the word *Samhitā* is with a view to exclude the *Pada* and *Krama*.

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Or taking to a measured diet, beginning with the original source of the *Saraswati* as far as the western ocean, *pratisrotah, in all its currents, i. e. current by current breaking up the*

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PAGE 254* *Saraswati at each current, and thus proceeding he becomes pure.*

The meals should consist of things fit for a sacrifice, as **Manu**² has observed : "Or, he should subsist on pure sacrificial food, "and follow the *Saraswati* by each current." This repetition of the Veda is to be observed by a learned man killing a moneyless individual, or one with very high qualifications killing one devoid of qualifications, and through mistake. The going to the *Saraswati*, however, in regard to the same object should be observed in the case of those who are devoid of learning. For those who devoid of qualities cause a suicide having been pointed out by **Sumantu** : "When despised "if a Brāhmaṇa dies." As for the text of **Manu**³ : "Having repeated "any one Veda, one should walk a hundred *yojanas*," that too should be observed in the case only of one who is unable in regard to the

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1. Ch. XI. 77.

2. Ch. XI. 77.

3. Ch. XI. 75.

course stated in the text : “In the forest, practising restraint, after “repeating &c.” (249)

Śūlapâṇi

Yājñavalkya, Verse 249

- 5 In the forest etc. Having begun, if one is unable to perform the penance for twelve years itself, (by residing) in the forest taking measured food by eight mouthfuls and after having repeated three times the *saṃhitâ* text of one's own *veda*, consisting of the *mantras*, one becomes pure. The use of the word *Samhitâ* is with the object of excluding
- 10 the *Pada* and *Kṛma*. Or, even with a measured diet, by going to the region known as the *Vinaśana* where the river Saraswati turns round, and after bathing in the Saraswati he becomes pure. (249)

Yājñavalkya, Verse 250

- Or by donating wealth in abundance to a deserving person one
- 15 would obtain purification; for the acceptor, moreover, for the purification likewise, the *Vaiśvânari* sacrifice. (250)

- Mitākṣharâ:—Moreover, by the text¹ ‘Not merely on account of learning’ etc. and the like, one whose qualifications have been defined, to such a deserving person after having given as a donation immense
- 20 wealth sufficient to last a life-time and consisting of cows, land, gold etc., one would obtain purification. That wealth he who accepts, for such a one, the sacrifice with *Vaiśvânara* as the presiding deity should be performed.

- ‘This, moreover, is in regard to one who has consecrated
- 25 the fires. For one, however, who has not consecrated the fires, the sacrifice should be in honour of that deity, *vide* this text of the author of the *Gṛhya*: “Whatever is the rule in regard to one who “has consecrated the fire, the same should be in regard to the “*Āupāsana*.” By the use of the word *wâ*, or, it is directed that the
- 30 entire property or the house together with the appurtenances one should give, as says *Manu*²: “Or the entire property to a “*Brāhmaṇa* who is a Vedic scholar, or wealth enough for his subsistence, or the house together with the appurtenances.”

This donating of wealth to a deserving person, should be observed by one who is endowed with qualifications and wealth for killing one devoid of qualities. In regard to the same subject, for one who has no progeny, the donation should be of the entire wealth. while for one who has children, the donation of a house together with appurtenances ; thus is the rule of adjustment.

5

Although what has been declared by **Parâsara** viz. " When, how-
" ever one well-versed in all the four lores incurs the sin of Brâh-
" maṇa-killing, for such a one, according to law, one should point out as
" the penance, the journey to the Bridge¹ on the ocean. On the way to
" the bridge embankment, he should collect alms from the members of
" the four *Varnas* avoiding those who habitually do censured acts, and
" without an umbrella and shoe. 'I am the perpetrator of a sinful
" act, indeed the perpetrator of *Mahâpâtaka*, am standing at the thresh-
" hold of the house, begging for alms, a Brâhmicide', thus in the cow-
" cattlepens, villages and towns, also in harbours consecrated for
" austerities, in holy places, and in the river-streams also, in all these,
" one should publicly declare his sin ; and after reaching the holy
" ocean a Brâhmicide becomes absolved after having bathed in that great
" ocean. Thereafter, being purified, having reached home, and offer-
" ed meals to the Brâhmaṇas, after having donated a cloth and holy
" things, with his soul purified, one may enter the home. Or a hundred
" cows one should give as *dakṣhiṇâ* to one learned in the four lores; in
" this manner he obtains purification with the approval of those
" learned in the four lores," that also is of equal application with the
text: " Or by donating wealth in abundance to a deserving person ".

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Moreover, as to the text of **Sumantu**: " A Brâhmicide should
" perform the *Kṛcchra* for one year, sleeping on the ground, bathing
" thrice, declaring his guilt, subsisting on alms, wandering about the
" sandy banks of celestial rivers, or their confluences, or the hermit-
" ages, cow-resorts, mountains, riverstreams, and holy places for
" austerities, he should have the *Virâsana* posture, thus after the com-
" pletion of the year, and after having donated to the Brâhmaṇas gold,
" jewel, cows, corn, cessamum, land and ghee, he becomes pure," that

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1 The great embankment known as the *सेतुबन्ध* which has the Paurâṇika tradition of having been constructed by Nala for enabling the marching army of Râma to cross over to the Laṅkā.

also is to be observed in the case of a killer who is a fool but rich, and has killed any member of the caste.

As for the text of **Vasiṣṭha** viz.: “For twelve nights subsisting “on water one should observe a fast”, that has reference to one who had
5 mentally deliberated upon a Brâhmicide, but had of himself receded from the thought of killing.

“After having slain an impotent Brâhmaṇa, one should perform the penance for killing a *Sûdra*, or should perform the “*Chândrâyana* or a couple of *Parâkas*,” as to this text of **Ṣaṭtriṃśanmata**,
10 that is to be observed in the case of an intentional murder of one whose virility cannot be restored. In connection with this subject itself in regard to an unintentional murder says **Brhaspati**: “In the “confluence of the *Arunâ* and the *Saraswati* which is well known to “the world, a twice-born becomes pure who bathes at the three
15 “periods and fasts for three nights.” In this way, other Smṛti texts also should be followed and the adjustment of the subject should be made. For in the case (of those) of equal (import), there is an option.

These, moreover, commencing with the twelve years’ and as far as the donating of wealth, are for the Brâhmaṇa only.
20 PAGE 255* For the *Kṣatriya* and the rest, however, (it would be) doubled and so on, as says **Āṅgirâḥ**: “What constitutes “a *Parīṣhat* for the *Brâhmaṇas*, the same is regarded as doubled for “the kingly class, for the *Vaiśyas* it has been proclaimed to be “trebled; and the penance has been regarded like *Parīṣhat*.”

Thus, by regard to whichever particular qualification of the killer or of the killed a particular *prâyaścitta* has been determined in regard to the Brâhmaṇas, the same should be known to be either doubled or trebled in the case of a *Kṣatriya* and the rest with similar qualifications. In this same manner even in the *Kṣatriya*, *Vaiśya*
30 and others also upon the murder of a superior by an inferior, by regard to the enormity of the offence, the double and the like, of the *prâyaścitta* also should be determined. The enormity of the offence, moreover, is inferred from the magnitude of the sentence; as has been stated¹: “In regard to offences by the lower orders, double and

1. See Yājñavalkya Vyawahâra Verse 207 p. 1250 above.

“treble is the punishment; by the higher orders towards the lower,
“however, it is reduced to half, and half of that.”

As for the text of **Chaturvīṁśatimat**: “The *prâyaścitta* which
“has been declared for the *Brâhmana* by the great sages, a *Kṣatriya*
“should perform it less by a quarter, a half should a *Vaiśya* per- 5
“form, a *S'ûdra* should perform a quarter, in the case of all sins,”
that has a reference to offences other than the four kinds of
Sâhasas perpetrated by men of inferior *varṇas*.

Likewise, for the *Mûrdhâvasikta* and the like sprung from *anu-*
loma connection, the *prâyaścitta* should be inferred like the punish- 10
ment. The relative rule as to punishment has been pointed out in
the **text**¹: “The infliction of punishment should be made by regard
“to the higher or lower *varṇa* and *jâti*.” From this, moreover, for a
Mûrdhâvasikta for the murder of a *Brâhmana*, it will be more than
for a *Brâhmana*, and less than that for a *Kṣatriya* i.e. a twelve years, 15
and half of it. In this same manner also, the extent of the *prâya-*
schitta for those born of a *pratiloma* connection should be inferred.

Also for the members of the *Āśramas* even a special rule has been
pointed out by **Āṅgīrasa**: “If persons belonging to the *Āśramas*
“perpetrate sins specified in regard to a householder, they should do 20
“the purging like the purification, before they obtain the sight of the
“*Brâhmana*.” ‘Like the purification,’ i.e. as under the **text**²: “This
“is the process of purification for the householders; double, for the
“celibate student; while treble is for the hermits; and for the
“ascetics, quadrupled.” As in the case of the celibate student and the 25
like, the purification increases in the order of doubling and so,
similarly also, the purging, i.e. the *prâyaścitta* occurs; this is the
meaning.

For the celibate student, however, the duplication of the *prâya-*
schitta is to be only after the sixteenth year. Before that, however, “A 30
“child, or one less than sixteen, deserves half the *prâyaścitta*,” thus,
half a *prâyaścitta* has been stated for one younger than sixteen years.

It should not be supposed that out of fear of death in the midst
of the quadruple of twelve years' course the termination being
improbable, the commencement may also be unthinkable; since of one 35

1. Yājñavalkya Vyavahâra Verses 206 and 207 p. 1250 above.

2. Of Manu Ch. V. 136.

who has commenced a *prāyaścitta*, if death occurs in the interval, there comes about an extinction of the sin. So **Hārīta** : “ After the *prāyaścitta* has commenced, if the doer dies, on that very day he is “ (regarded as) purified in this world, as also in the other.” **Vyāsa**
5 also says : “ While exerting himself in the interest of *Dharma*, if a “ man becomes incapable, he is deemed to have reached that merit; “ here indeed there is no doubt.” (250)

Vîramitrodaya

In this manner having stated the causes for the *prāyaścittas*, the
10 Author states the special *prāyaścittas*. There, first having the *Mahā-pātakas* in view, according to that view the Author states the *prāyaścitta* for the Brâhmicide among the *prāyaścittas* to be stated

Yājñavalkya, Verses 243-250

Of the person killed, and if he be not available, then of any
15 *Brâhmaṇa*, holding in his hand the skull of the head; ‘ one holding a flag,’ *i.e.* one holding in his hand the sign in the form of the foot of a bed-sted as has been observed by **Gautama**¹: “ Carrying the foot “ of a bed-sted and a skull in his hand.” Such a one, moreover, placing the head-skull upon a staff; ‘ subsisting on alms begged’ *i. e.*
20 ordinarily maintaining himself by eating the food procured from several villages; and ‘ declaring the act’ *i.e.* at the time of doing the begging loudly declaring his act with the words ‘ I am a Brâhmaṇa-slayer’ as has been stated by **Parâśara**²: “ At the house-door here I “ am standing begging for alms, the Brâhma-slayer.” Here **Samvarta**
25 says : “ For the alms one should enter a village if he cannot subsist “ upon forest products.” **Āpastamba**³ states the begging pot : “ With “ the broken piece of a base-metal for the purpose of begging alms “ he should enter a village.” ‘ Eating measured food’ *i.e.* taking meals as would not bring on excessive satiety. For twelve years’ period if
30 he qualifies himself with these five conditions of qualification then a *Brâhmaṇa*-slayer would obtain purification.

This, moreover, is the *prāyaścitta* for a Brâhmicide directly perpetrated but without intention. That for an intentional one, however, it is life-ending, has already been stated before.

35 For the six kinds of Brâhmicides other than direct murders, smaller penances exist under the text of **Āpastamba**⁴: “ He who takes a

1. Ch. XXII. 4.

3. Ch. I. 9. 24, 14.

2. Ch. III. 67

4. Ch. II. 29, 2.

"greater part, for him the result is special." There, in the *Bhaviṣhya Purāṇa* one for three years has been expressly stated in regard to a special cause: "When a *Vipra* absolutely devoid of qualifications, after "striking his own self and the relations without any reason and through "anger dies on account of house or land, one should perform the "penance for three years observing the vow of celibacy". Under the *Maxim* "As for the others it shall be equal" a reduction of half a year, and of a year and half may be determined.

Thus, *Prayojaka* i.e. the instigator is of two kinds: (1) one who instigates another who is not inclined, and (2) one who creates vehemence in one who has already set to work.

The *Anugrahaka* (supporter) is also of two sorts: (1) creating enmity against the person intended to be killed, and (2) dispelling fear in the person supported by him.

Anumantā (adviser), moreover, is only of one kind. There, for the first i.e. for the *Prayojaka* i.e. the instigator, one extending over ten years and a half, and for the *Anumantā* i.e. the adviser, one extending over four years and a half.

For those intentionally committed other than a direct murder, double of the penance prescribed for unintentional acts has been ordained. *Vide* the following text of *Aṅgirāḥ*: "What has been "ordained for unintentional acts, for intentional acts the same becomes "duplicated."

Here, having regard to the rigour of the procedure for carrying the head-skull etc., under the established rule of the wise the *Prājāpatya* should be performed for twelve years by one who observes each *Prājāpatya* together with a three days' fast. Its nature, moreover, has been stated by *Manu* ²: "For three days in the evening, for three "days in the morning, one should eat what is obtained without begging; "for the next three days one should not eat; this is declared as the "*Prājāpatya* rite." In this manner by twelve years there happens to be three hundred and sixty *Prājāpatyas*. One, however, who is unable to perform the *Prājāpatya* should donate one cow in the place of one *Prājāpatya*, as has been stated by *Mārkaṇḍeya*: "When one is unable "to perform the *Prājāpatya* the wise man should donate a cow; when "a cow is not available, an equivalent price should be given; and "no doubt."

In this way also should be understood in the case of other *Prāyaścittas*. (243)

After the completion of the penance for twelve years or more or less, which had been commenced, and as part of the special rule
5 regarding the conclusion of the penance, the Author mentions the latter period by means of three verses beginning with *Brāhmaṇa* etc. That has been stated by Śaṅkha: "In the twelfth year one obtains
"purification; or during the interval by releasing a *Brāhmaṇa*; or by
10 "the protection of twelve cows, immediately only; or by an *Avabhṛtha* "bath at the end of a horse-sacrifice, one becomes pure."

Manu also after premising the twelve years' vow and observing in the middle¹: "For the sake of a *Brāhmaṇa*, or in the interest of a
"cow, one may give up his life at once" has concluded² thus: "In
15 "this manner observing firmly the penance, always maintaining the "vow of celibacy, and with bent attention, at the conclusion of the "twelfth year one wipes off the taint of *Brāhmicide*."

This is not an independent *prāyaścitta*, but the particular attribute is the result of special occasion. When of a *Brāhmaṇa*, or of a dozen of cows, there is a probability of the destruction of lives, then
20 by staking one's life, saving these; likewise, or premising with the declaration of one's act, by the *Avabhṛtha* bath as part of the performance of a horse-sacrifice by another, a *Brāhmicide* obtains purification. (244)

Having observed on the way a *Brāhmaṇa* oppressed with an unbearable disease continuing for a long time, or a cow similarly
25 circumstanced, with the administration of medicines, by removing the disease the *Brāhmicide* becomes purified. (245)

By forcefully bringing back the entire property of a *Brāhmaṇa* robbed away by others, and when unable to bring back, when in regard to that wealth he is attacked with weapons, and wounded, even
30 though living, he becomes pure. The several adverbs such as *atha*, *api*, *vā* are indicative of option in regard to the cow or the *Brāhmaṇa*. The first use of the word *vā* in regard to the last verse has the sense of option. By the use of the word *eva* is excluded the bringing back. By the use of the word *api* are also included missiles. (246)

35 For an intentional *Brāhmicide*, however, the Author proceeds by means of two verses. "To the hair, this oblation &c." With such oblations couched in the dative case by means of eight *mantras* bearing the name and form of the hair, skin etc. and having cut up the body

commencing with the hair and including the skin, the blood, the flesh, the fat, the sinews, the bones and ending with the marrow, one should offer as oblations in the respective order. This sacrifice, moreover, is intended for the God of death as the presiding deity, as has been stated by *Vasiṣṭha*¹: “I offer the hair as an oblation to the god of death.”

5

‘In a battle’ *i.e.* on the battle-field by voluntarily becoming a target for the fighters who know him to have incurred a penance, when killed, the Brāhmicide obtains purification; that has been stated by *Manu*²: “Or one may become of his own free will a target of men bearing arms and knowing him as such.” Thus having become the target, and troubled by the attacks he becomes unconscious, and almost as if dead, then, although living, he becomes pure.

10

By the use of the word *hi* is indicated the special non-mention of the hair and the rest, as these have been particularly well known as stated in other *Smṛtis*. The word *vai* is used as a foot-supplement. By the first use of the word *api* is included the fall from a height into the fire, and by its second use, of the horse-sacrifice and the like. That has been stated by *Āṅgirāḥ*: “When a man intentionally commits a *Mahāpāpa* somehow, for such a one no expiation has been stated excepting a fall from a height² into the fire.”

20

*Manu*³: “Or he may offer a horse-sacrifice, a *Svarjit* or a *Gosava*, or an *Abhijit* or a *Viśwajit*, or a *Trivrt* or an *Agnisṛtut*.”

The horse-sacrifice is a penance for the *Kṣatriya* alone as *Parāśara*⁴ has observed: “Or with the horse-sacrifice may, however, the *Kṣatriya*, who is the lord of the earth offer a sacrifice.” For the killing of a *Brāhmana* who has been degraded from the caste, of which he was nominally a member absolutely, however, when intentional, it is not death-ending, but for twelve years only; as has been stated in the *Purāṇa*: “When a *Brāhmana* who was only nominally a member of the caste has been killed intentionally, listen what should follow; one should perform for twelve years carrying as a flag the head of the corpse.” (247, 248)

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‘In the forest’ etc. Being under a restraint and purified by three *Parākas*, in the forest at a place devoid of men, by repeating three times the *Samhitā* of the *Vedas* one becomes pure. In the form *mitāsivāt* the oblativ is with a suppressed gerund. Therefore having

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1. Ch. XX. 26.

2. This is called *पुन्यपतन* see *Bālabhāṭṭī* *Prāy.* p. 19. particularly the extract from *Śiva Purāṇa* II. 26-30.

3. Ch. XI 74.

4. Ch. XII. 64.

attained a measured diet, and going to the submerged *Saraswati*, i.e. to a place where the current of the river has vanished; after bathing there, one becomes pure. This, moreover, is for a moneyless individual endowed with extremely high qualifications, for killing a *Brāhmaṇa* absolutely devoid of any qualifications. There also according to Mitākṣharā the first, for the Vedic scholar; the second, for one not knowing the Veda; according to Bhavadeva it relates to what excites the murder.

Here Manu¹ states a special rule: "One who has been affected
10 " with a *Mahāpātaka* should attend the cows with a concentrated mind;
" after repeating the *Pāvamānis* for a year, and subsisting on alms
" begged, he becomes pure. Or, in the forest by thrice repeating the
" *Veda-samhitā* in a pure state he is absolved from all sins being dried
" up by three *Parākās*." (249)

15 'To the deserving, wealth' etc. To a *Brāhmaṇa* accomplished with learning and character having given wealth sufficient i.e. enough to give him maintenance for the whole life-time, one may obtain purification. This is the meaning.

This, moreover, is for one who has money and for killing a
20 *Brāhmaṇa* devoid of qualifications. Maṇu², moreover, states even something more: "Or he should make over his entire property to a
" *Brāhmaṇa* well-versed in the Vedas; or money which would be
" sufficient as maintenance for a life-time; or a house together with the
" appurtenances."

25 In the course of discussion the Author states the *Prāyaścitta* for the worthy person who accepts the donation. 'For the acceptor etc.' The meaning is that for the person accepting the wealth the *Vaiśvānari* sacrifice i.e. the sacrifice in which *Vaiśvānara* is the presiding deity, has been stated in the *Smṛtis* as obligatorily to be performed for the
30 purpose of purification from the sinful result produced by the acceptance. This, moreover, is in regard to one who has consecrated the fire. For one, however, who has not consecrated the fire, the rice-ball intended for the deity; this is indicated by the use of *cha*.

As applicable to Brāhmicide, in the *Bhaviṣhya* is the following :
35 "Double in the case of *Kṣatriyas* and for the *Vaiśyas* treble has been
" stated; while for the *Śūdras* quadrupled has been stated by the
" *Paṛiṣhat* (assembly) by regard to the importance. The penance
" prescribed by the *Paṛiṣhat* has been stated to be for the purification
" of wrong-doers."

Parishat i.e. declared by *Parishat* such as double etc. for the *Kshatriyas* and the like; penance, in the form of *prīyaśchitta*. In the *Kālikā-Purāṇa*: "Even now by visiting *Indreśwara* as also the Great "Lord *Rāmeśwara* a man is redeemed from the sin of Brāhmicide; "indeed here there is no doubt."

5

Here a particular rule has been stated in *Bhaviṣhya*: "If one "lived in the north or in the rear of the *Vindhya*, Oh! Best of the "gods, as also, for one living in the south, this will not happen; so "is the *Śruti*." (243-250)

Sūlapāni

Yājñavalkya, Verse 250

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To a deserving person etc. upon a Brāhmana accomplished in learning and possessed of good moral character. By having bestowed wealth sufficient for his livelihood for the whole of his lifetime, one obtains purification. For him who accepts such donation, however, for the annihilation of the sin generated by the acceptance of a prohibited gift, the *Vaiśvānari* sacrifice has been prescribed in the *Smṛtis*. This, moreover, in the case of the murder of any one of the Brāhmana caste by a wealthy Brāhmana deliberately committed by one who has not studied the Vedas, and has not consecrated the fire. So also in the *Bhaviṣhya*: "When one kills any one of the "Brāhmana caste, he should make over to a Brāhmana wealth sufficient "for his maintenance, or a house together with the appurtenances."

15

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The *prīyaśchitta* which has been stated as for a Brāhmana, that should be understood in the case of *Kshatriyas* and others to be twofold, threefold, and fourfold, as in the *Bhaviṣhya*: "The rule regarding an "assembly which has been stated here by *Āṅgīrasa*, double that for the "Kshatriyas; while for the *Vaiśyas* threefold, and fourfold for the *Śūdras* "has been stated to be an assembly by the great soul. Like the assembly "has been stated to be the penance for the perpetration of sins. From this, "O Brāhmana is known for the *varṇas* others than the highest; for the "lower *varṇas*, for killing one of a higher *varṇa*, O *Guhā*, in the case of a "higher, a higher one should be understood for the *Kshatriyas* and the "rest; and this without doubt." (250).

25

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Yājñavalkya, Verse 251

One who has killed a *Kshatriya* or a *Vaiśya* while engaged in a sacrifice, should perform the vow for the Brāhmicide; while one who kills an embryo, according to the *Varṇa*; similarly also one the killer of an *Ātreya* woman. (251)

35

Mitākṣharâ:—Commencing with *Dikṣhanīyâ* or initiatory rite and continuing as far as the concluding rite, while a *Kṣatriya* or a *Vaiśya* are engaged in the performance of such a *Soma* sacrifice, if any one kills them, such a one **Brâhmahani**, for a man who is a Brâhmicide, whatever **vrataṃ**, penance, has been prescribed, such as the twelve years' and the like, that he should perform, **charet**.

Although the word *Yāga* (sacrifice) is used generally, still here the Author refers to the *Soma* sacrifice, as in the text "while engaged in any of the three baths, the *Kṣatriya*, the *Vaiśya*," the *Soma* sacrifice which can be accomplished with three baths has alone been indicated by **Vasiṣṭha**.

Here also, of the heavier or shorter penances for the Brâhmicide such as the twelve years' and the rest, the adjustment should be determined, as before, by regard to the caste, capacity, qualifications and the like. Similarly, in the case of phœticide and the like also. The one which is terminated in death is not, however, extended; the reason is that the penance had commenced. Therefore for killing a *Kṣatriya* &c. engaged in a sacrifice, is a doubling of the penance itself.

This penance, moreover, is to be performed in entirety. "For having killed a student of the vedas of the first two *Varṇas*" thus premising, a twelve years' penance has been stated by **Āpastamba**¹: "And for having destroyed a phœtus which had appeared in a married woman, one should perform the same *prāyaścitta* for the destruction of the phœtus, as may be declared for a particular *Varṇa* in regard to the murder of a man of that *Varṇa*." This, however, has a reference to the phœtus which has not developed any sign of the masculine, feminine, or neuter gender, as a special rule is observed in the **Manu Smṛti**²: "For having destroyed an undeveloped phœtus."

Here, moreover, in the case of a Brâhmaṇa phœtus the penance for its destruction would happen to be incurred merely on account of its being that of a Brâhmaṇa, still as there is the possibility of its being incurred on account of its being of a feminine gender, the subordinate penance as for that of female would also be incurred under the text³. "The murder of a woman, a S'ûdra, Vaiśya or a Kṣatriya etc.," therefore

1. I. IX. 24.6.

2. Ch. XI. 87.

3. Yājñ. III. 236. p. 1701 above.

although not distinguished by regard to its gender whether male, female, or neuter, there is significance in the extended application of the statement of the rule that one should perform the penance as for a Brāhmicide prescribed in regard to its being in regard to that of a Brāhmaṇa. Upon the appearance of the particular signs indicating the female, male, and the like character, the penance would be as for the particular kind. 5

He, moreover, who is, *niṣhūḍakaḥ*, the *killer*; i.e. the destroyer of an *Ātreya* woman, such a one also should perform a similar penance; the meaning is that he should perform the penance appropriate to the *Varṇa* of the particular *Ātreya* who is being killed. By the word *Ātreya* is indicated one in her menses, as *Vasiṣṭha*¹ has stated. "One in her monthly course, who is having the flow of the menses, they call an *Ātreya*; in her is a child produced." As also one born in the *Atri gotra*, vide the *Smṛti* of *Viṣṇu*²: "Or a woman of the *Atri gotra*." The purport is this: For the destruction of a Brāhmaṇa phœtus, as also for the murder of a Brāhmaṇi *Ātreya* woman, the penance is as for a Brāhmicide; here, moreover, for the destruction of a *Kṣatriya* phœtus, as also for the murder of a *Kṣatriyā* *Ātreya*, the penance is for the murder of a *Kṣatriya*; and similarly in other cases also. 15 20

By the use of the word *cha* are also included a false statement as a witness. So says *Manu*³: "For having stated a falsehood in a deposition as a witness, likewise for having shown vehemance to the elders; as also for misappropriating a deposit, and also for having committed the murder of a woman or a relative." This has a reference to such a judicial proceeding where by a false deposition there would come about the death of sentient beings; since the *prāyaścitta* is extremely heavy. 'Vehemance' i.e. exhibition of rage. The deposit, moreover is in connection with a Brāhmaṇa; the woman also, the wife of one who has consecrated the fire, and who is endowed with the qualities of fidelity to the husband and the like, as also who is engaged in a sacrifice, is spoken of. As says *Āṅgirāḥ*: "For having killed the unblamable wife of the best of the twice-born, who has consecrated the fire, one should perform the penance for a 25 30 35

“Brāhmicide; similarly one who has killed an *Ātreya* woman.” “For
“having killed a woman while engaged in a sacrifice, one should
“perform the penance for a Brāhmicide,” vide this text of Pārāśara.
In this way, moreover, by the extension of the penance for a
5 Brāhmicide to the murder of an *Ātreya*, or one engaged in a sacrifice
for the murder of a woman other than these, having been stated
among the *Upapātakas* in the text¹: “the murder of a woman, a
“*S'ūdra*, a *Vaiśya*, or a *Kṣatriya*,” it is an *Upapātaka* only.

It may be objected, indeed in the text “a Brāhmaṇa must not
10 An Objection “be killed”, in this prohibition which is without
any special reference to the gender or number as
having any particular significance, it is in reference to the Brāhmaṇa
caste without any discrimination as to a male or a female, in the rule
of *prāyaścitta* regarding its infringement the text²: “A Brāhmicide
15 “for twelve years &c.” being applicable in both cases, why for is the
text³: “Likewise the one the killer of an *Ātreya* woman” taken as a
text extending the rule?

The answer is ; although a Brāhmaṇi, in the case of the murder
of one not an *Ātreya*, the extended application
20 The Answer would only be of the *prāyaścitta* for a *Mahā-*
pātaka only, and not of the degradation. Therefore the abandon-
ment of the degraded and the like results do not follow here. (251)

Vīramitrodaya

25 The *prāyaścitta* for a Brāhmicide etc. ending in death which is
different, the Author mentions it with a view to brevity in the treatise
even with regard to particular murders such as that of the *Kṣatriya*
and others

Yājñavalkya, Verse 251

Engaged in a sacrifice i.e. who have entered into a vow; of the
30 *Kṣatriya* or of the *Vaiśya*; of any of these two, one who kills, he
should perform a penance equal to the penance for a Brāhmicide.
The destroyer of a womb, as also one who kills a menstruated woman
within sixteen days of the appearance of the menses; ‘according to
Varṇa, the meaning is that for a particular *Varṇa* whatever *prāyaś-*
35 *chitta* may have been stated, that he should perform.

By the use of the word *tathā*, in person, and by the use of the word
cha, and *va*, is deduced that if unintentionally performed, half. (251)

1. Yājñ. III. 236 see above p.1701 2. Verse 243 p. 1711 3. Verse 251 p. 1744.

Śûlapâṇi
Yājñavalkya, Verse 251

In a *Yâga* &c. The meaning is that for the murder of a Kshatriya or of a Vaiśya while engaged in a Soma sacrifice, one should observe the penance which is for the murder of a Brâhmana: 'According to the *Varnas* etc.' whatever be the *Varna* of the child in the embryo, the same penance as has been prescribed as for that *Varna*, one should perform. 5

For the murder of the Âtreyi, there is a special rule. An Âtreyi, moreover, is of three varieties, from since the birth, consecrated by rites with a child, or one who has menstruated, as also one belonging to the Atri gotra, as says Yama: "One who has been consecrated with rites since the time of birth, and one who has maintained the Brahma, one who is with a child, and one who has menstruated, such a one should one point out as an Âtreyi." Viṣṇu¹: "Or a woman of the Atri gotra, or a friend." (251) 10 15

Yājñavalkya, Verse 252

One should perform the penance even if he did not kill, provided he had started for striking; for a Brâhmana engaged in a sacrifice, double, however, should one prescribe the penance. (252)

Mitâkṣharâ:—Moreover, the expression in the respective order of the *Varna* follows. One who had made a resolution for the murder of a Brâhmana or the like, and having duly arrived for his destruction, and a blow with weapon etc. was hit, but somehow, by reason of a counterblow or some such reason, such a one did not die, then *ahatvâpi*, even if he did not kill, in the respective order of the *Varnas*, for a 20 25

Brâhmicide and the like *vrata-mâcharet*, one should perform the penance. Likewise also Gautama²: "If an attempt had been made for the murder of a Brâhmana, even if not killed." 30

Indeed, for killing, and also for its absence, a liability for the

An Objection same *prâyaścitta* would not be proper. Yes, true; and it is for this reason that being smaller

The Answer than those which have been prescribed primarily, those which come under extensions are less by a

quarter than those prescribed as penances for a Brâhmicide etc. which are for the period of twelve years. This, moreover, has been discussed at length before. 35

Moreover, one who kills a Brâhmana while engaged in the performance of the Soma-sacrifice which can be accomplished by a *Savana*, for him double that of a penance for twelve years or the like, one should prescribe. Of these penances, of a greater or smaller magnitude, by regard to the caste, capacity, qualification and the like, even though in the case of one engaged in a sacrifice there is no discrimination, (still) as before only, the adjustment should be deduced.

For those which are equal to the murder of a Brâhmana, however, being smaller than those enumerated under an extended application of the sin of defiance of the *Guru*, and the like sins, it has been stated that the penance should be by a half than the penance lasting for twelve years. (252)

Here ends the Chapter on the Prâyaścitta for a Brâhmicide,

Vîramitrodaya

The Author mentions the *prâyaścitta* for one who has started for the murder of a Brâhmana as also of a *Kṣatriya* seated at a sacrifice and where murder has been committed

Yājñavalkya, Verse 252 (1)

The meaning is that when one has arrived for the murder of a Brâhmana or the like, then, even if fortunately he has not killed, he should perform the penance. The penance here, moreover, has been stated by regard to the cause as three years where a wound has been caused on a part. Otherwise, however, according to Bhavadeva the penance stated by Âpastamba is to be observed viz.: "For merely discharging an arrow, a year's penance; when unknowingly, however, half of it; for a mere mental act, for twelve nights drinking water and for twelve nights one should fast."

By construing this clause, moreover, as penance even 'another penance is deduced.' (252 [1])

Yājñavalkya, Verse 252 (2)

Seated at a sacrifice *i.e.* while performing the Soma-sacrifice, when a Brâhmana is killed intentionally one should direct the twelve years' penance duplicated.

By the use of the word *tu* is excluded the duplicated *prâyaścitta* in the case of a wilful murder of a Brâhmana seated at a sacrifice; as the duplication of death is impossible. This is the way. (252 [2])

Thus ends the Chapter on the Prâyaścitta for a Brâhmicide.

Śûlapâṇi

Yājñavalkya, Verse 252

One should perform etc. One who had taken up a sword etc. for the murder of some one of a particular *varṇa* should perform the penance as prescribed for such a murder even if by chance death did not ensue.

5

Here, by the extended application of all kinds of penances should be understood the three *Chândrâyanas* stated in the *Bhaviṣhya Purâṇa*: "The extended application of those which have been mentioned, are the "three *Chândrâyanas*."

"Engaged in sacrifice" i.e. engaged in the Soma sacrifice; when a Brâhmana is killed, that prescribed for a Brâhmicide, the twofold penance should be prescribed. As in a donation to a Brâhmana there is a special fruit, similarly in regard to the *prâyaścitta* also. As says Dakṣha: "A donation is two-thousand times, and endless, moreover, in respective order is a special fruit on a donation; upon a killing, however, to the "same extent." (252)

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Now as has been reached in due course, the Author states the penance for liquor-drinking

Yājñavalkya, Verse 253

The liquor-drinker after drinking red-hot any of these viz., liquor, water, clarified butter, cow's urine, milk, and after death gets purification. (253)

20

Mitāksharâ :—Of *Surâ* and the like, *anyatamam agnisannibham*, any of these (made) red-hot like fire, i.e. by reason of boiling, having acquired the capacity to produce a burn such as is caused by the touch of the fire; *pîtwâ*, after drinking, *surâpo*, the *Surâ-drinker*, obtains, *marañât suddhim*, purification after death. Having regard to their being enumerated along with the cow's urine, the clarified butter and the milk of the cow alone should be taken. Moreover, by being enumerated along with clarified butter and milk, the cow's urine should be of a female cow only. This, moreover, should be done with a wet cloth on, as **Paṭhinasi** has stated: "A *Surâ-drinker*, putting on a wet cloth, should "drink *Surâ* of the colour of the fire." So also *vide* this text of **Prachetâḥ**: "With an iron vessel, the *Surâ-drinker*, the red-hot "*Surâ* in colour like the fire, should drink in a metal pot or a copper "pot". This, moreover, is in the case of drinking once only, as **Āṅgiraś** has stated: "For having indulged in the drink of *Surâ*, even once,

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“one should drink the red-hot *Surâ*.” As for the text of **Vasiṣṭha**¹ “For a habitual drinking of the *Surâ*, the twice-born should drink “red-hot *Surâ*,” that has a reference to the drinking of wine other than *Surâ*.

- 5 This, moreover, is in regard to an intentional act, as **Bṛhaspati** has stated: “For *Surâ*-drinking intentionally made, one should pour “the same in, burning with heat; thereby when the mouth is burnt “off and he is dead, he would obtain purification.” As for the text²: “For having drunk *Surâ* through ignorance, the twice born
10 “should drink red-hot *Surâ*”, in which ignorance has been used by **Manu**, that is intended to refer to the non-knowledge etc., of the import of the *S’âstra*.

- Here this should be considered: Is the word *Surâ* colloquially used for all kinds of wines, or is it only for the three only
15 viz. for *Gaudî*, *Mâdhvî*, or *Paishṭî*, or indeed for *Paishṭî* only. There some describe it as colloquially prevalent for all kinds of wines. For in the text of **Vasiṣṭha**³: “For a habitual drinking of *Surâ*”, the word *surâ* has been used in regard to all kinds of wines, even other than the three viz. the *Paishṭî* and the rest.

- 20 Nor should it, moreover, be supposed that this use of the word is in a subordinate sense. For, by reason of its having the peculiar, quality of having the capacity to produce intoxication, and the chief peculiarity being in all cases, the principal sense is available in all cases, the assumption of a secondary sense would be illogical. That
25 is not proper. “That produced from the jack-fruit, from the vines, “from the *madhuka* fruit, from the date fruit, from the palm, from “the sugar-cane; that produced from honey, from the *Sira* plant, “from the *Arishṭa* tree, that extracted from the *Mira* tree, and that, “taken from the cocoanut palm. These eleven kinds of wines,
30 “should, however, be known as equal; the twelfth, however, is the *Surâ* “wine, which has been stated to be the basest of all.” In this text the *Surâ* has been pointed out as a special kind of wine. Therefore the use of the word *Surâ* in regard to all kinds of wines is in a subordinate sense.

- Others, moreover, regard the colloquial use of the word *Surâ* in
35 regard to the three varieties such as the *Paishṭî* and others. For,

1. Oh. XX. 22.

2. of Manu Oh. XI. 90.

3. Oh. XX. 22.

although in many places the use of the word *Surā* is seen, still upon a question being raised as to where was it beyond which there was no beginning for it ? “*Gaudī*, *Mādhvī* and the *Paīṣṭī* are to be known as “the three varieties of *Surā*” from this text of *Manu*¹ the first origin being located in the transformations of *gudā*, flower, and honey, there alone the primary condition is proper. Nor would it be a fault to presume capacity in more than one ; as that can be easily obviated by resorting to capacity for intoxication as an attribute. Nor, moreover, would there be the fault of ultra-pervasion by the existence of the attribute in the palm juice and like others also ; for, like the word *pañkaja*, it has both the literal and current meaning. And hence “In the same manner as one, similarly all should not be drunk by the “twice-born,” this text² is intended to demonstrate the equality of sin in regard to the three kinds of *Surās*, and not as demonstrating the equality of these two viz. the *Gaudī* and *Mādhvī* with the *Paīṣṭī Surā*.

The use of the expression ‘the best of the twice-born’ is indicative of the twice-born class.

Even this is not proper : “The twelfth, however, is the *Surā* “wine, stated to be the basest of all” in this text of *Pulastya*, even as against the *Gaudī* and *Mādhvī*, the *Surā* wine is seen far to exceed. Also, “*Surā*, indeed, is the excreta (*malam*) of the edibles ; and sin also “is called (*mala*) dirt.” In this text³ the transformation of food only has been indicated as *Surā*, and in sentences like ‘modifications of food,’ preparations of rice alone being indicated, and as *gudā* and honey are liquid in form and after the manner of the reference to the *Grahas* in regard to the *Sautrāmaṇī* sacrifice⁴, it is only the transformation of food that is used to be indicated by the word *Surā*, *Paīṣṭī Surā* only is stated to be the principal ; in regard to the others, however, (the use of) the word *Surā* is secondary.

As to what has been stated, from the text of *Manu* viz. “*Gaudī*, “*Mādhvī* etc.,” in regard to all the three, the word *Surā* has its origin is certain, that also is not proper ; for this is not, as is the science of words, to demonstrate the relation of words and their meaning as being without a beginning, but it is only intended to demonstrate

1. Ch. XI. 94. 2. of *Manu* Ch. XI. 94. 3. of *Manu* Ch. XI. 94.

4. See *Jaimini* III. V. 14 (in the third *Adhikaraṇa*).

the effect. Therefore by reason of a heavy *prāyaścitta* being prescribed, the use of the word *Surâ* in regard to the *Gauḍi* and *Mâdhvi* is secondary.

- In this way, moreover, there would not be the fault of assigning
 5 force to more than one, nor would there be the fault of resorting to an attribute¹. Nor, moreover, is here the word twice-born to be extended by an implication. And hence it is that in the text²:
 “*Surâ* is the excreta (*mala*) of the edibles; and sin also is
 “called dirt (*mala*); therefore a Brâhmana, a Kṣatriya and
 10 “also a Vaiśya should not drink *surâ*,” it is only of the *Paiṣṭi* in regard to which a prohibition has been stated for the (members of the) three *Varnas*. Of the *Gauḍi* and other wines, however, the prohibition is only in regard to the Brâhmana, not for the Kṣatriya and the Vaiśya “Of the *Yakṣhas*, *Rākṣhasas* and the
 15 “*Pisâchas* the food is wine, meat, and spirituous liquor; that should “not be consumed by a Brâhmana while eating the sacrificial oblations “for the Gods” thus in the Smṛti of Manu³ ‘by Brâhmana’ thus it has been particularly pointed out. By Brhad Viṣṇu also, for a Brâhmana has a prohibition for wine been pointed out thus: “That ex-
 20 “tracted from the *madhuka* flowers, from sugar-cane, the *Surâ*, from the “palm, from the date-palm, and from the jack-fruit; that produced “from honey, as also the *madhuka*, the *maireya*, and that produced “from the cocoanut; impure are these ten wines for the Brâhmana.” By Brhad Yājñavalkya, has an absence of sin been pointed out for the
 25 Kṣatriya and Vaiśya: “Intentionally even if a Kṣatriya, or a “Vaiśya also, somehow by drinking the *Surâ* wine, do not incur a sin.” By Vyâsa⁴ also, for these two the drinking of the *mâdhvi* has been permitted: “Both intoxicated with the decoction of *madhu*, both “besmeared with sandle paste, sitting on one sofa, were seen by me-
 30 “Keśava and Arjuna.” In this way, although the prohibition for the wine drinking is in regard to the Brâhmana, the separate prohibition of *Gauḍi* and *Mâdhvi* in the text of Manu⁵: “*Gauḍi*, *Mâdhvi* and the *Paiṣṭi* “also should be particularly known as the three varieties of *Surâ*; as “in the case of one, so all should not be drunk by the twice-born,”

1. उपाध्याययणम्

2. of Manu Oh. XI. 93

3. Oh. XI. 95.

4. See Mahâ Bhârata Udyoga Parva Ch. 58 v. 5

5. Oh. XI. 93

is intended to point it out as equal to *Surā* in regard to the greatness of the sin.

This prohibition of *Surā* is certainly in regard to one not initiated, as also for an unmarried maiden, since in the text¹: “There-
“fore a Brāhmaṇa and a Kṣatriya, as also a Vaiśya must not drink
“*Surā*,” the prohibition has been stated as inclusive of all (the members
of) the castes. And hence also “For having drunk *Surā* through
“ignorance, a twice-born,” in this text² prescribing the rule as to the
prāyaścitta, the use of the word twice-born made by Manu², is indica-
tive by extension of all the three *Varnas*, a special rule in regard
to a particular cause being always dependent upon the prohibition
which is the particular cause, and the prohibition being characteristic
of all the *Varnas*. As in the clause³ “One in whose case before the
“oblation is offered, the moon rises” relating the cause, the cause
is supposed to be in regard to all oblations, in the clause “in three
“parts one should divide the rice,” which is connected and the effect,
the use of the word rice is indicative by extension of all kinds of
oblations, in the form of rice (or any other.)

1. Of Manu Ch. XI. 93.

2. Ch. XI. 90.

3. See Jaimini VI. V. 1-9. The maxim of the अम्युदयेति is referred to here. This is a *Śruti* passage from the दर्शपूर्णमास performance viz.

“यस्य हविर्निर्गतं पुरस्ताच्चन्द्रमा अम्युदेति, (स) वेधा तण्डुलान् विभजेत् । ये मध्यमाः स्युः तानग्नये दात्रे पुरोडाशमष्टाकपालं कुर्यात् । ये स्थविष्ठाः तानिन्द्राय दात्रे दधंश्चरम् । येऽणिष्ठाः तान्विष्णवे शिविविष्टाय शूते चरम् ” इति ।

One intent upon the performance of the दर्शोदिति cooked the sacrificial rice, and while the oblation was prepared, the moon appeared indicating that the performer had mistaken the चतुर्वशी for the अमावास्या, and it has been found that something different from the इष्टि intended had come to be performed. The question then is what is to be done? The answer is that the fact that there was a mistake as to the day need not prejudice the performance of the इष्टि which was intended to be performed. भ्रान्त्या प्रमाणेन वा दर्शोऽयमिति निश्चितवत्तश्चन्द्रोऽभ्युदेव्यतीति भीतिर्नास्ति—तदा तस्मिन्नेव दिने प्रौढपात्रे हवीषि सर्वाणि निर्वपेत् — see pages 338-339 Ānandāśram Series No. 24 जैमिनीयन्यायमाला. The application of the discussion to the present context will be appreciated by inquiring what is the principal object intended? The offering of the oblation or the rice used as the means of preparing the oblation. It is the oblation which is principally aimed at.

Here the principal injunction prohibiting the drinking of *Surā* by the Brāhmaṇa, Kṣatriya and Vaiśya is to be taken as linked with the word *dwija*, which therefore is to be interpreted as indicative of the three. See also Vyawahāra Mayākha Engl. Tr. Vol. XIV B. Collections p. 126 notes 1 and 2.

This, however, is the distinction. "One-fourth should be administered in the case of children", under this text¹, even for an intentional act, not death-ending, but by duplicating a quarter, a six years' (duration) should be given, "what has been stated for unintentional acts, becomes duplicated in the case of intentional acts" so having been stated in the Smṛti of Āṅgirâḥ. In this manner should

PAGE 259* it be applied in regard to the aged and the diseased also. Likewise: "That should not be consumed by a Brâhmana, while consuming the oblation for the gods" in this text², the wine also having been prohibited for the entire caste, even by one (though) not initiated it should not be drunk.

It may be objected : Indeed, how would there be sin in the case of one not initiated ? for Gautama² has stated: "Before initiation, in acts, speech and eating, as they like"

An objection

so also : "For swallowing wine, urine, or ordure, there is no sin whatsoever upto the fifth year; thereafter, of the parents, friends or the preceptor"; from this text of Kumâra an absence of a sin is ascertained. To this the answer is, that in the clause prohibiting

The Answer the Surâ and the wine, the entire caste

being contemplated as characterised, the orbit of the prohibition is unrestricted. And hence also in Another Smṛti the prohibiting text is : "The prohibition for drinking Surâ, however, is applicable to the (entire) caste; this is the established rule." Hence "A quarter should be administered in the case of children; this is the

"settled rule in regard to all sins" in this text, in regard to all the sins such as Surâ-drinking etc. a quarter only is the prâyaścitta in the case of Surâ-drinking. Likewise, by Jâtukarṇya, even for Surâ-drinking a prâyaścitta has been stated: "That child, however, who has been uninitiated, if he drinks Surâ through ignorance, for him the mother, the father, and also the brother should perform three Kṛchhras." Hence the text of Gautama has a reference to other things than Surâ etc. such as purified or stale things. The text of Kumâra, however, is intended to indicate the smallness of the sin. Hence also, for faults committed before the Upanayana, the Upanayana

itself has been stated as the *prâyaścitta* by Manu¹ : “By oblations
“in regard to conception, as also in regard to the ritual of birth, braid,
“and the tying up of the girdle, the sin of the seed, and also of concep-
“tion of the twice-born is washed down.”

Here this is the sense : For the members of the three *Varnas* the
prohibition is from the birth. For the Brâhmana, however, even
though all kinds of wines are prohibited, it is from the birth also.
For the Kingly class and the Vaiśyas, however, there is no prohibition
whatsoever for the *Gauḍi* and *Mâdhvi*. For the Śûdra, no liquor is
prohibited, nor even any kind of intoxicant. (253)

Śūlapāṇi

Yājñavalkya, Verse 253

Liquor, water, ghee &c. With deliberation and knowledge, when a
Brâhmana drinks the *Surâ*, *Paishṭi*, once even if he taste it, (then) by drink-
ing red-hot any of these five, heated like fire, he obtains purification by
death.

“The red-hot should a twice-born drink.” in this text of Vasishṭha² ;
as the word twice-born is used for one who has not undergone initiation,
there is not the death-ending *prâyaścitta*. This very thing has been
particularly stated in the Bhaviṣṭya : “Generally in all the Dharma-
“śâstras, O ruler of men, for a deliberate *Surâ*-drinking, the death-
“ending has been stated for the drinking of the *Paushṭi* by the sages;
“and not in regard to any other whatsoever.” Similarly : “For drinking
“*Gauḍi* through ignorance, a Brâhmana who is a favourite of the non-
“Brâhmana, by performing the *Taptakrchhra*, and after re-initiation
“he becomes pure. After having drunk the *Mâdhvi*, O powerful in arms !
“through ignorance, the best among the twice-born becomes purified by
“the *Taptakrchhra*, as also for a habitual indulgence in prohibited acts,
“with deliberation; when a Brâhmana drinks the *Gauḍi*, O leader of the
“Gods, then he should perform the *Chândrâyana* and should also donate a
“cow to the best of the twice-born.” (253)

The Author states another *Prâyaścitta*

Yājñavalkya Verse, 254

Wearing hair (cloth), or with matted hair, one should observe the
penance for a Brâhmicide; or he should eat oil-cake or grains of corn for
three years at night. (254)

Mitākṣharâ:—One covered in a cloth prepared from the hairs of cow, ram etc. is *wālavāsā*, *one wearing hair (cloth)*. The use of the expression hair (cloth) is inclusive by way of extension of tattered clothes and barks, as **Prachetas** has stated : “The liquor-drinker and the
5 “violator of the guru’s bed, clad in tattered cloth or bark-cloth, should “perform the vow for a Brāhmicide.” The use of the expression ‘matted hair’ is with a view to exclude a close shave.

When the expression *brahmahatyāvratam charet*, is by itself sufficient, the use of the expression ‘wearing hair etc.’ is to exclude the putting
10 on by oneself the head-skull etc. which is possible elsewhere.

This has a reference to him who unintentionally drinks liquor taking it to be water, the text¹ : “This (method of) purification has been stated for having killed unintentionally a twice-
15 “born”, has been stated as an extended application of the twelve years’ penance, only on the condition of unintendedness. Here, moreover, as liquor-drinking is a *Mahāpātaka*, although the extended application exists, one should perform the entire twelve ‘years’ penance, and not less by a quarter. Hence also **Vṛddha-Hārta** : “After
“twelve years the perpetrators of the *Mahāpātakas* are purified.”

Or, *piṇyākam*, the oil-cake made into a ball, *trisamāḥ*, for three
20 years, i.e. as long as three years, at night, one should eat. **Kaṇān**, grains of corn, i.e. small rice grains, *wā*, or, as before **bhakṣhayet**, one should eat. This, moreover, should be done once only, as **Manu**² has stated : “Or small grains one should eat for a year, or the oil-
25 “cake once at night.” Of this, moreover, i.e. of the eating of the oil-cake etc. having been ordained at the taking of the meal, eating any other thing is to be abandoned.

This, moreover, should be understood to be applicable to drinking liquor under the impression of water, and subsequent to the time of
30 vomiting, vide the text of **Vyāsa** : “This vow should a liquor-drinker perform after the vomit has been done; for him, however, the
“*Pañchagavya*³ has been stated as the body-purifier.”

PAGE 260* And it is not proper to say that it is in regard to the drinking of water or a liquid which has
35 acquired the smell of liquor on account of being mixed with it.

1. of Manu Ch. XI. 89.

2. Ch. XI. 92.

3. The five bovine products viz., milk, curds, ghee, urine and dung all of a cow.

For, even by a mixture, its nature as liquor is undiminished, as in the case of the quality of clarified¹ butter, for clarified butter mixed with curds. It is therefore stated by those who know the law that "statements should be made as *Ājyapûs* and not a *PiṣhadĀjyapûs*."

As for the text of *Āpastamba*² viz. "For having committed theft, 5
"having drunk liquor, having (sexually) approached the wife of the Guru,
"and also for having committed Brāhmicide, for every fourth meal-time
"one should have a measured meal, bathe at the three periods of *savana*
"libations, passing the time in standing and sitting, and after three years, 10
"one castes off the sin", as also the text of *Āṅgirāḥ* : "Those who have
"been involved in *Mahûpâtakas*, become purified after three years",
both these are in regard to the same subject as of the text ; "The oil-
"cake or the grains of food."

As even the two *prâyaścittas* stated by *Yama* : "A *Surâ*-drinker 15
"Brāhmaṇa by offering a sacrifice with oblations to Brhaspati, again
"reaches (the position of) equality with Brāhmaṇas ; thus this is
"the Vedic revelation. One who, however, makes a donation,
"of land, and does not drink it again ; that best of the twice-born,
"having thus been subjected to the ritual, becomes purified," both 20
these have the same subject as what has been stated before.
Or, by reason of the fixing up of an excessive *dakṣhiṇâ* it may be taken
as alternating with the twelve years' course. Here also, for children
and the aged, for a year and a half, and for the uninitiated, however,
for nine months', in this manner should the adjustment be made.

As for the text of *Manu*³ : " Or one should eat the grains of corn 25
"for a year, or the oil-cake once at night, for the wiping off of the sin
"of *Surâ*-drinking, clad in hair, with knotted hair, and carrying a
"staff," that has to be observed where the liquor had touched the palate
only, and (it was) unintentional.

1. See Jaimini X. VII.69. The principle is that any addition which does not materially affect the inherent character of the principal object is to be subordinated. The mixing of curds with ghee does not affect the character of the *Ājya*, ghee. So even when mixed with curds it is still *Ājya*.

2 Dh. S. I. 25. 11.

3. Ch. XI 92

Indeed, swallowing of a liquid thing is called drinking; and swallowing means carrying below the throat, and not merely having contact with the palate, etc.; how then can there be a *prâyaścitta* as on account of drinking? The

- 5 The answer answer is, an act in which without a contact with the palate &c. the act of drinking does not become complete, even that is well-known as prohibited as an act of drinking. Therefore, although on account of the absence of the main act of drinking, there is no *Mahâpâṭaka*, still by reason of its prohibition, and
- 10 by reason of the prohibition of a contact with the palate &c. which is undistinguishable from and part of it, there exists a sin, a *prâyaścitta* certainly is incurred as in the text: "One should perform even without "killing, if he had gone with the object of killing," a rule for a *prâyaścitta* has been laid down as by the prohibition of killing even
- 15 the minor act of an attempt has been prohibited as being part of it.

- As for the text of *Baudhâya*¹: "For three months unintentionally drinking liquor, having performed the *Kṛchhṛa* for a "quarter of a year, thereafter again the initiation rite"; as also the text of *Yama*: "For having drunk liquor, killing a twice-born,
- 20 "stealing gold of the twice-born, and for having come into contact "with the degraded, the twice-born should perform the *Chândrâyana*" as also the text of *Bṛhaspati*: "For having drunk the *Gaudî*, or *Mâdhvî* "liquor, or the *Paishṭî*, a *vipra* should perform the *Tapta-Kṛchhṛa*, the " *Parâka* and the *Chândrâyana* in respective order"; all these three
- 25 also are to be understood to be in the case of drinking for the abatement of a disease which cannot be accomplished by any other medicine, since the *prâyaścitta* is very small.

- When, however, one consumes food which has been mixed with *Surâ*, and in which the juice has been dried up, then a fresh initiation;
- 30 as says *Mann*²: "For having drunk, through ignorance, ordure or "urine, also what has been in contact with *Surâ*, the members of the "three orders of the twice-born require the ritual of initiation again."

When, however, one drinks water from a dried *Surâ* pot, then he should do what has been stated by *Śâtâta*: "For drinking water

“from a liquor-pot, vomiting, drinking clarified butter, and a fast
“for a day and night.” As for the text of **Baudhâyana**¹: “One who
“drinks water stored in *Surâ*-drinking pots, should drink for
“three days milk boiled with the *S’añkhapusṣṭhi* and ghee”, that is
an additional (penance), for the reason that it had become stale.

5

For an unintentional repetition, however, has been stated by
Manu²: “For having drunk water placed in a pot of *Surâ*, as also
“that in a wine-pot, one should drink for five nights water in which
“*S’añkhapusṣṭhi* has been boiled.” As to what has been stated by
Viṣṇu³ viz.: “For having drunk water placed in a liquor pot, one
“should drink for seven nights water boiled with *S’añkhapusṣṭhi*,”
that is for an intentional drinking. For an intentional and habitual
however, **Bṛhad Yama**: “If any of the twice-born drink water placed in
“a *Surâ*-pot, such a one should drink for twelve days the *Brâhmi*
“and *Suvarchalâ* along with milk.”

10

15

For inhaling the smell of a *Surâ*-drinker is the text of **Manu**⁴.

“A Brâhmana who has drunk the Soma juice for
PAGE 261 * “having inhaled the stench of a *Surâ*-drinker, becomes

“purified by holding his breath in restraint under
“water three times and after drinking ghee”; that, however, is only
in regard to one who has offered the *Soma* sacrifice, and when
done unintentionally; for an intentional, however, double. For one
who has not drunk the *Soma* juice, however, it should be determined.
For a direct inhaling of the *Surâ*-smell, however, as it involves a loss
of caste from the text: “For smelling the unsmellworthy, and wine,
“for having done intentionally any act which would involve loss of
“caste, one should perform the *Sântapana Kṛchhṛa*; and the
“*Prâjâpatya* if unintentional” this rule stated by **Manu**⁵ should be
observed. (254)

20

25

1. Dh. S. II. 21.

2. Ch. XI. 147.

3. Ch. 41. 23.

4. Ch. XI. 149.

5. Ch. XI. 124.

Śūlapāni

Yājñavalkya, Verse 254

- 5 Clad in hair &c. With a garment made of hair one should perform the penance for Brāhmicide, or that extending over twelve years; or should eat at night for one year sesa-num paste, or particles of rice etc. "This very penance should a drunkard perform after making a vomit," under this text of Vyāsa, this penance should be performed by one who has vomitted the *Surā*. (254)

- 10 In this manner having stated the *prāyaścitta* for the offence of drinking the principal kind of *Surā* the Author states the *prāyaścitta* for drinking wine

Yājñavalkya, Verse 255

- 15 For having through ignorance, however, drunk *Surā* as also, semen, ordure, or urine, the twice-born of the three *varṇas* become amenable for re-consecration. (255)

- 20 *Mitākṣharā* :—He, moreover, *ajñānāt*, through ignorance, i.e. considering it to be water, *surām*, liquor, i.e. an intoxicant, a Brāhmaṇa drinking, those also of the Brāhmaṇas and others who drink *reto-viṇmûtrāṇi*, semen, ordure and urine, these *trayopi dwijātayo varṇāḥ* all the three twice-born *varṇas*, incur the *prāyaścitta* of re-initiation preceded by the *Tapta-Kṛchhṛa*.

- 25 Here this re-consecration which is upon wine-drinking, that is for the Brāhmaṇa only; for the Kṣatriya and the Vaiśya permission in that respect having been pointed out, and the *prāyaścitta* being very small, and for drinking the principal *Surā* through ignorance, a twelve years' having been ordained. Hence also by *Gautama*,¹ has here been used the word wine : "For unintentionally drinking wine, one should "drink every third day, milk, ghee, water, all heated, the *Tapta-Kṛchhṛa* "and thereafter is his consecration. Also for consuming urine, ordure
30 "and semen." Although in regard to this very subject it has been stated by *Manu*²: "For having drunk wine through ignorance one be- "comes pure by consecration," that also is preceded by the *Tapta Kṛchhṛa*, in accordance with the text of *Gautama*. Re-consecration, moreover, is re-initiation. That, moreover, should be performed in the order

1. Ch. XXIII. 2-3.

2. Ch. XI. 146.

stated by Âśvalâyana¹ and others. As has been stated: "Now, of one
"who had been initiated before, shaving of the hair, and the reviving
"of the² intelligence also not repeated in entirety; no making³ over and
"no time, also the hymn to the Sun, 'We pray that from the benevolent
Deity.'" For intentionally drinking wine, should be observed what has
been stated by Vasishṭha⁵: "For deliberately drinking wine, however,
"whether the non-*Surâ* as also of the *Surâ* unintentionally, the
"*Kṛchhṛa* and the *Ati-Kṛchhṛa*, drinking of ghee, and re-consecration
"also." Or the *Chândrôyaṇa* as Stated by Śaṅkha: "One drinking
"wine other than *Surâ*, should perform *Chândrôyaṇu*." For the bare
entering of wine into the mouth, however, the penance for six nights
as stated by Âpastamba: "For the consumption of things which are
"uneatable, undrinkable, as also those which must not be licked, such as
"semen, urine, and ordure, how shall be performed the *prâyaścitta*? Of
"the lotus, *udumbara*, *bilwa*, *palâśa*, as also of *kûśa*—of these, one having
"drunk the water, he becomes pure by six nights."

This, moreover, has a reference to the wine from palms &c. Of
the *Gaudî* and *honey-wine*, however, for unknowingly having drunk,
under the text "of the non-*Surâ*, as well as of the *Surâ* together with
"the *Kṛchhṛa* and *Ati-Kṛchhṛa*, the reconsecration and the drinking of
"ghee" as stated by Vasishṭha⁶ should be observed. Of these for a deli-
berate drinking of these, however, "The oil-cake or the rice particles
"for three years. For an intentional drinking of it, however, whether
"habitually or not habitually, of *Surâ*, one should drink red-hot *Surâ*;
"upon death, he becomes pure"; this rule of Vasishṭha⁷ prescribing the
death-ending (punishment) should be observed. The word *Surâ*
(liquor) here is not intended to mean *Paiṣṭi* (flour extract); since
one drink of it even has been pointed out to be (for) the death-ending.

1. Gr. S. T. I. 22. 22. 26. The Sâtras upto No. 21 refer to the initiation of one who is for the first time being initiated. The second initiation is due to a particular cause and has therefore a special procedure.

2. मेवाजनन—See Âśv. Gr. I. xv. 2 also I. xxii. 19.

3. परिदान—is making over the student to Prajâpati with the mantra काय त्व परिदानि Âśval. Gr. S. I. xx. 7.

4. Savitah. 5. Ch. XX. 19. 6. Ch. XX. 19 7. Ch. XX. 22

For drinking water from a dried pot smelling of wine, a rule has been stated by Br̥had Yama : “ If any (one of the) twice-born drink “water placed in a wine-pot, he should live for three days on “milk boiled with the *Kuśa* roots.”

- 5 PAGE 262* For a habitual drinking through ignorance, however, has been stated by Vasīṣṭha¹ : “If any (of the) “twice-born drink water placed in a wine-pot, he becomes pure by three “nights after drinking the water of lotus, *udumbara*, *bilva*, *palāśa*, and “*kuśa*.” For knowingly drinking, however, as stated by Viṣṇu²: “After
10 “having drunk water placed in a wine-pot, one should drink for five “nights milk boiled with the *S’ankhapuṣpi*.” For knowingly drinking as a habit, however, has been stated by Saṅkha : “ For having “drunk water placed in a wine-pot, one should drink for seven nights “cow’s urine and barley-water.” For an intensive habit, however,
15 has been stated by Hārīta ; “ If any of the twice-born drink water “placed in a wine-pot, he should drink for twelve days milk along “with the *Brāhmi* and *Suvarchalā*.”

- In these passages, the use of the word twice-born is intended as referring to a Brāhmaṇa, as ‘it is not prohibited for the Kshatriya and
20 Vaiśya,’ as has been pointed out before.³ This, moreover, has a reference to the drinking of water placed in a pot containing the *Gauḍi* and *Mādhvi*, (as may be seen) from the heaviness of the *Prāyaścitta*. For a drinking of the water placed in a pot containing the palm and the like wine, however, it (the punishment) should be determined. (255)

- 25 **Vīramitrodāya**
Now the Author mentions the *prāyaścitta* for *Surā*-drinking which has been reached in due course

- Vīramitrodāya**
Yājñavalkya, Verses 253-255
30 The meaning is that the *Surā*-drinker after drinking red-hot *Surā* or any of these, gets purification after death. *Payah* means milk. This is, moreover, when intentionally committed.

- For an unintentional act, however, the Author says ‘hair’ etc. clad in a garment woven out of the hair of the cow, goat, etc., wearing
35 the clotted hair-by the use of the word *api* ‘also’ or with a close

1. Ch. XX. 21

2. Ch. LI. 24.

3. See page 1754 above.

shave the vow for a Brâhmicide, lasting for twelve months, one should practise. "Here, a Brâhmicide for twelve years, clad in hair, with "clotted hair, and holding a flag" although thus stated in the text of Samvarta, from its specific mention here, it appears that the carrying of the head-skull is intended to be omitted.

5

For again and again drinking liquor, however, even though unintentionally committed, death-ending alone; vide this text of Vasishtha¹: "For habitually drinking Surâ, he should drink it red-hot, (and then) the twice-born becomes purified by death; thus it is "known."

10

Here the statement with a prominent reference to the twice-born, makes it common for the uninitiated, vide the Smṛti: "The prohibition for Surâ-drinking, however, is applicable to the caste, this is "the settled rule," vide also the text²: "Before the initiation, if a child "drinks Surâ through ignorance, for him, the mother, brother as "also the father should perform three Kṛchhṛas." Hence also will³ the Author state hereafter, 'the three Varnas.' "Before initiation, "they may act as they like, speak as they like, and eat what they "like" this text of Gautama⁴, however, is with reference to one who is below five years, vide the text of Nârada: "For consuming "wine, urine and ordure there is no sin whatsoever upto five years; "afterwards, for the parents and his guru. This is the line."

15

20

But, "one who is eighty years of age or also a minor less than "sixteen, incur a half prâyaśchittā; also women, and one diseased," from this text, half the prâyaśchitta. After the eleventh year "A "quarter should be administered' to children" from this text of Brhad Viṣṇu, a quarter.

25

When mixed with butter-milk or the like, for drinking Surâ with a slight liquid and smell, however, the Author says piṇyâkam 'oil-cake etc.' Samâ i.e. years, i.e. three; the sesamum ball or rice particles one should eat at night. By the use of the word tu, 'however,' is excluded eating during daylight, as also eating any other meal. By the word api, 'also,' is added the option as to the forest roots, fruits etc.

30

1. Ch. XX. 22

2. Of. Jâtukarna cited Mitâkṣharâ, p. 1756, l. 27.

3. Verse 255 p. 1762 l. 14.

4. Ch. II. 1

- “Or he should eat rice particles for a year, or the oil-cake once at night,” this text of Manu¹, “however, has a reference to the drinking of liquor where the liquid or the smell is not obtainable on account of being mixed with butter-milk etc.,” so holds Devala; upon a vomit is
5 this *Prāyaścitta*, however, according to the Mitākṣharā. (253)

- After having stated the *Prāyaścitta* for the principal i.e. *Surā*-drinking, for drinking wines other than that unintentionally, the Author states the *prāyaścitta*, ‘If through ignorance, however,’ etc. That says Vasiṣṭha²: “For drinking wine other than *surā*, however,
10 “*Kṛchhṛa* and the *Ati-Kṛchhṛa*, drinking of ghee, and a re-consecration.” For an occasional drinking of semen etc., a *prāyaścitta* has been mentioned. Re-consecration i.e. re-initiation; the word *re* is with a view to the one initiated, since ‘twice-born.’ has been stated. Of one, however, who was un-initiated is proved by other authorities.

- 15 By the word *cha*, ‘and,’ are added the feeding of Brāhmaṇas stated by Bṛhaspati in the text: “Should he cause re-consecration, and “according to the capacity should feed the Brāhmaṇas.” As also of the *Kṛchhṛa* etc. stated by Vasiṣṭha. ‘For him, the three *Kṛchhṛas*’; thus stated before, is in regard to the intentional wine-drinking; thus
20 there is no contradiction. By the word *eva*, ‘only,’ is excluded the *prāyaścitta* for the Śūdras. (255)

Śūlapāṇi

Yājñavalkya, Verse 255

- Through ignorance etc. For having consumed the *Surā* or the like
25 through ignorance, the twice-born classes incur a re-initiation this preceded by a *Tapta Kṛchhṛa*. As says Gautama:³ “For unintentionally “drinking, milk, ghee, water, air, every third day, and heated—thus a “*Tapta-Kṛchhṛa*; thereafter his initiation. For consuming urine, ordure and “semen, a close shave, girdle, the staff and the vows of the life of begging.”
30 “Are omitted on the second initiation of the twice-born,” under this text of Manu⁴, although a close shave is omitted, still under the text of Aṅgirāḥ viz. “After having a close shave together with the head-knot he incurs the “rite of initiation” here a close shave should be understood. (255)

1. Ch. XI. 92

2. Ch. XX. 19.

3. Ch. XXIII 2-3

4. Ch. XI. 151

The Author states a rule in regard to the wife of the twice-born caste

Yājñavalkya, Verse 256

To the abode of her husband she does not go, the Brāhmaṇi woman who drinks liquor; even here she is born a bitch, a female vulture, or a female pig. (256) 5

Mitākṣharâ :—Yâ, one *who*, the wife of the twice-born, *surâm pibati*, *drinks Surâ*, such a one although she may have performed meritorious acts, *patilokam na yâti*, *to the abode of her husband does not go*. But on the other hand *ihaiva*, *even here*, in this world obtains, in (respective) order, the lower species such as indicated by the dog, vulture, or pig. 10

The use of the word Brāhmaṇi here, moreover, under the rule¹ “Three in the order of priority of the *Varṇas* etc.”, is indicative by an extension of as many (kinds of) wives as there may be of a twice-born. Hence also *Manu* :² “Half the body falls of him whose wife “drinks spirituous liquor; for him whose half body has fallen, no “expiation has been ordained.” Having an equality of privilege in regard to religious³ performances, as well as in matters pertaining to wealth and sexual enjoyment, for the husband⁴ and the wife (there is) one body only; therefore the twice-born whose wife drinks spirituous liquor, his half-body in the form of his wife, falls. 15 20

Of the fallen part, moreover, in the form of the wife, an expiation has not been ordained. Therefore, by a wife of the twice-born such as a Brāhmaṇi and the like others, spirituous liquor should not be drunk. “Therefore, the Brāhmaṇa, and one of the kingly order, “as also a Vaiśya should not drink spirituous liquor.” 25

In this rule of prohibition, sex is not particularised, and so for the wives of the three⁵ *Varṇas* also the prohibition has been established; the repetition again of the rule is therefore intended to include the *S'ûdrâ* wife of the twice-born in the prohibition for *surâ*. Therefore, by the wives of the twice-born upon drinking *surâ*, half of the *prâyaścitta* should be performed; for the *S'ûdrâ*, who is the wife of a *S'ûdra*, however, there is no prohibition. 30

1. Âchâra Verse 57. 2. Not found in *Manu*. See *Vasishṭha* Ch. XXI. 15

3. वनशिकामिगु. 4. अपत्ये—of the couple. 4. See Verse 255 above and *Mitākṣharâ* citing *Gautama* and *Âpastamba* p. 1762.

In regard, however, to the acts, equal to the drinking of *Surā*, such as eating what is prohibited and the like, half the *prāyaścitta* for drinking spirituous liquor; so has been already stated before (256).

Thus ends the topic regarding the *Prāyaścitta* for *Surā*-drinking.

5

Vīramitrodaya

Not only for the twice-born classes are also stated the *prāyaścittas*, but, however, for their wives also, (but) by regard to their female sex, half of the penance; thus intending, the Author makes a reasoned¹ statement involving censure

10

Yājñavalkya, Verse 256

The word *Brāhmaṇi* is intended to refer to the wife of the twice-born; thereby for a *Śūdrā* woman even when married to a twice-born is *prāyaścitta*. Hence also *Manu* : " Half the body of him falls whose

15

" wife drinks *Surā*; for the half of the body fallen no expiation has " been ordained." Thus, moreover, since the point of the prohibition is stressed prominently by regard to the *Varna*, although the prohibition of liquor-drinking reaches the woman of the Kṣatriya and Vaiśya castes, this text would be meaningless, as in its sense it carries the *prāyaścitta* for a *Śūdrā* woman. Therefore the wife of the twice-born

20

who drinks *Surā*, such a one does not go to the region of heaven along with the husband acquired by the observance of religious performances, as the fruit of religion perishes by *Surā*-drinking itself. The meaning is, that in this world she is born a bitch or the like.

25

By the use of the word *eva*, 'itself,' is excluded birth in the human species. By the word *cha*, 'also,' is added by inclusion the fall of the liquor-drinking husband. (256)

Śūlapāṇi

Yājñavalkya, Verse 256

The husband's region etc. That *Brāhmaṇi* woman who drinks *surā*,
30 such a one along with her husband, what she had attained by religious performances, such as heaven etc. i.e. the region of heaven etc. to that she does not go. After death here i.e. in this world of rotations, is born in the species of dogs and the like. *Vasiṣṭha*² also: "That *Brāhmaṇi* " woman who is a *Surā*-drinker here, the gods do not carry her to her
35 " husband's region." (256)

1 निर्दिष्टवाद as distinguished from a negative rule निषेध.

2. Ch. XXI. 11.

Reached in due course, the Author states the *prīyaśchitta* for gold-stealing

Yājñavalkya, Verse 257

A Brāhmaṇa stealing gold, however, should offer to the King a pestle while declaring his own act; being killed or released even, he becomes pure. (257) 5

Mitākṣharâ :—Gold which is of a Brāhmaṇa's ownership, one who steals it, such a one, "a Gold-theft has been committed by me", thus in this manner declaring his own act, *rājñe musalam arpayet, to the king should offer a pestle*. For the offering of the pestle there being an obvious purpose, with that pestle, the king should kill him. By that king killed or released either, he becomes pure. By the word stealing is expressed any kind of taking without the foundation for ownership such as sale &c., whether in the presence or in the absence, and whether by force or stealthily. 10 15

'One should offer a pestle,' although it has been so generally stated, still, its objective being killing, it is intended to

PAGE 263 * indicate one which is capable of that, such as of iron and the like; hence also has been said by Manu¹:

"Taking up on his shoulder a pestle, or also a club of the *Khādīra* wood, or a sword sharpened on both sides, or also an iron staff." By *Saṅkha* also here a special rule has been stated: "A gold-thief, with scattered hair, putting on a wet cloth taking an iron pestle should approach the king saying: 'This sin has been committed by me, with this pestle kill me'. Such a one when punished by the king becomes pure." The striking, moreover, as there is no direction for a repetition, should be made once only. Hence also has been stated by Manu²: "Then taking up the pestle, with one below he himself should strike." 20 25

In this manner by once being struck, *hato mṛtaḥ śudhyet, being struck, if dead, he becomes pure*. *Mukto, or released, i.e.* escaped from death, even while living, he becomes pure; this is the meaning. So also has been stated by *Saṃvarta*: "Then taking up the pestle, he should strike him himself; if he lives, that thief becomes purged of the (sin of) theft." 30

As has been stated in Brâhmavadha: "Just as if dead, afflicted
"by the stroke, even if living, he becomes purified."

Indeed, even though not struck if released by the King, he
An Objection becomes pure, why should not such a sense be intended? The answer is. "If he do not strike, sinful
5 becomes the King" in this text of Gautama¹, for a King not inflicting the stroke, a sin has been stated.

If it be said again, let there be a sin for the King, still
if by transgressing the prohibition he is let off by the King out of
10 friendship etc., why should he not be purified? The answer is that in such a case a purification would come to be inferred without anything being done. That also is not nice, "When released, he becomes pure" in this text, final absolution alone having been mentioned as the motive for purification. Therefore, the first explanation alone is
15 better. In short, when released from death, even though living, he becomes pure.

This rule, moreover, ending in death, is for a thief from any of the *varṇas*, and not merely a Brâhmaṇa only, the clause "a Brâh-
"maṇa stealing gold" setting out the reason viz. nothing particular
20 having been stated, and for the Kṣatriyas there being no discrimination in regard to the *Mahâpâtaka* liability, and also no separate *prâyaścitta* having been stated. As for what is stated in the text of Manu²: "A gold-stealing *vipra*", the use of the word *vipra* is indicative by extension of all men. "A man incurs a *prâyaścitta*" this having
25 been stated in this very context. In the text³ laying down the causes viz. "The Brâhmicide, *Surâ*-drinking, theft, intercourse with the "wife of a *guru*," no particular (*varṇa*) having been stated; in the relatively dependent clause setting out the reason here in the text² "A gold-stealing *vipra*", although there is an express mention, still
30 an extended application alone is proper; as e. g. in regard to a festive sacrifice, in the clause "one whose *havi*" etc., rice is used for all kinds of *havis*.

This, moreover, killing by the king is in regard to other than a Brâhmaṇa; as "Never on any account must one kill a Brâhmaṇa

1. Ch. XII. 42.

2. Ch. XI. 99.

3. Cf. Manu Ch. XI. 54.

“even though immersed in all (·sorts of) sins”, in this text of **Manu**¹, the killing of a Brāhmaṇa having been prohibited, if by any chance he is killed by a king transgressing the prohibition, then also he becomes purified; “By being killed does a Brāhmaṇa thief become pure, or by austerities even,” in this text², even for a Brāhmaṇa a purification having been laid down by striking. Not, moreover, that in the expression “or by austerities even,” by the word “even there is a prohibition for killing; and merely by austerities “being intended as stated for purification.” If killing be prohibited then, ‘or by austerities even,’ in this the statement of an alternative is improper, (for) not indeed is the statement of an alternative intended as for a punishment; as that has not been pointed out. Moreover, according to the **maxim**³ “statements having the same import may be taken as “optional alternatives”, in regard to statements having the same meaning alone can there be an option, as in the case of paddy and barley. Not, moreover, can there be the sameness in punishment and austerities; punishment having for its purpose chastening, while of the austerities the purpose being the extinction of sin. Nor, moreover, under the text “By killing is purified a thief” which is a general statement as to killing, in the text: “or a Brāhmaṇa by austerities even” can there be an inference of austerities. Not indeed in the statement: “to “the Brāhmaṇas give curds, the butter-milk to Kaundinya,” is there an option, therefore both have the same objective or, also, even for a Kṣatriya there is no prohibition. In the text⁴, “a goldstealing *vipra*” having thus stated, “taking up a pestle, the king
 PAGE 264 * “shall, however, strike him once himself” in this, by the (use of the) pronoun (him अयं), the rule as to killing is by reference only to the Brāhmaṇa in the context; the text: “Never “on any account must one kill a Brāhmaṇa” cannot be taken as reconcilable as having a reference to a punishment other than a *prāyaścitta*.

This, moreover, ‘ending in death,’ has a reference to an intentional theft of gold. “The *prāyaścitta* which has been stated as “ending in death by the wise, that, however, should be understood to “be in regard to an intentionally committed sin; here there is no “doubt,” thus having been stated by **Madhyamāṅgira**s.

Here, moreover, the word gold is expressive of the article of gold having a particular measure, and not expressive of all of the kind. "In the sunbeams as they shine through a window, a particle of dust is called *Trasarenu*; these eight make a *Lakṣhâ*; these three make a *Râjusaṛṣhapa* (362). These three make a *Gourasaṛṣhapa*; six of these make a *Madhya-yawa*; these three make a *Kṛṣṇala*; these five make a *Mâsha*; and "these when sixteen make a *Suvarṇa*" (363); in this text¹, the word gold (*Suvarṇa*) having been technically fixed as indicative of gold measuring sixteen *mâshas*. Hence in constructions such as "Stealing a Brâhmaṇa's gold is a *Mahâpâtaka*" and the like, it is proper to take gold of the standard or measure, the standardising or the measure having an obvious purpose. Not indeed is a *Smṛti* to be taken as referring to an invisible measure, nor even is it for dealings among the people, the tendency of the *Smṛti* authors not being for that purpose. Hence also has it been said by the *Nyâyavidas*²: "At the time of the application the designation and the technical meanings come up." Similarly, it has been said that a name also acquires significance by its environmental connection with the attribute and the result, as in the case of the "*fifteen Âjyas*."³ Here, however, it is not proper to construe the text as useful only in determining the penalty, as there is an absence of authority for taking it as intended for as much only. Hence that it applies to all the⁴ rest without any particularisation is the only proper course.

1. Cf Yājñavalkya See above pp. 622–623.

2. See परिभाषादेशेखर 2:3 page 3 Ânandâsrama series No. 72. कार्यकाल—is the time of action as opposed to यथोद्देश, i. e. according to the requirements of the particular place; under the यथोद्देश rule a particular term with a particular significance has its purpose served when an application of it is made in connection with the particular place. But in the case of the कार्यकाल, when the time for its application arrives it asserts itself.

Thus the words *गुण* &c. had been defined before in *Āchārādhyāya* and elsewhere in an abstract manner; but the present is an occasion when their concrete application can be made.

3. पंचदश आज्यानि—see Jaimini I. iv. 3. यस्मिन्देशे गुणोपदेशः प्रधानतोऽभिसंबंधः It is stated thus:—

शेषात्त्विकद्वन्द्वेकस्मात्सर्वेभ्यो वैकृतः कृते । शाब्दार्थसिद्धिः सर्वेभ्यः कार्यः संस्कारसाम्प्रतः ॥ In all cases where a word, if taken as laying down accessories (गुण्य), is found to mention more than one accessory detail, it is not right to take it as such as an injunction of accessories, as this would give rise to a त्रय्यभेदः । In the present case therefore whatever environmental qualitatives may be stated in regard to the word *Ājya*, all should be taken as included in the word *Ājya*, e.g. the *Pr̥ṣhadājya*. It is nonetheless an *Ājya*.

4. This is under the maxim known as सर्वज्ञोऽपि. See the 19th Adhikaraṇa of Jaimini III. iv. सर्वज्ञोऽपि स्विद्वद्बुद्ध्याधिकरणम् p. 165 जैमिनीयन्यायमाला. A. S. no. 24.

Moreover, as the object of punishment is chastening, and as chastening can be established even without a particular measure of determination, it is not consistent to take a text as too much as determining a measure. But where the idea is understood only by the words used, such as in the case of the *Mahâpâtakas*, the use of such texts only for such a purpose only is proper. Hence, theft of gold of the measure of sixteen gold *Mâṣhas* is alone a *Mahâpâtaka*, as also the rule of *prâyaścitta* on that account ending in death is useful. The theft of gold of the quality of two or three *Mâṣhas*, however, like the theft of gold belonging to the *kshatriyas* and the like, it is proper to be considered as an *Upapâtaka* only. And, moreover, as another *prâyaścitta* has been prescribed for the theft of gold of a quantity less than a *Suvarṇa*, it is proper that for the theft of gold of that quantity alone should the death-ending *prâyaścitta* be prescribed.

So has been stated in the *Śatṭrimśanmata*: "For the theft of the measure of a *Wâla*, one should perform a *prânîyâma*. Similarly, for a *Likshâ* only the wise man should perform three *prânîyâmas*. For a *Râjasarṣhapa*, four *prânîyâmas*, also eight thousand *Gâyatri*s for the purging of the sin. For a *Gaurasarṣhapa* quantity, moreover, one should observe the *japa* of the *Sâvitri* for a day; for the measure of a *Yava* of gold, the *prâyaścitta* is for two days. For having stolen one gold *Krṣṇnala*, the best of the twice-born should perform the *Sântapana Krchhṛa* for the wiping off of that sin. For having stolen gold of the quantity of a *Mâṣha*, the best of the twice-born becomes purified by subsisting on cow's urine and *Yâvaka* for three months. For stealing a *Suvarṇa* one should subsist for a year on *Yâvaka*; for more, the death-ending should be understood; or the penance for a *Brâhmicide*."

This subsisting on *Yâvaka* for a year, moreover, has reference to the theft of gold of a quantity slightly less than a *Suvarṇa*; since, for the theft of a *Suvarṇa* a rule has been laid down in the *Smṛti* of *Manu* and others for a twelve years' penance. "Those basest of men, who forcibly take away out of greed, property (of another), for those robbers with force, however, the death-ending (punishment) is stated in this world." The intended meaning is, even less than the measure of a *Suvarṇa*.

This *prâyaścitta* for theft, moreover, should be performed only after giving back the stolen property to its owner, as it has been stated: "Upon a theft having been committed of gold &c., which was the property of a *Brâhmaṇa*, the property stolen should be given back again to the owner by the robber added to by eleven times more." Also¹: "After restoring it, one should perform the *Sântapana Krchhṛa*

“for self-purification.” In the chapter on punishment, also has been stated¹: “In regard to the rest also he should be compelled to pay “eleven times his property.”

When, however, through weakness the king is unable, then what

5 has been stated by **Vasiṣṭha**² should be observed:

PAGE 265* “The thief with dishevelled hair should beg of the
“king. Then the king should give him an *Audum-*

“*bara* weapon, with that he should strike himself: By death he be-
“comes pure; thus it is known.” *Audumbaram* i.e. made of copper.

10 Although a second *prâyaścitta* has been stated by **him**³ viz.: “With
“hairs entirely shaven, with his body besmeared with cow’s ghee, with
“the fire prepared with cow-dung, one should destroy himself from the
“feet upwards; after death he becomes purified; thus it is known”,
that even has a reference to the theft of property of a *Guru*, of a
15 *S’rotriya*, or of one engaged in a sacrifice, or to one who has robbed a
Kṣatriya &c. There, by the expression “with hair entirely shaven”
is expressed one whose hair on the head and the body had been
removed; or also by the performance of the horse-sacrifice or the
like. So has been stated by **Prachetas**, after stating the death-ending:
20 “Or by offering a horse-sacrifice or by the *Gosava*, one becomes pure.”
This, moreover, has reference to one who robs a *Vaiśya*, a *Kṣa-*
triya or the like. (257)

Śûlapâṇi

Yājñavalkya, Verse 257

25 A *Brâhmana* etc. For the theft of gold belonging to a *Brâhmana*,
committed deliberately, to the king an iron club should be handed over;
with that club the king should strike once only; with that stroke if dead
or even if alive, one becomes pure. **Śâtâtapa**: “Since it has been deli-
“berately done, therefore in no other manner he can have purification.”
30 **Manu**:⁴ “Taking (from him) the club, the king himself shall strike him
“once; by being killed, the thief becomes purified; or a *Brâhmana*, by
“austerities only.” The use of the word *eva*, ‘only,’ is intended as a
prohibition of the killing of a *Brâhmana*; the word *vâ*, ‘or’, indicates an
option in regard to the punishment

35 As says **Yama**: “For a crime by a *Brâhmana*, however, fourfold
“indeed has been the rule laid down: shaving of the head, the punishment;
“similarly, expulsion from the town, and for the wide publicity of the

"crime, exit on a donkey, and branding a mark on the forehead; all these
"the king should execute according to rules" Similarly in the *Bhaviṣhya*:
"As for this text, O warrior! 'or a Brâhmana by austerities only,' O forelord
"of the gods! know that to be for a Brâhmana, by performing it there only
"by means of austerities only, here the prohibition, however, is of the
"killing." So also: "By the use of the word *wâ*, 'or,' O warrior!, for a
"Brâhmana has been stated by the experts, either the austerities, or the
"punishment, and not killing under any circumstances".

5

For a habitual theft of large quantities of gold belonging to a highly
meritorious Brâhmana who has maintained the perpetual fire, by one
devoid of qualifications, killing only; as in the *Bhaviṣhya*: "For commit-
"ting a theft of a Brâhmana with outstanding merits, when of a large
"amount and continuously, one devoid of qualities is purified by being
"burnt with blazing fire". (257)

10

The Author states another *prâyaścitta*

15

Yājñavalkya, Verse 258

Without informing the King, one would become pure by performing the
penance for a *surâ*-drinker; or one should donate gold equal in weight to
oneself, or sufficient to the satisfaction of the Brâhmana. (258)

Mitākṣharâ:—One's own act of theft, *anivedya*, without informing
the King, *surâpavratam*, the penance for a *surâ*-drinker, extending for
twelve years, *âcharan śudhyet*, by performing one would become pure.
The expression 'the penance for a *surâ*-drinker' has been used with
the object of obviating the carrying of the head-skull on the flag-staff
of a corpse's head. This, moreover, has a reference to unintentional
acts, as in the text¹: "This (mode of) purification has been stated
"for having killed unintentionally a twice-born," the (penance of)
twelve years, has been given an extended application only to
that for which a rule has been laid down for unintentional acts.

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It may be objected: indeed, without intention a theft itself is not
possible; therefore, how can it apply to it? The answer is, one takes
away through ignorance gold &c. tied in the corner of a cloth, or
having taken it under an impression for silver or other article, and
immediately was given away to another, or was destroyed, or was
not delivered back to the owner, then an unintentional taking away
does certainly become possible. What, however, is a theft by induc-
ing upon copper an appearance of gold by a chemical process, not for

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1. Of Manu Ch. XI. 89.

such a case is this penance ; as there is an absence of the combination of the principal species. Nor indeed by a mere resemblance with the principal do the lower become possessed of the principal's attributes. Although he wrongly takes away non-gold of this character under a
5 wrong impression as of gold, still this (rule of) *prâyaścitta* does not apply, evidently because he has taken away what was not gold.

Nor should it be said that like the rule.¹ "If he had set out for
"killing a Brâhmaṇa, then even if not killed etc." it should be stated here also ; because of the very fact that he had set about what was
10 not gold ; not indeed it is that 'if one not a Brâhmaṇa is proceeded "against," is the subject of this. As to what, moreover, has been stated in this text viz. : "For having mentally contemplated a wrong, one
"should mentally repeat the *gâyatri*² commencing with the *praṇava* ;
"with *vyâhrti*³ one should thrice repeat the breath restraint ; for hav-
15 ing commenced (the act), one should perform the *krchhṛa* for twelve
"days," that also has a reference where the act is directly against the right object. Therefore, the taking away of gold like this is not the cause for a *prâyaścitta* but the theft of gold conceiving it to be silver, as stated before.

In connection with this subject also, when the thief is richly
20 possessed of extensive wealth, then he should give gold weighed against himself. If, however, there be no wealth, and, moreover, he is also unable to perform a penance, then *vipratuṣṭīkṛt*, sufficient to the satisfaction of a Brâhmaṇa, as much wealth as would be sufficient
25 for the satisfaction of a Brâhmaṇa by way of its sufficiency to provide for the maintenance of his family for a life-time, so much wealth should one give to bring about his satisfaction.

When, however, one steals wealth belonging to an owner who is devoid of quality then : "This very penance less by a quarter, the
30 "thief should perform," this rule stated by Vyâsa for a nine years' period should be observed.

When, moreover, similarly, one steals with the object of saving the family from famishment through hunger, then a six years' course stated by Atri, or the *Svarjit* or the like other sacrifice, and a pilgrimage to the holy places also. "Or for six years one should perform
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1. Of Gautama XXII. 11. 2. *Gâyatri*—the well-known daily prayer to the Sun.
3. व्याहृती:—These are ध्रुः, ध्रुवः, सुवः, महः, जनः तपः, सत्यं.

“ the *Kṛchhṛa*, or the twice-born should offer a sacrifice, or by going round to the holy place, the learned becomes emancipated from the (sin of) theft.”

When, however, immediately after the theft, ‘oh what a calamity ! what have I done !’ thus with repentance appearing, he restores it or gives it up, then either a course of regulated diet in the fourth period (of the day) for three years as stated by *Āpastamba*, or the three years’ course stated by *Āṅgirāḥ*, and called *Vajra*, should be observed.

Indeed, even upon a restoration or abandonment, the literal

An Objection import of theft having been produced, how should there be a small *prâyaścitta* ? If, however, it has not resulted, then surely there would be an absence of a *prâyaścitta*, and not a small *prâyaścitta*. No, not so.

The Answer The extent of a theft is as far as the enjoyment

PAGE 266* of the fruit; upon a recession before appropriation, there is an absence of a large portion of the element of theft; (therefore) proper indeed is a small *prâyaścitta*, as in the case of one vomiting immediately after drinking something undrinkable.

Indeed, if that be so, in a case where property has been seized by

An Objection force from the hand of a thief, there being an absence of the fruit in the form of an enjoyment by him, there would happen to be the incongruity of a small *prâyaścitta* for him ? Not so; he has not of his own

The Answer will, proceeded to the abandonment but on the other hand had set about by himself towards the theft as far as the fruit.

He, however, who steals gold by mixing with silver, copper etc. not for him is this small *prâyaścitta*, since even by the mixture the gold character is not removed ; as the *ājya*¹ quality in the *prśadâjya*. Therefore in such a case, the twelve years’ alone is proper. Now if by reason of the fact that resembling a theft of gold in regard to another substance also a small *prâyaścitta* is stated, then indeed in such a case there is no scope for a small *prâyaścitta* such as for three years and the like, for the mere reason of its being other than gold, but there is an *upaprâyaścitta* only. As for what has

1 See p. 1772 Note 3.

been stated by Āpastamba :¹ "For having committed theft, for having drunk *surâ*, one should perform a *Kṛchhṛa* lasting for one year," that has a reference to a quantity smaller than a *māṣha* but larger than half the measure of a *suvarṇa*. As for what has been stated by

- 5 **Sumantu** : "A gold-thief should offer eight thousand oblations of 'ghee with the *Sāvitrī* hymn for a month every day, for three nights 'a fast, and with a *Taptakṛchhṛa* he becomes pure", that has an optional application with the aforestated *prāyaścitta* for a theft of gold of the quantity of a *māṣha*. As even what otherwise has been stated
10 **also by him**. "A gold-thief subsisting on air for twelve nights be "comes pure," that should be understood to be in regard to one who had mentally decided upon a theft, but who by himself had repented and had a desire to give it up.

- Here also, in regard to women, minors, and the aged, half only of
15 the *prāyaścitta* should be understood. There, moreover, such as the theft of the horse, jewel, men, and women, land, and cows similarly and the like have been stated as equal to gold-theft, in regard to these, half only should be done. As for the text of the *Śhaṭtrimśan-*
20 *mata*² : "For having stolen silver through delusion, the twice-born "should perform the *Chândrâyana* penance, for a quantity more than "ten *gadyâṇas* and as far as a hundred, double he should perform, and "treble as far as a thousand, and thereafter the rule as to (the theft of) "gold has been stated. In regard to all metals of high and low varie-
25 "ties, however, one should perform the *Parâka*, for the theft of corns, "the *Kṛchhṛa*, for sesamums the *Aindava* has been stated ; for the theft "of jewels a Brâhmaṇa should perform the *Chândrâyana* penance," that also is with the object of stating a *prāyaścitta* equal to a gold-theft in the case of theft of silver exceeding in quantity one thousand *gadyâṇas*, and not for turning it down. Although in the case
30 of a jewel-theft the *Chândrâyana* has been stated, that also should be observed in the case of the theft of jewels of a value less than a thousand *gadyâṇas*; exceeding that, moreover, should be regarded as equal to gold. (258)

Here ends the Chapter on the Theft of Gold.

1. Dh. S. I. 25-21

2. i. e. equal in weight to 48 *guṇjā's*.

Vīramitrodaya

Now, what has been reached in due course, the Author states the prāyaścitta for theft

Yājñavalkya, Verses 257-258

One who has stolen gold of the measure of sixteen *māṣhas* owned by a Brāhmaṇa, while declaring his own offence, should offer a pestle to the king for his own destruction. By the king being struck once forcefully when dead he becomes pure. If, however, by reason of the extent of his vitality remaining out, even when forcefully struck by the king he is saved from death, then even he becomes pure; this is the meaning. 5 10

By the words *āpi*, 'even', *vā*, 'or', an option is intended. So says Saṃvarta: "One who has committed theft of gold, should declare the guilt to the king; taking a club from him, he should himself strike him once; if such a thief survives, then he is redeemed from that sin." For the king there is no sin for killing in such a case; on the other hand for not striking there is a sin; *vide* the text of Gautama:¹ "For not striking, the king is guilty." 15

After having stated the *prāyaścitta* for an intentionally committed theft, the Author states that unintentionally committed—"without informing etc." When the king has not been informed, *i.e.* one's own crime has not been declared, and the club also had not been offered, one performing the penance for a *Surā*-drinker, extending to twelve years. By the use of the word '*Surā*-drinker' are excluded the carrying of the head-skull etc. Śaṅkha also has stated: "Sleeping on the bare ground, bearing clotted hair, subsisting on leaves, roots and fruits, and eating at one period, thus after the lapse of twelve years, a gold-thief, the *Surā*-drinker also, the Brāhmicide, and the violator of a *guru's* bed, by (performing) this penance become purified, these perpetrators of the *Mahāpātakas*." 20 25 30

Of self etc. Gold weighed against oneself, or wealth sufficient to bring about a lifelong contentment to one Brāhmaṇa, one should give. For an unintentionally committed theft, two *prāyaścittas*. Śūlapāṇi, however, says that "when a twelve years' penance has been commenced, the donation of gold etc. is accidental, the main point is its conclusion"; that is wrong. On one day after having commenced the penance, and donating gold at once, there would be no additional *prāyaścitta*, and for such a construction there is no basis. (257-258) 35

Śûlapâṇi

Yājñavalkya, Verse 258

- Without declaring &c. Even without informing the king, a twice-born desiring to have purification, if he perform the twelve years' penance which has been prescribed for the *Surâ*-drinker as stated in the text. "Clad in hair, bearing a knot etc.", he may become pure. One, however, who is unable, should donate gold weighed against himself. One who has commenced the twelve years' penance, but is unable to perform it, with as much gold as will secure the satisfaction of a Brâhmaṇa, so much should he give. (258)

Reached in due course as intended, the Author states the *prâyaścitta* for approaching the wife of a *Guru* (*Gurutalpagamana*).

Yājñavalkya, Verse 259

- Upon a heated iron bed with an iron woman he should sleep ; and taking up and having cut off the testicles, he should give up his body towards the south-west. (259)

- Mitâkṣharâ** :—Or for three years, one who approaches the wife of a *guru*, thus the term *gurutalpa* (one who approaches the wife of a *guru*) is here contexted. **Tapteyaḥśayane**, upon a heated iron-bed, to the extent to which it will be powerful to cause death, heated to that extent *i.e.* make into the red-hot fire colour, on a bed of black iron, along with a female iron figure (also) heated, one who approaches the wife of a *guru* should sleep. Thus sleeping **tanum**, body

- PAGE 267*** *i.e.* his body, **utsrjet**, one should give up, in other words, should die. The sleeping, moreover, should be made with declaration "the sin of sexual intercourse with a *guru's* wife has been committed by me," as **Manu**¹ has stated : "The violator of a *guru's* bed after declaring openly his sin." Likewise, it should be done by embracing the woman, as **Vṛddha Hârîta** has observed : "The violator of a *guru's* bed after having prepared an earthen or iron effigy and made it red-hot like fire, on a steel iron bed, after preparing an iron effigy of a woman, after embracing her becomes pure." Moreover, it should be done after having shaved the hair

on the body and the hand, *vide* the text of **Vasiṣṭha**¹: “One who has “chopped off his hair, with annointed ghee when heated and made “either of iron or of earth by embracing it after death becomes pure; “thus it is known”

It should not be supposed under the text of **Manu**²: “The 5
“violator of a *guru*’s bed, after having declared his sin should sleep on
“a heated iron (bed); after having embraced an iron woman burn-
“ing in flames, such a one becomes purified by death,” that sleeping
on a heated iron bed and the embracing a heated iron woman effigy
are two independent *prāyaścittas*. “One should sleep with an iron 10
“woman;” where? to such on inquiry, on a heated iron bed; this alone is
a proper answer, regarding it as one process by reason of the two
being taken as mutually correlated.

Or, **vr̥ṣhaṇau**, the testicles, together with the organ, after himself
utkr̥tya, having cut off, i.e. chopped off, taking up, **gr̥h̥tvâ**, in the cavity of 15
the palms, **nair̥tyâm**, to the south-west i.e. in the south-westerly direction,
proceeding in a straight line until the fall of the body, his body **utsr̥jet**,
one should give up. As says **Manu**³: “Or, having himself cut off his
“organ and his testicles, and having taken them in the cavity of his
“palms joined, he may walk straight towards the region of *Nir̥rti*, until 20
“he falls down (dead)”. The walking should be done without looking back,
vide the text of **Śaṅkha Likhita**: “After having cut off with a razor
“the organ and the testicles, one should proceed without looking (back).”
While thus proceeding, where he is obstructed as by a hut or the like,
he should stop there until death, as **Vasiṣṭha**⁴ has stated: “After 25
“having cut off the organ together with the testicles, and placing
“these in the cavity of his palms, he should proceed with his face
“turned towards the South; wherever he may be obstructed, he
“should stop there only until death.” As says **Nārada**⁵: “One having
“intercourse with any one of these is called the violator of a *guru*’s 30
“bed; there, no other punishment has been ordained than the cutting
“off of the organ.”

In this way, even though by way of punishment, the cutting
off of the organ &c. also operates for the annihilation of the sin.

1. Ch. XX. 14

2. Ch. XI. 103.

3. Ch. XI. 104.

4. Ch. XX. 13.

5. Ch. XII. 75.

Having this very death-ending punishment in view, has been stated by **Manu**¹ : “ Men who have, however, for having committed crimes “ been punished by the king go to heaven, being pure like those who “ performed meritorious deeds.” By a monetary punishment, more-
 5 over, a *prâyaścitta* does happen to be performed. “ Men of all “ *Varnas* who, however, perform a penance as prescribed, must not “ be branded on the forehead by the king, but should be compelled to “ pay the highest amercement” thus having been stated by **him**² also. Of these two death-ending punishments, by performing any one, the
 10 violator of a *guru*’s bed becomes pure. The word *guru*, moreover, here by the major use stands for the father. In the text : “ Commen- “ cing with the *niṣheka* rite, one who performs the rituals according “ to rules, and also establishes with food, such a Brâhmaṇa is called “ a *guru*,” thus by **Manu**³ in clauses treating of the position of a *guru*,
 15 the father himself having been mentioned as the *guru* as one performing the *niṣheka* and other rites. By the **Lord of the Yogis**⁴ also has been stated in regard to the rite of *niṣheka* and like others : “ He is “ *guru*, who after performing the rites, bestows the *Veda* on him.”

Indeed, the use of the word *guru* is observed elsewhere also in
 20 An objection. the **passage**⁵ : “ For having initiated, a *guru*,” for the *âchârya* ; and for the *Upâdhyâya* in⁶ “ Little “ or more, one who benefits him in (the study of) the Vedas, him also “ one should know as a *guru*.” By **Vyâsa** also has in this connection been pointed out a use : “ The *gurus* are the mother, the father,
 25 “ the preceptor (*âchârya*), the vedic teacher, the eldest brother, the “ officiating priest (*rtvik*), the protector from danger, and also one “ who gives food.” Nor, indeed, is there the fault of multiplicity of imports, the deservedness for respect which is the cause of the application of the epithet *guru*, being an element common to all. And
 30 this cause of its application has, moreover, been pointed out by the **Lord of the Yogis**⁷ thus : “ Those must be respected in the order of “ priority ; more than these the mother is the highest.” Commencing with the clause “ should be respected ” and concluding with, “ the

1. Ch. XI. 318.

2. Manu Ch. IX. 240.

3. Ch. II. 142.

4. Âchâra Verse 34 see p. 126 above.

5. Manu II. 140.

6. Manu Ch. II. 149.

7. Âchâra Verse 35 see p. 127 above.

“highest.” Nor, moreover, from the text¹: “The Āchārya is
 “(equal to) ten *Upādhyāyas*, and a hundred *Āchāryas* (is equal) to the
 “father” which states the father to be superior to *Āchārya* who is
 superior to the *Upādhyāya* should it be stated that he alone is the
 principal, since the superior position of the *Āchārya* 5

PAGE 268* also has been stated without any differentiation in
 the text:² “Of him who gives birth, and of one
 “who gives the Brahṃa, the father who gives the Brahṃa is
 “superior.” By *Gautama*³ also has it been stated: “Āchārya is the
 “highest among the *gurus*.” Moreover, if superiority is declared 10
 from greatness merely, then from the text ‘a thousand etc.’ mother’s
 alone shall be the position as *guru*. Therefore it is proper to say that all
 are *gurus*; and intercourse with their wives is intercourse with the
guru’s wife.

To this the reply is: the text of *Manu* viz; ‘the *niṣheka* &c.’ is intended 15
 as demonstrating the position as *guru* for the
 The Answer father who gives birth by the *niṣheka* (sprinkling of
 the seed), as it is not applicable to any other. As for the texts of
Vyāsa and *Gautama*: “On account of the special rule as to service,
 “worship &c.” and thus being in the nature of praise can apply to 20
 others. Hence it is established from text of *Manu* such as *niṣheka* &c.
 demonstrating the position as *guru*, the father’s alone is the right
 of the principal *guru*.

And hence also by *Vasiṣṭha*⁴ in the text: “In regard to the
 “wives of the *Āchārya*, the son, and the pupil, in the same manner” 25
 has been stated the *prāyaścitta* for the violation of a *guru*’s bed, by
 an extended application to the wives of the *Āchāryas*. Likewise, by
Jātukarṇya and others also has been stated: “In regard to the wives
 “of the *Āchārya* and like others, one should perform the penance for
 “the violator of a *guru*’s bed.” If the *Āchārya* etc. had the status 30
 of the principal *guru*, the performance of the penance being reached
 by the mention of the *guru* only, the extended application would be
 simply meaningless. Moreover, by *Samvarta* has been expressly
 stated the wife of the father: “For having held intercourse with

1. Of *Manu* Ch. II. 145.

2. *Manu* II. 146.

3. Ch. II. 56.

4. Ch. XX. 15.

- “the wives of the father, excepting the mother, the basest of men &c.” In the *Ṣaṭṭrimśanmata* also : “One, however, who knowingly has intercourse with a *savarnâ* wife of the father.” From this also, the father who is the maker of the *niṣhekâ* &c. alone is the principal
- 5 *guru*. This position as a *guru*, moreover, held in regard to the four *varṇas* also is without any differentiation, the capacity to make the *niṣheka* being undistinguishably common. Hence such a *vipra* is declared to be a *guru*, in this the use of the word *vipra* is by an extended application. Therefore the intercourse with the father’s
- 10 wife itself is a *Mahâpâtaka*.

- Intercourse, moreover, has been stated to be as far as the last stage of emission of the semen. Hence, one refraining before that, would not be involved into the condition of a *Mahâpâtakin*. For that moreover, is this death-ending double *prâyaścitta* as stated in the text:
- 15 “Lying on a red-hot iron bed only with an iron etc.” That, moreover, is in regard to the mother unintentionally committed ; and should be observed in regard to her co-wife whether of the same or of a superior *varṇa* intentionally committed, as it has been stated in the *Ṣaṭṭrimśanmata* : “One, however, who has intercourse with a
- 20 “*savarnâ* wife of the father, and also with the mother unknowingly, “does not obtain purification unless dead.” In regard to an intentional intercourse with the mother, however, the rule of *Vasiṣṭha*:¹ “With a complete shaying off of the hair, besmeared with ghee “one should burn himself from foot upwards” should be observed.
- 25 For an unintentional repetition even this also.

- Indeed it should not be said that : “One having intercourse “with a co-wife of the mother, a sister, the daughter of the *Āchârya* “as also the *Āchârya*’s wife, and one’s own daughter, is declared “as the violator of a *guru*’s bed,” from this text stating an extended
- 30 application of the rule, a primary *prâyaścitta* would be improper.

For the answer is, that from the text: “The father’s *savarnâ* wife” itself alone by the use of the word *savarnâ*, the extended application is in regard to the co-wife of a lower *varṇa*, and so there is no contradiction.

This, moreover, is only for the principal son ; of the rest, moreover, is merely the capacity for performing the function of a son, and not the status of a son. As says **Manu**¹ : “These eleven sons such as “the *Kṣhatraja* and others as enumerated, are described as the son’s “substitutes in order to prevent the omission of the ceremonies.”

5

There, for an intercourse which has taken place by mutual desire ‘lying on a heated iron-bed’ is the first *prāyaścitta*. When induced by himself, however, “Taking up and cutting off the testicles” is the second, the heaviness of the *prāyaścitta* having been stated by regard to the intensity of habit. When, however, induced by her, one of the two stated by **Manu** viz. either lying on a heated iron, or embracing a burying effigy, should be observed.

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As for the twelve year’s course stated by **Saṅkha** : “Sleeping on “the ground, subsisting on leaves, roots, and fruits, one should eat “at one time ; when the twelfth year has passed, the gold-thief, as “also the *surā*-drinker, the Brāhmicide, and the violator of a *guru*’s “bed, these perpetrators of *Mahâpâtakas* become purified by this “penance,” that should be observed as applicable in the case of an unintentional intercourse with the father’s *savarnâ* wife, or of a superior *varṇa*. There also, for one who had intentionally commenced, but had receded before the discharge of the semen, for six years, and for an unintentional act, for three years. In regard to the mother, however, for one who has deliberately commenced, but had receded before the discharge of the semen, twelve years’, for an unintentional one, however, six years’ ; thus it should be adjusted. As to the rule stated by **Samvarta** : “For having had intercourse with “the father’s wives, that basest of men &c.,” when a *Taptakṛchhra* has been stated for a mere commencement, that should be observed in the case of one of a lower *varṇa* in regard to the *guru*’s wives and before the discharge of semen. (259).

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Śûlapâṇi

Yājñavalkya, Verse 259

- In the heated iron &c. The violator of a *guru's* bed *i.e.* one who has sexual intercourse with the *guru's* wife excepting the mother, should sleep
- 5 on a bed of iron heated to the extent of causing destruction of life, along with a [burning red hot effigy made of iron. As says **Samvarta**:¹ "Declaring the offence of the violation of a *guru's* bed, one should sleep "on a bed made of iron; such a one with himself on fire should embrace a "woman made of death iron." Now as regards the iron bed and the iron
- 10 embrace, there is an option. "Or having cut off the organ and the testicles "with a razor, taking them into the cavity of his hands, proceeding towards "the south-western direction in an uncrooked manner, one should cast off "his body." Although here from the expression *guru's* wife, the mother also is inferred, still knowingly having an intercourse with the mother, there
- 15 is indeed an entire absence of a *prâyaścitta*. Even unknowingly also, the death-ending penance stated by **Viṣṇu**¹ and others alone should be resorted to: "Having intercourse with the mother, with the daughter, and "with the daughter-in-law are *Atipâtakas*. These perpetrators of the " *Atipâtaka* sins should enter fire, the consumer of oblations; no other
- 20 "expiation indeed exists for these in any way whatsoever." So **Samvarta**: "Mother, if one has intercourse with, or the daughter-in-law the "basest among men, for such a one no expiation should be known, like in "one (who has intercourse with) his own daughter." Expiation here is capability of admission into the people's intercourse. This is even
- 25 more heinous than a *Mahâpâtaka*. Hence also **Viṣṇu**²: "Among these, "the perpetrators of the *Mahâpâtakas* who have not performed the penance "are stewed for a *Kalpa*, the *Mahâpâtakins* for a *Manvantara*, and the *Upa-* " *pâtakins* for four *Yogas*." In the case of an *Atipâtaka*, moreover, the most terrible hell is inferred. (259)

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PAGE 269*

The Author states another *Prâyaścitta*

Yājñavalkya, Verse 260

Or the *Prâjâpatya Kṛchhṛa* for years should the violator of a *guru's* bed perform or the *Chândrâyana*, or for three months one should repeat the *Veda Samhitâ*. (260)

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Mitâkṣharâ:—Or *Prâjâpatya Kṛchhṛa*, of which the characteristics will hereafter be stated, **Samâh**, years *i.e.* for three years, **charet**,

1. Ch. XXXIV. 1-2.

2. Ch. XLIII. 24.

perform. This, moreover, should be observed in the case of a son of a Brāhmaṇi for intentional intercourse with a S'ūdrā wife of the *guru*. When, however, he has unpremeditated intercourse with an adulterous *savarnā* wife of the *guru*, then he should perform three *Chândrâyanas* together with the repetition of the Veda. In the same case for a deliberated act the rule of **Uśanāḥ** : "One having intercourse with a *guru*'s wife, should perform for a year the *Brāhma* "vow, or for six months the *Tapta Kṛchhṛa*." For an intercourse with a *Kṣatriyā*, however, deliberately made, the rule stated by **Yājñavalkya**¹ : "The mother's co-wife, the sister, the daughter of the " *âchârya* likewise," in extension of the penance for the violation of a *guru*'s bed, extending over nine years. 5 10

This rule of the extended application, however, does not apply to an intercourse with a *savarnā* wife of the *guru*. For that, in the case of an intentional act death-ending, and for an unintentional act twelve years, having been ordained. Therefore, it is proper to take it as having a reference only to the *Kṣatriya* and the like. There also, for an intentional repetition, death-ending, vide this **Smṛti** of **Kaṇva** : "For having deliberately an intercourse with the wife of a " *guru*, the daughter of a *Kṣatriya*, the twice-born after having cut " off the organ without the testicles, when dead, then such a one be- " comes pure." In this respect also, when he does intend to perform the *prâyaścitta*, the death punishment as laid down by **Yājñavalkya**² should be observed viz : "After cutting off the organ, death for him, " as also for the impassioned woman." 15 20 25

For a deliberated intercourse with a *Vaiśyâ* wife of the *guru*, six years'. Hence also **Another Smṛti** : "For the son of a Brāhmaṇi " having intercourse with a *Kṣatriyâ* mother, the twelve years' " course also, less by a quarter ; similarly in regard to other *varṇas*." This is the meaning : For the son of a Brāhmaṇi having intercourse with a *Kṣatriyâ* co-wife of his mother, the twelve years' less by a quarter that is to say, nine years ; for him also in the case of a *Vaiśyâ* of a similar status, six years' ; while in the case of *S'ūdrâ*, three years' *prâyaścitta*. In this manner, for the son of a *Kṣatriya* in regard to a *Vaiśyâ* mother, nine months' ; while in regard to a 30 35

1. III. 232 see p. 1701 above.

2. III. 233 see p. 1701 above.

S'ûdrâ, however, six years'. Similarly also for the son of a *Vaiśyâ* even. In regard to the *Vaiśyâ*, however, for deliberated and habitual (intercourse) death-ending only; *vide* **Laugākṣhi** : "One who has intercourse with a *guru's* *Vaiśyâ* wife deliberately and again and again, by
5 "cutting off the forepart of the organ such a one may become pure."

For an intentional habitual (intercourse) with a *S'ûdrâ*, however, twelve years', as **Upamanyu** has stated, "For again having intercourse with a *S'ûdrâ* (wife) of the *guru*, and with deliberation, "a *Brâhmaṇa* with concentration and an unvitiated heart should perform
10 "the vow of celibacy for twelve years." For an intercourse with a *Kṣhatrīyâ* wife of the *guru* without deliberation, that stated by **Yama** extending to three years with a meal at the eighth period should be observed : "Or in the eighth period taking food, celibate, always
15 "observing the vow, sitting or standing, thus passing his time, three "times in a day taking a water bath, sleeping on bare ground; then "after three years, he shall wipe off the sin." In this connection also for a repetition (in intercourse) as stated by **Jâtukarnya** : "For
20 "again unintentionally having intercourse with the wife of the *guru* a "*Kṣhatrīya's* girl, by having cutting off the testicles only one becomes "pure whether alive or dead."

For an unintentional intercourse with a *Vaiśyâ*, however, 'one should perform the *Prâjâpatya Kṛchhṛa*, holds this very rule of **Yājñavalkya**. So also **Vṛddha Manu** : "For an intercourse with the
25 "wife of a *guru*, as also for an intercourse with the father's wife, "when intentional, for three years one should always perform the "*Kṛchhṛa*." For the same also done habitually, the vow of celibacy until death as stated by **Hârīta** : "For a habitual intercourse with a
30 "*Vaiśyâ* wife of the *guru* infatuated through ignorance, a *Brâhmaṇa* "should perform a lifelong vow of celibacy in regard to the six "organs." For an unintentional (intercourse) with a *S'ûdrâ* wife of

the *guru*, however, as stated by **Manu**¹ : "Carrying

PAGE 270* "the foot of a bed-sted, clad in the bark, with the

"hair grown, in a lonely forest one should perform
"the *Prâjâpatya Kṛchhṛa* for one year with concentrated attention.'

35 Or, "one having intercourse with a *guru's* wife, for one year should

“embrace a thorny twig, sleep on the bare ground, observing
“the three periods of the day, and subsisting on alms begged,
“becomes purified”, one should perform this course stated by
Sumantu. There also, for a habitual: “or the *Chândrâyaṇa* for three
“months one should constantly observe with restrained organs,” as
stated by **Manu**¹. For one who has intentionally commenced (inter-
course) with a *Kṣhatrîyâ*, but has receded before the discharge of
semen, as stated by **Vyâghra**: “*Kṛchhra*, and the *Atikṛchhra*, and
“also the *Kṛchhrâtikṛchhra*, a *Brâhmaṇa* should perform for three
“months, for intercourse with a *Kṣhatrîyâ* wife of the *guru*.”

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Here, this is the adjustment. For one who has been encouraged
by her, for three months the performance of the *prâyaścitta*; one pro-
ceeding under a mutual desire, the performance of the *Atikṛchhra* for
the same period also; when she was encouraged by himself, the per-
formance of the *Kṛchhrâtikṛchhra* for a similar period also. There
also, for one who had proceeded intentionally, (but receded) before
the discharge of semen, the rule stated by **Kaṇva** should be observed:
“The *Chândrâyaṇa*, the *Taptakṛchhra* and likewise the *Atikṛchhra*
“also, for having once sexual intercourse through ignorance with a
“*Kṣhatrîyâ* wife of the *guru*, a twice-born (should perform).” So,
for one who has been encouraged, the *Atikṛchhra*. For one who has
proceeded under a mutual desire, the *Taptakṛchhra*; in regard to
the one encouraged by himself, however, the *Chândrâyaṇa*. For one
intentionally proceeding in regard to a *Vaiśyâ* (woman), but receding
before the discharge of semen, as stated by **Kaṇva**: “The *Tapta*-
“*Kṛchhra* as also the *Parâka*, likewise the *Sântapana*, for once having
“intercourse intentionally with a *Vaiśyâ* wife of the *guru*, the twice-
“born should perform for a month.” Here, for one who has proceeded
under a mutual desire, the *Taptakṛchhra* i.e. to one encouraged
by himself, the *Parâka*, likewise one who had been encouraged
Sântapana.

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Here also, for one who has proceeded unintentionally,
Prajâpati has stated: “For five nights, one must not eat; or similarly
“for seven or for eight a twice-born must not eat for having had
“intercourse once with the *Vaiśyâ* wife of the *guru* through ignorance

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- “For one, however, who had been encouraged by her, five nights;
“for one who had proceeded under a mutual desire, seven nights;
“when she was incited by himself, eight nights.” In regard to one
who had intentionally proceeded in regard to a *S’ûdrâ*, but had
5 receded before the discharge of semen, says Jâbâli: “The *Atikṛcchra*,
“the *Taptakṛcchra* and similarly the *Parâka*, for having intercourse
“once with a *S’ûdrâ* wife of the *guru* intentionally, a *vipra* should
“perform.” For one who had been encouraged by her, the *Atikṛcchra*;
when he had proceeded under a mutual desire, the *Taptakṛcchra*;
10 when she was induced by himself, the *Parâka*. There also, for one
who had unintentionally proceeded, the rule of *Dirghatamasa*: “The
“*Prâjâpatya*, the *Sântapana*, with a fast for eleven nights, for
“having intercourse with a *S’ûdrâ* (wife) of the *guru*, a *vipra* should
“perform with concentration,” for one who had been encouraged by
15 her, the *Prâjâpatya*; for a proceeding under a mutual desire, the *Sânta-*
pana when she has been encouraged by himself, ‘a seven nights’ fast.

- In this manner also should the adjustment of courses be made
in regard to other Smṛti passages. Like the man, or woman also the
guilt of a *Mahâpâtaka* is undistinguishable. For says Kâtyâyana :
20 “This guilt as also the purification has been declared for the degrad-
“ed, even of women who had associated, this very rule has been
“declared.” Therefore, for her also when she had proceeded inten-
tionally, is the death-ending (penance) without any differentiation.
And, therefore also, after having stated the death-ending penance, for
25 a man, for a woman also, the death-ending (punishment) has been
stated by the Lord of the Yogis:² “After having cut off the organ, death
“for him, similarly for a woman with intention.” When unintentional,
however, as has been stated by Manu³: “This same penance should
“one perform in the case of fallen women also.” The twelve years’
30 course also should be performed by determining a half.

- Those, moreover, which have been demonstrated to be equal
to the violation of a *guru*’s bed such as,⁴ “In regard friends’
“wives and daughters, one’s own kindred, and born of lowest orders,
“women of one’s *gotra*, sons’ wives, have been declared to be equal to
35 “the violation of the *guru*’s bed,” those also in regard to which the

1. Verse 233, page 1701 above. 2. III. 231 p. 1701 above. 3. Ch. XI. 188.

4. Verse 231 p. 1701 above.

rule of extended application has been used such as¹: “The father’s
“sister, as also of the mother, the maternal uncle’s wife, and the
“daughter-in-law even, the mother’s co-wife, the sister, and the
“Āchārya’s daughter likewise; the wife of the Āchārya, one’s own
“daughter; one having intercourse with these is the violator of a
“guru’s bed;” as also for intentional habitual repetition for more
than one night, for these, the six years and the nine years,
prāyaścitta should be understood to be applicable in respective order.
In regard to this very topic, for an intentional and intensively
habitual repetition, the death-ending. For says

PAGE 271* **Brhad Yama**: “For having discharged the semen in
“maidens, women of the lowest orders, the wives of
“the *śūpindus* and children, self-destruction has been ordained.” And
the lowest orders, moreover, here referred to are: “the *Chāṇḍīla*, the
“dog-eater, a *Kṣhatta*², the *Sīta*³, the *Vaidehika*, the *Mūṇḍila* and the
“Āyogava, these seven are of the lowest order” to be known as
pointed out by **Madhyamāṅgirāḥ**, and not those discussed (in the text
of **Parāśaras**)⁴: “The washerman, the hyde-dresser” etc., as a small
prāyaścitta has been mentioned in regard to them

Likewise⁵ “For having enjoyed the *Chāṇḍīla* women, or the
“women of the lowest class, as also accepting them through ignorance
“a Brāhmaṇa falls; while if knowingly, he attains an equality with
them,” (by this text) in laying down an equality with the *Chāṇḍīla*
etc. by **Manu** also has been pointed out in an intentional and constant
habit, the death ending punishment Also, through ignorance for
having habitual intercourse with a *Chāṇḍīla* woman, one falls; there-
fore one should perform the *prāyaścitta* for the degraded, extending
to twelve years.

This, moreover, has a reference to what was long continued;
for one night and habitual, however, three years. As says **Manu**⁶:

1 Ch. III 232–233 etc. p. 1696 above.

2 The Child of a *Kṣatriyā* wife from a *Sūdra* husband. See Āchāra.
Verse 94, p. 252, l. 27 above.

3 The Child of a Brāhmaṇī wife from a *Kṣatriyā* husband, verse 93 at
p. 252.

4 Ch. VI. 41.

5 Manu Ch. XI. 175.

6 Ch. XI. 178.

“What a twice-born does during one night by resorting a *Vṛṣhalī* woman, that he wipes off by always subsisting on alms for three “years.” Here by the word *Vṛṣhalī* is expressed a *Chândālī* woman. “A *Chândālī*, an unchaste woman, a prostitute, and a maiden, one who
5 “is in her menses, one also being of the same *gotra* has been taken in “marriage, these five are declared to be the five (kinds of) *Vṛṣhalīs*,” thus in another *Smṛti* the word *Vṛṣhalī* having been seen to be so used. *Bandhakī* ‘an unchaste woman’ i.e. one unrestrained. How will a habit, moreover, be ascertained in such a case? The answer is, in the
10 expression ‘what he does by one night’ the use of the Instrumental case¹ being expressive of the accomplishment by intensive repetition, and by one night moreover, an intensive repetition,² would be inappropriate without habitual intercourse, the habit of the intercourse is inferred. And hence also from one night, the subject of a long-
15 continued habit has been stated before, for which the extended rule for the violator of a *guru*’s bed running over twelve years and ending with death also. When, moreover, whether knowingly or unknowingly one has intercourse once³ with the *Chândālīs*, *Pulkasīs*, &c. then: “For having eaten the food and having had intercourse with the
20 “women of the *Chândālas* or the *Pulkasas*, for one year one should perform the *Kṛchhṛa* when with knowledge; and without knowledge for “two months,” is the performance of *Kṛchhṛa* &c. as stated by *Yama* and others. When unintentionally, a couple of *Chândrâyanas* in respective order should be observed.

In regard to the expression, “Of one’s own race, and of the
25 “lowest order &c.” by reason of these being mentioned in one sentence, in regard to the sisters &c. also this same rule of adjustment should be observed. The death-ending, moreover, is by entering the fire, *vide* this text of *Kâtyâyana* : “Intercourse with the
“mother, also with the sister, as also with one’s daughter likewise,
30 “and with the daughter-in-law should be regarded as an *Atipâtaka*; “these perpetrators of the *Atipâtaka* must therefore enter the fire.” It should be observed that for once having an intercourse with the mother, with the sisters and &c. he having intercourse more than once,

1 in एकरात्रेण ‘by one night’.

2 See Pāṇini II. 3-6 अत्यन्तापवर्गे-कालाव्वनोरत्यन्तसंयोगे.

3 at p. 271 l. 16 for सकृद्वाच्छति read सकृद्वच्छति

entering the fire ; as a parity (of criminality) cannot be possible between the *Mahâpâtaka* of the intercourse with the mother, and its extended application to the *Atipâtaku* viz. consisting of intercourse with sisters and the like.

As for what has been stated by **Brhad Yama** : “ For having inter- 5
“ course with the *Chândûli*, the *Pūlkasî*, the *Mlechha* woman, the
“ daughter, the sister, the friend; as also the sister of the mother or
“ of the father; one deposited in confidence, one who has resorted for
“ protection; the maternal uncle’s wife, one who has entered the
“ ascetic’s order, a woman of one’s *gotra*, the king’s wife; the pupil’s 10
“ wife, the *guru*’s wife, one should perform the *Chândrâyana*.” As also
however, for the text of **Āṅgirâḥ** : “ For having intercourse with the
“ degraded women or of the lowest order, and having taken their
“ food and also accepted, one should observe a fast for a month, or 15
“ also a *Chândrâyana*,” these both even should be observed in regard
to the extended application of the rule as to the violation of a *guru*’s
bed, in the case of one who has acted intentionally but had receded
before the discharge of semen. As for the text of **Samvarta** also :
“ The sister, a mother’s relative, as also a sister born of a step-
“ mother; for having intercourse with these women through infatuation, 20
“ one should perform the *Tapta Kṛchhṛa*,” that should be observed
in regard to the same subject immediately before stated, for one who
had started unintentionally, but had receded before the discharge
of semen.

When, moreover, one has intercourse with these also who are 25
extremely adulterous, there also this same double *prâyaścitta* consist-
ing of the *Chândrâyana* and the *Tapta Kṛchhṛa*, in respective order,
should be observed in the case of one who has intentionally and unin-
tentionally proceeded. In the case of Public women, although enjoyed
by the *guru* also, for an intercourse, there is no sin of the violation of a 30
guru’s bed, *vide* this text of **Vyâghra** : “ Offences stated in reference
“ to the caste, such as adultery with other’s wives, as also the spoliation
“ of a maiden, do not apply in the case of Public women, as also that
“ of the violation of a *guru*’s bed.”

In this manner, other Smṛti texts also laying down higher or 35
lower *prâyaścittas*, should be sifted and the adjustment of the rule

should be inferred. These are not being stated here for fear of swelling the treatise. (260)

Thus ends the Chapter on the Violation of a *Guru's* bed.

Vīramitrodāya

- 5 Now, reached in due course the Author mentions the *prāyaścitta* for intercourse with a *guru's* wife

Yājñavalkya, Verses 259-260

- One having intercourse with the wife of a *guru*, on a burning iron bed, together with a burning iron (effigy of a) woman, and embracing
10 her, should sleep. Or, himself should cut off the testicles together with the organ, and taking (these) up in the cavity of his palms, proceeding in an uncrooked course towards the south-west, until the fall of his body, should give up his body. That says *Manu*¹: " One who has had inter-
15 " course with a *guru's* wife, after declaring his guilt should sleep on an " iron bed and after embracing a burning iron effigy, by death he is " purified. Or, after having himself cut off the organ and the testicles, " and placing (these) in the cavity of the palms, should proceed to the " south-westerly direction until death, in an uncrooked way." Also : " What has been stated for intercourse with a *guru's* wife, the same
20 " procedure should be followed in the case of women also who have " fallen." By the use of the word *eva*, 'also', the half of a *prāyaścitta* as in the case of woman is here excluded. *Vasiṣṭha*²: " With hairs " completely removed, besmeared in ghee, he should embrace a heated " iron effigy." *Niṣkālaka*, ' with hairs completely removed,' i.e. with
25 hairs shaved off; *sūrmī* i.e. iron image. This, moreover, for having intentionally (an) intercourse with the *guru's* wife.

- For having intercourse with the wife of a *guru* or the like, however, the Author says, *Prājāpatyam* etc. The meaning is that extending over twelve years, one should perform the *Prājāpatya*. *Śūlapāṇi*,
30 however, explains, that for having intercourse with a father's wife other than the mother, and not of the same *varṇa*, for three years the *Prājāpatya*. " When there has been retraction before the discharge " of semen, this for three years," so *Bhavadeva*.

- With the desire of having intercourse with the wife of the *guru* for merely going over to the bed, however, the Author says, *Chāndrā-*
35 *yana*, and the *Veda Sāmhita* also in entirety for three months' period one should repeat. (259-260)

Śūlapāṇi

Yājñavalkya, Verse 260

Prājāpatyam &c. These two penances, should be understood to be in the case of an intercourse with a *guru's* guilty wife who is not of the same *Varna*. With these &c., in this manner with the four such as the Brāhmana and the rest, either with each separately and jointly, one who knowingly lives together, i.e. holds company, such a one also is like him. So also **Devala**: "Having lived along with one degraded, knowingly for one year, a man has been associated with him, such a one at the end of a year himself becomes degraded" **Devala** states the process of association. "Having the same bed and seat, mixing at meals, in regard to cooked food in one pot, officiating for a sacrifice, and teaching and having marital union, as also eating together; thus in nine ways has been stated the mixed association, that should not be done with the most degraded ones". **Hārīta** also: "By a talk, contact with limbs, by confidence, by eating together, by having the same conveyance and the same seat, sin is transmitted among men." There, officiating at a sacrifice and the rest of the four ways, **Devala** lays down as the cause of immediate degradation: "Officiating for a sacrifice, having marital connection, teaching the Vedas, eating together, by doing these certainly immediately they fall along with the degraded." In the case of these also **Manu**¹ states the cause of degradation to be after a year. "After a year, one becomes degraded by officiating at a sacrifice, teaching the Vedas, having marital connection; and no doubt; not, however, by the same conveyance with a seat." The rule of adjustment when knowingly or unknowingly done, has been stated in the **Kūrma Purāṇa**. "Officiating at a sacrifice, having marital connection, teaching the Vedas, likewise; by having done these knowingly, one becomes degraded, as also by taking meals together. One, however, who through ignorance studies together the Vedas, that twice-born falls, after a year, as also by the teaching of the Vedas." In the text of **Manu** viz., "In conveyance, seat and eating" the three viz. the conveyance and the rest having been indicated in a conjunct compound, when all these of small intercourse together are continued, through ignorance, by one year is the cause for a fall; knowingly by six months. **Vyāsa** states a particular *prāyaścitta*: "He who drinks with another for a year, that one also becomes (his) equal; less by a quarter should a twice-born perform the penance as for each such." (260)

Now, after having stated the *prāyaścitta* for the Brāhmicide and other perpetrators of the *Mahāpātaka*s and as reached in the context, the Author states the *prāyaścitta* for the associates of these

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Yājñavalkya, Verse 261 (1)

With these, however, he who lives indeed for a year, that one also is equal to him. [261 (1)]

Mitākṣharā:—Ebhīḥ, with these, i.e. with the aforestated Brāhmicide and like others, *saṃvatsaram*, for a year, he who closely lives together
10 i.e. conducts along with him, *sopi tatsamaḥ*, that one also is equal to him. “He who conducts himself with another, should perform the *prāyaśchitta* for such a one”; according to this rule the use of the expression *tatsama* is with a view to indicate the extended (application of the) *prāyaścitta* prescribed for him; to such one, and not for an
15 extended application of the sinfulness; that having been already established by the statement. “He also who dwells along with him.”

Here, moreover, even if there be an extended application, the entire twelve years’ penance alone must be performed, as the guilt of an associate as a *Mahāpātakin* is directly his. By the use of the word *api*,
20 ‘also,’ not only the associate with a *Mahāpātakin* is equal to him, but on the other hand, even in regard to the perpetrators of *Atipātaka*, or a *Pātaka*, or of a secondary *Pātaka* (*Upapātaka*), one who associates himself with any one among these, such a one also is like that one; and thus the Author points out that he should perform the *prāyaśchitta* (stated as) for him also. Hence also after having stated the entire class of *prāyaścittas* has been stated by *Manu*¹ “He who
25 “associates with any one of those *patitas*, such a one must perform “the same penance prescribed for him also, for the purification “from such association.” By *Viṣṇu*² also has been pointed out the
30 liability for a *prāyaścitta* generally for an association with any sinner, as it makes him a secondary sinner (*Upapātakin*): “He who associates himself with a sinner, such a one should also perform his

1. Ch. XI. 181.

2. Ch. LIV. 1.

“penance.” Hence also has a prohibition been made generally with sinners by **Manu**¹: “With sinners who have not been purified, one must not transact any business.” **Also**²: “A twice-born should not hold association with good men without³ performing a *prāyasc'hitta*.”

Moreover, this twelve years' and the like *prāyasc'hitta* for a *patita* has a reference to an association deliberately made, as **Devala** has stated: “Having knowingly stayed with a *patita* for a year, a man having got mixed with him, at the end of the year, himself becomes a *patita*”. For an association through ignorance, however, has been stated by **Vasiṣṭha**⁴: “Upon a joint performance with a *patita*, whether by the study of the Vedas, or by matrimony, or by officiating at a sacrifice, whatever property may have been obtained from them, after giving these up, one should not dwell with them. Having gone to the Northern direction, not eating anything, by repeating the study of the *Samhitā* one becomes purified; thus it is known.” “The Brahmicide⁵, the wine-drinker, the thief, and similarly, the violator of the Guru's bed, these are all the perpetrators of the heinous sins—*Mahāpātakins*; and he also who associates with them.” Thus everything is unobjectionable.

By the use of the form *taiḥ*, ‘with these,’ the associates with the four *Mahāpātakins* such as the Brāhmicide etc. indicated by the instrumental case in the pronoun alone having been declared as *Mahāpātakins* the sin of *Mahāpātaka* does not attach to the associates of these.

It may be said, indeed the cause for incurring the *Mahāpātaka* is the association alone with a *Mahāpātakin*, and not the association with the Brāhmicide or any other particular kind (of offender), as that would be incongruous⁶. Therefore, here, even for the associates of the Associates of the Brāhmicide etc., the sin of the contact with a *Mahāpātakin* will exist, and he also will be guilty of a *Mahāpātaka*, and there is no exception (stated).

1. Ch. XI. 189.

2. Ch. XI. 47 (2). This is the rule for a converse case as is apparent from the first half प्रायश्चित्तीयता प्राप्य देवायुर्वैकृतेन सा । न संसर्गं भजेत्सद्भिः प्रायश्चित्तेऽकृते सति.

3. There is a mistake in the print at p. 272 l. 13; for प्रायश्चित्ते कृते read प्रायश्चित्तेऽकृते.

4. Ch. XX. 43-46

5. Yājñ. III. 227 p. 1683.

6. तस्य व्यभिचारात्—विशेषसंसर्गस्य प्रत्येकं हेतुत्वे व्यभिचारादित्यर्थः (वाङ्मन्त्रि.पु. १५६ पं. २३)

To this the answer is, it would be so if the state of a *Mahâpâtakin* were deducible from any other source¹ (of know-
The Answer ledge). If, however, it be taken to be deducible from the text itself, it is not possible that it can be

5 so inferred from it. By the pronoun *tail*, 'with these', particularly referring to the subject under discussion, the cause of the state of a *Mahâpâtaka* is inferrible as the contact with a Brâhmicide and the like sinners particularly stated. This being so, the absence of (the rule of) exception also cannot be the cause, as it cannot be reached
10 even. Therefore in the case of the associates of the associates, no loss occurs of the performances of the twice-born, the penance, however, is certainly incurred.

Nor should it be asked, how in the absence of a degradation of the associate of an associate, can there be a *prâyaścitta*? Since in
15 the text:² "With sinners who have not been purified, one should not "transact any business," by the rule of exception having been stated in regard to all the sinners, the associate with an associate of a *Mahâpâtakin* also comes to be prohibited, and so even if there be no degradation, a *prâyaścitta* is certainly proper. That, moreover,
20 should be less by a quarter, "He who lives together with another for "a year, becomes equal to him; that twice-born also
PAGE 273* "should perform the penance of the other, less by a "quarter," this text of Vyâsa should be observed.

In this manner, for the fourth and the fifth associates with intention
25 also, should be observed, less by a half, and less by three quarters (respectively); therefore, it has been established that the liability for their *prâyaścitta* exists only for those who have direct contact with the Brâhmicide and the like, and not for the associates of the associates.

Here, moreover, in the case of the intentional Brâhmicide, the
30 death-ending penance has been prescribed, still that is not extended in its application to the associates, in the text³: "He should perform the "same penance as for that one," the extended application being only of the penance; and also since death cannot be said to be expressed by the word penance. Therefore, here, even for an intentional

1. प्रमाणान्तर.

2 Manu Ch. XI. 189.

3 Of Manu Ch. XI. 181.

association made, one for twelve years, while when unintentional, half of it. Association, moreover, differs by regard to the variety of acts in connection with oneself, as says **Vṛddha Brhaspati** :
 “ Sleeping and sitting together, eating, mixing of food in pots and
 “ at table, officiating at a sacrifice, teaching, matrimonial alliance, 5
 “ similarly also eating together ; thus of nine varieties has been
 “ declared the commixture which should not be made with the most
 “ low.” **Devala** also : “ Close talk, touch, and contact in breath on
 “ account of a common conveyance, seat and meals ; by reason of
 “ officiating at a sacrifice, by teaching, and by matrimonial alliance 10
 “ the sin of men becomes transmixed.” Sleeping and sitting together
i.e. being seated on the same bedstead ; eating in the same row ;
 cooking food in one pot *i.e.* mixing of food ; touch *i.e.* contact ; in other
 words, taking meals with his food. ‘ Officiating at a sacrifice,’ either
 for the degraded, or of oneself by him. ‘ Teaching’ him or of oneself by 15
 him. ‘ Matrimonial alliance’ *i.e.* either offering the daughter to him, or the
 acceptance of a daughter from him. ‘ Eating together’ *i.e.* eating in one
 pot ; ‘ close talk ’ *i.e.* conversation ; ‘ touch,’ *i.e.* close contact of limbs ;
 ‘ breath ’ *i.e.* contact with the breath coming out of the mouth of the
 degraded ; ‘ common conveyance’ *i.e.* riding the same horse and the like. 20

Among these, for whom, on account of which action and within what time would be the degradation ? Anticipating this inquiry, it has been declared by **Brhad Viṣṇu** : “ After one year one becomes
 “ degraded by conducting together with one who had fallen ; while
 “ by contacts such as having the same conveyance, eating, sitting and 25
 “ sleeping together, and by marital, sacrificial and the like contacts ;
 “ through the mouth, however, immediately indeed.” Here ‘ eating
 together ’ means taking meals seated in the same line. For eating
 in the same pot, however, immediate degradation. “ Officiating at a
 “ sacrifice, having marital connection, studying the vedas, eating 30
 “ together ; by doing these along with the fallen, one becomes imme-
 “ diately degraded ; there is no doubt” ; *vide* this text of **Devala**. By
 the word *Srauva*, officiating at a sacrifice is stated. By the word
Mukhya, ‘ of the mouth,’ is indicated imparting instructions as it
 proceeds from the mouth. In the compound expression ‘ marital, 35
 sacrificial, and of the mouth,’ although indicated by a conjunct com-
 pound, each by itself is the cause of their immediate degradation, as

Sumanu has stated : “He who holds contact with the fallen either “by marital or sacrificial connection or through the mouth, or “by any one of these, for him also is this same *prâyaścitta*.” In the case of a close talk, touch and breath, however, by reason of
 5 their being closely allied to the four such as the same conveyance etc. cumulation alone is the cause of degradation, as in the expression “By the same conveyance, meals, seating and sleeping” these having been expressed as connected with each other. For an isolated act in regard to each, however, even though it would not be a cause
 10 for degradation, it certainly is a cause for sin. “On account of a common seat, bed, conveyance, conversation and taking the meals “together, sins are transmitted, just like an oil drop in water” by this text of *Parâśara*¹, even each separately by itself has been known to be the cause of sin. In the case of conversation, touch, and breath,
 15 however, when mixed with the four such as conveyance, they become the cause of a fall, and not when they are separated, on account of the smallness (of the sin). The capacity to be the cause of a sin, however, certainly exists, as has been pointed out in the text of *Devala*, viz. “Close talk, touch, breath, etc.” Therefore,
 20 without a close conversation etc., if common conveyance etc. is made, one should perform the *prâyaścitta* for twelve years, less by a fifth part. Together with that, however, the entire.

This being so, “With these, however, one who lives together “for a year, such a one also is like him,” this text of the **Lord of**
 25 **the Yogi’s** it is proper to take as having a reference to the four, such as a common conveyance and the rest. Therefore, conversation and the like cannot be independently the cause for a degradation. And hence also by *Manu*², “After a year, one becomes degraded by associating “himself with the fallen, not by sacrificing, teaching the Vedas, or by
 30 “matrimonial alliance, but by the same conveyance, or seat or by “eating with him,” has been stated as the cause of degradation. the four causes such as a conveyance etc. after a year. Here the use of the word seating is also indicative, by implication, of sleeping.

Here, moreover, the clause, “By one year one becomes degraded
 35 “by associating himself with the fallen” is connected with the clause

“by conveyance, such as by eating”, which is separated; (this is) in accordance with the text of **Viṣṇu** pointed out before, also *vide* the text: “By one year, one becomes degraded by conducting himself “with the degraded, having meals, seating and sleep for all times.” Nor will there be the fault of an inadmissible connection¹ in regard to the conveyance, seating or sleeping, one conducting himself *i.e.* directing his behaviour, thus the genesis of the connection is explained

ed in a desire to point out a separated clause.

PAGE 274* As in the passage “with this, determined by the

“things to be taken over, having offered the

“*Iṣṭi* etc.” Or, alternatively, by the *śatr* (शत्रु) (*an*) ending in the form *âcharan*, ‘conducting,’ the idea of a reason is inferrable. The ablative case in the expression² ‘from the conveyance, seat and bed’ has the sense of the accusative. By officiating at a sacrifice, by imparting instructions in the Vedas, and by a matrimonial alliance, not by a year does he fall, but immediately only; and this in pursuance of the mass of ancient texts. Therefore, it is proper that on account of the four *viz.* matrimony etc. immediately does he fall, but on account of the four causes such as conveyance etc., however, by a year of intensive repetition *vide*, the text “after a year, he also becomes “like him.” Since the accusative case indicative of intensive association is used, the omitted days should be counted. As an association extending over three hundred and sixty days brings about degradation, one less than that does not involve a penance for the degraded, but something else. As says **Parâśara**³: “A Brâhmaṇa carrying “an anassociation with the degraded and the like unintentionally for “five days, or for ten days, or even for twelve days, for half a “month, or for one month, or even for three months, or half a year, “or for a year—for more, however, he shall become equal to that “one. For the first alternative, for three nights; for the second “alternative, he should perform the *Kṛchhṛa*; he should perform the “*Sântapana Kṛchhṛa* for the third alternative; for the fourth shall

1 अनन्वयदोषः

2 Therefore it would be गानासनाशनमाचरता- *i.e.* by reason of his conducting in regard to गान, आसन, अशन &c.

3 Ch. IV. 3-12.

“be for ten nights; thereafter, for the fifth, the *Parâka*, for the sixth, “one should perform the *Chândrâyana*, for the seventh, however, “the two *Aindavas*; likewise for the eighth alternative, one should “perform the *Kṛchhṛa* for six months.”

- 5 For an intentional association, moreover, has been stated in another Smṛti, **Sumantu** : “For a five days’, however, one should “perform the *Kṛchhṛa*; for a ten days’, the *Tapta Kṛchhṛa*; the *Parâka*, “however, shall be for a half month; for a month, one should “perform the *Chândrâyana*. For three months, one should perform
10 “the *Kṛchhṛa* in addition to the *Chândrâyana*; for an association for “six months, however, one should perform the *Kṛchhṛa* for a half “year; for a year’s association, however, a man should perform the “*Chândrâyana* for a year.” Here, moreover, in the expression ‘for a year’s association’, it should be observed, that a little less, as for
15 a completed year, the twelve years’ has been stated by **Manu** and others.

- As for the text of **Bṛhaspati** : “For an association for six months “by officiating at a sacrifice, imparting Vedic instructions and the “like by means of a common seat and bed, one should perform half
20 “the *prâyaścitta*,” a text which states a degradation for officiating at a sacrifice, teaching the Vedas, and eating in one pot for six months; this is when unintentional in times of extreme poverty and in regard to officiating at a sacrifice like the five daily sacrifices, teaching the *āṅgas*, and for a matrimonial alliance other than with daughters
25 and sisters is to be observed, as for officiating at principal sacrifices, immediate degradation has already been stated.

- Following this direction also, for association with *Atipâtakins* such as those who had intercourse with the daughter, sister and the daughter-in-law, when intentional, for nine years, and for an
30 unintentional it should be determined for four years and a half. For the associates with sinners having intercourse with the wives of friends, paternal uncle and the like, when intentional, for six years; when unintentional, three years.

- Now, in regard to the associates with the *Upapâtakins* etc., when
35 intentional, the same as for him, for three months; and when unintentional half; thus it should be understood.

Like as for the men, for women also on an association with the *Mahāpātaks* etc., the degradation is without any discrimination. As says **Saunaka**: "Those causes for degradation such as are for men, "for women also are the same even; a Brāhmaṇi by a resrot to one "of a lower *Varna* becomes more degraded." Therefore, for them also, from among the *Mahāpātaks* and the rest, with whom even they may have association, the *prāyaścitta* for such a one also should be administered by half the measure. 5

In this same manner, for the infant, the aged and the sick also, for an intentional, a half, for an unintentional a quarter. Likewise, for an uninitiated child also, for an intentional a quarter, and for an unintentional, half of it. This is the way. [261 (1)] 10

In regard to the prohibition of matrimonial alliance arising on account of the prohibition of association with the degraded, the Author states a counter-exception on certain occasions 15

Yājñavalkya, Verse [261 (2)]

A maiden daughter of these, one may marry, when she had been fasting and was destitute of anything. [261 (2)]

Mitākṣharā:—*Eṣhām*, of these, i.e. of the degraded, *Kanyām*, a maiden daughter, born during the state of degradation, *sopavâsâm*, when she had been fasting, i.e. one who had performed the *prāyaścitta* proper for the period of association held, *akīñchanâm*, destitute of anything, i.e. one who had not taken any thing from her father's property such as clothes, ornaments &c. *udwahet*, one may marry. By saying that 'one may marry a maiden daughter,' the Author points out that one oneself should take in marriage a maiden who had given up the association of the degraded, and that he should not accept from the hand of the degraded. 20 25

This being so, the opposition to the exception to the rule as to association with those having matrimonial alliance with the degraded also stands removed. This 30

PAGE 275* sense, moreover, has been clearly brought out by

Yrddha Hârîta: "The maiden daughter of a degraded person, how-

“ever, devoid of a cloth, and one who had observed a fast for a day
“and a night, in the early morning covered in a white unwashed
“cloth, ‘I am not theirs, nor they mine,’ thus loudly making a decla-
“ration, at a holy place, or in one’s own house, one should take in
5 “marriage.”

Likewise, by the text “Of these, a maiden daughter, one should
“marry,” the Author points the incapacity for association of his
children other than the females. Hence also Vasishtha¹: “One born
“of the degraded, (himself) becomes degraded, excepting women;
10 “for she is to resort to an outsider; such a one (when) without a
“heritage, one may marry.” [261 (2)]

Here ends the Chapter on the *Prāyaścitta* for Prohibited Association.

Vīramitrodaya

Now, reached in due course, the Author states the *prāyaścitta* for
15 the associate of the *Mahāpātakin*

Yājñavalkya, Verse 261

He, however, who ‘with these’ *i.e.* with the four, *viz.*, the Brāhmicide
etc., ‘together’ *i.e.* by sleeping, sitting etc. for one year lives together,
‘that also is equal to him’ *i.e.* will be liable for the *prāyaścitta* equal
20 to that for a Brāhmicide indicative of the association. By the use of
the word *api*, ‘also’, is included the co-association in the form of
officiating at a sacrifice, imparting instruction, having sexual connection,
and the like which cause an immediate fall. By the use of the word
tu, ‘however,’ the Author excludes the death-ending *prāyaścitta* even
25 if the association was intentionally made, *vide* the text of *Chhāgaleya*,
“In this world, one by whom an association has taken place with
“another, for such a one, the penance for the other should be directed.”
“The people the perpetrators of the *Mahāpātakas* and particularly the
“four become purified by entering the fire; or by bathing in a big sacri-
30 fice” *vide* this text of Yama also. For an association through ignorance;
however, for six years only. Here, even in regard to an association
with the *Upapātakin* also, the *prāyaścitta* for the respective *Upapātakas*
is incurred, as it has been generally stated by Manu: “That man who
“falls in the company of any of these degraded persons.”

A marital union in regard to the degraded sometimes does not lead to degradation, and so is not a cause for a *prāyaścitta*; and so the Author says, 'maiden etc.' Of those four *i.e.* of the Brāhmicide and others, the maiden daughter even though born during the state of degradation, when she has observed a fast, and is without anything *i.e.* 5
is without any cloth, ornaments or the like bestowed by the father, and has approached of herself, one should marry; by so doing he does not fall; this is the meaning.

In this connection Vṛddha Hārīta states a special rule: "The maiden 10
"daughter of one who is degraded, without a cloth, who had fasted for
"the day and night in the morning, covered in a white unworn cloth
"and declaring loudly 'I am not of these, nor these mine,' at a holy
"place or in one's own house, one may marry." Otherwise, however,
by marrying her, degradation will certainly occur; so Śākala.

Here in regard to the *Mahāpātakas*, other small and great *prāya-* 15
chittas and their adjustments also out of fear of swelling the treatise
are not detailed here, as also because under the influence of *Kali*, with
a view to conceal a sin, generally *prāyaścittas* are not performed.
Thus hereafter also should be inferred the cause for comments in
brief. (261) 20

Śūlapāṇi

Yājñavalkya, Verse 261

The maiden daughter &c. 'Of these' *i.e.* of the degraded. 'Moneyless',
i.e. devoid of ornaments or any other paternal wealth; the maiden daughter
one should marry. To that effect also Vasiṣṭha¹: "One born of the 25
"degraded, becomes degraded, excepting a woman; that, however, is to go
"to another. Her, when without a heritage, one should marry." "Of
"those born of the semen of the impure, when they desire, the penance is the
"third part of the degraded; of the women, third of a share" from this
text of Baudhāyana², optionally they may be even made to perform 30
the penance.

For those which are equal to the *Mahāpātakas* also, these *prāyaścittas*
should be understood. As says Viṣṇu³: "The murder of a *Kṣatriya*
"seated at a sacrifice, also of a woman in her menses, of a pregnant 35
"woman, of one belonging to the *atri gotra*, whose embryo is not known,
"the murder of one who has resorted for help, are equal to the murder of a
"Brāhmana. False evidence, the murder of a friend, these two are equal

- "to *surâ*-drinking. Deprivation of the land of a Brâhmana, is equal to "gold-theft. Intercourse with the wife of the father, paternal uncle, "maternal grand-father, maternal uncle, father-in-law, and the king, is "equal to an intercourse with a *Guru's* wife; as also intercourse with the
- 5 "father's sister, and the mother's sister. Intercourse with the wife of a "*Śrotriya*, *Rt̥wik*, *Upādhyāya*, a friend, with the sister's friend, and a woman "of the same *gotra*, a woman of the highest *varṇa*, of the lowest born, with "a maiden, with a woman in her menses, with one who has resorted for "shelter, as also with one who has become an ascetic, these *Anupâtakins* are
- 10 "like the *Mahâpâtakins*, become purified by the *Aśvamedha* or by resorting "to the holy places." Here, the word wife is, by implication, indicative of a woman in general, as intercourse with a wife—the principal—is regarded as a *Mahâpâtaka*.

- Likewise; in regard to the performance of the twelve years' penance,
- 15 says Śaṅkha : "Similarly, for having given false evidence, as also for "having misappropriated a deposit, this penance itself should one perform, as also for killing one who has resorted for shelter". (261)

- On the occasion of the prohibited association in regard to the murder of a *Pratiloma* born of a prohibited alliance the Author states
- 20 the *Prâyaścitta*

Yājñavalkya, Verse 262 (1)

One should perform a *Chândrâyaṇa* for having killed degraded persons of all kinds. [262 (1)]

- Mitākṣharâ* :—*Avakṛṣṭâḥ*, degraded persons, such as the *Sûta*,
- 25 *Mâgadha* and others born of an inverse alliance; for killing each of these the *Chândrâyaṇa*. So also Śaṅkha : "For the murder of all "(varieties of) the degraded persons, the *Chândrâyaṇa*." Or, as has been stated by *Āṅgiras* : "In the case of all the lowest born, for "having intercourse, or meals, or for killing, by (the performance
- 30 "of) the *Parâka* should be the purification; such is the declaration by "Āṅgiras." There, for killing intentionally a *Sûta* etc., the *Chândrâyaṇa*; for an unintentional killing of a *Sûta* however, a *Parâka*; for the murder of a *Vaidehika*, less by a quarter. For killing a *Chândâla* two quarters; for the killing of a *Mâgadha*, the *Parâka* less by a
- 35 quarter. In the case of a *Kṣhattâ*, two quarters; for the *Āyogava*, also two quarters. In this manner also should be determined the greater or less of the *Chândrâyaṇa*.

As for the text of **Brahmagarbha** : “ In the case of women born “ of *pratiloma* connections the limit has been stated to be a month ; “ for those born of prohibited intermarriage such as the *Sūta* etc., “ four, two, or six”, that has a reference to a repetition. There, for the murder of a *Sūta*, six months; for killing a *Vaidehaka*, four, for killing a *Chāṇḍāla*, two; thus is the connection according to propriety. Likewise, for the murder of a *Māgadha*, four; for that of a *Kṣhattā*, two months’; for an *Āyogava* also two months’; thus is the adjustment. [262 (1)]

5

Vīramitrodaya

10

On the occasion of (stating) the *prāyaścitta* for prohibited associations, the Author states the *prāyaścitta* for the murder of one born of a prohibited union

Yājñavalkya, Verse 262 (1)

Avakṛṣṭān, ‘ degraded’, i.e. those born of *pratiloma* alliances such as the *Sūta*, *Māgadha* etc.; for killing each, however, one should perform the *Chāṇḍāyana* (262 [1]).

15

The *naimittika* performances being capable of being accomplished by *japa* and the like, and that being impossible in the case of *S’ūdras* who are devoid of learning ; anticipating a doubt as to their capacity for these, just as of the blind for the *Ājyāvekṣhaṇa* and the like acts, the Author proceeds

20

Yājñavalkya, Verse 262 (2)

A *S’ūdra* though devoid of the capacity, by this interval becomes purified [262 (2)].

25

Mitākṣharā :—Even though, *api*, *S’ūdra*, a *S’ūdra* in the matter of the *japa* &c. *adhikārahinaḥ*, is devoid of the capacity, still also *anena*, by this, vow to be accomplished by an interval of twelve years or the like, *śudhyati*, becomes purified.

The use of the word *S’ūdra* is inclusive by implication of women, also those born of *Pratiloma* alliances. Even though in his case there is the impossibility of the *japa* of the *gāyatri* or the like, still the *japa* of the *namaskāra mantra* is possible. Hence also in another *Smṛti* has

30

been stated : “Leavings at the meals, is his food, ; for him has been “prescribed the *namaskâra* as the *mantra*.” Or, alternating on the strength of the text he should perform the vow even without the *japa* and the like.

- 5 “Therefore, taking up a *S’ûdra* who is always fixed in the path “of *dharma*, the *prâyaścitta* should be administered devoid of the “*japa* or the *homa*,” vide this text of *Âṅgirâḥ*. Likewise, another (rule) also by the same has been stated : “A *S’ûdra* becomes purified “by an interval, when he is intent on the benefit of the cow and the
10 “*Brâhmana*, or by charitable donations, or by fasts, or also by the “service of the twice-born.”

- As for the text of *Manu*¹: “Nor should one give him instructions in *dharma*, neither also must one direct a vow for him,” which prohibits the vow or instruction for a *S’ûdra*, that is intended
15 in regard to a *S’ûdra* who has not duly approached. As to also the text of another *Smṛti* viz. : “These *Kṛchhṛas* are
PAGE 276* “to be performed always by (the members of) the “three *Varnas*; in regard to these *Kṛchhṛas* for a “*S’ûdra* no authority has been ordained,” that has a reference to a
20 *Kṛchhṛa* (started) with a special desire.

- Therefore, that for the women and the *S’ûdras*, as also for those born of the *pratiloma* connection, there is the capacity for the performance of a vow like the members of the three *varnas*, has been established. As for the text of *Gautama*²: “Persons born of a *Pratiloma*
25 “connection are devoid of (the privilege of) *Dharma*,” that is intended as having a reference to particular religious rites such as the *Upanayana* and the like.

Here ends the Chapter on the *Prâyaścitta* for *Mahâpâtakas*.

Vīramitrodaya

- 30 Indeed of the *Chândrâyana*, *Prâjâpatya* and such other vows the repetition of the *gâyatri* is a part; there the *Sûdras* have no authority; then how will the *prâyaścitta* be brought about? so the Author says

Yājñavalkya, Verse 262 (2)

- A *Sûdra* who is devoid of the right for the repetition of the
35 *Vedic mantras*, by this, i.e. by the period stated for the *Chândrâyana*

etc.—by the use of the word *api*, 'even,' along with the performance of the proceeding without the inclusion of the *Veda mantra* becomes purified. By this, it is shown that the rite stated before which includes as its part the repetition of the *Veda Samhitā*, or the oblations such as 'to the hairs, this oblation' etc. is for other than a *Śūdra*, as for a *Śūdra* however, is a different *prāyaścitta*, this also has been indicated[262 (2)].

Sūlapāṇi

Yājñavalkya, Verse 262

Chāndra &c. *Avakṛṣṭān*, 'lower orders', born of inverse unions such as the *Māgadha* and the like, for having deliberately killed, one should perform the *Chāndrayāna*. A *Śūdra* being without the *japa* and *homa* and the like, by the efflux of time e. g. by the twelve years' etc., becomes pure. So also *Śaṅkha* and *Likhita*: "The *Kṛchhras* are for the twice-born only, "and not for the lower. For one who has a desire to follow *dharma* (there "is) no prohibition". For the twice-born alone are the *Kṛchhras* involving the repetition of the *mantras*, the sacrifices etc, not for the *Śūdra* and the like, as these are without the *mantras*.—For one who is desirous of religious merits, and wishes for a purification from sin, in the case of a *Śūdra* even, the prohibition is of the *Kṛchhra* only. So *Āngirāḥ*: "Likewise "having come across a *Śūdra* who is always intent on religious merit, the "*prāyaścitta* should be administered excluding the Vedic *mantras*." (262)

Among the five *Mahāpātakas*, having stated the *prāyaścittas* for the *Mahāpātakas* and the *Atipātakas* not being the *Upapātakas*, now while proceeding to discuss the *prāyaścittas* for the *Upapātakas*, the Author states the *prāyaścittas* for cow-killing reached in due course of discussion

Yājñavalkya, Verses 263-264

The five cow-products should a cow-killer drink; for a month he should remain under restraint¹; sleeping in the cowpen, following after the cow, by donating a cow, he becomes purified. (263)

The *Kṛchhra* or also the *Atikṛchhra* even he should perform with concentration or² he should donate, after fasting for three nights, however, cows with a bull as the eleventh. (264)

1 In verse 263 first half read संयतः for संयम.

2 In verse 264, for बोधोष्य read बोधोष्य,

- Mitâkṣharâ** :—One who kills a cow is **goghnaḥ**, a *cow-killer*. The suffix¹ *K* (क) is under the rule in *Mîlu vibhujā* &c. Such a one **mâsam**, *for a month*, under restraint, **âsitâ**, *should remain*. How conducting? The five—those cow-products—viz. cow's urine, cow-dung, milk, curds and ghee mixed together according to the rules—drinking; that having been ordained to function for the meals by giving up any other food. Likewise, **goṣṭhesayaḥ**, *sleeping in a cowpen*. By reason of the direction regarding the cowpen necessarily implying sleeping, and sleeping in the day time likewise being prohibited, at night sleeping in the cowpen. One who goes after a cow, the vow of him; (such a one) is **gonugâmi**, *following after the cow*. The termination² *nin* is used to indicate a vow. Hence also in whose cowpen he sleeps, by regard to contiguity, these very cows when in the morning roaming about in the forest, one should follow after. By the use of the expression, 'follow after,' when these go, then only by himself he should go after (them); when, however, they remain standing or sitting then following after being an impossible act, himself also should remain standing or sitting; thus is the inference. From the direction as to going after itself, while these in the evening repair to the cowpen, the entry into the cowpen necessarily follows from the sense.

While acting in this manner, at the end of a month **gopradâna**, *by donating a cow*, i.e. by giving away one cow—as by that much the object of the rule of the *śâstra* being accomplished, from the sin of cow-killing **sudhyati**, *he becomes purified*; thus this is one vow.

For a month sleeping in the cowpen and following after the cow these directions follow. Consumption of the five cow-products, however, has been removed by the ordaining of the *Kṛcchra* itself.

1 See Pāṇini III. ii. 5 and the *Vārtika* thereon. These are तुन्द्शोकयोः परिभुजापनुदोः III. ii. 5.—The affix क comes after the verbs परिभुज्, and उपनुद् when in composition with the words तुन्द् and शोक as objects respectively. The *Vārtika* in point on this is कप्रकरणे मूलविभुजादिभ्य उपसंख्यानम्—The words मूल, विभुज (chariot), and the rest should be included in the subdivision of words formed by the affix क.

2 In the expression गोनुगामी.

And therefore, for a month, without break one should perform the *Kṛchhṛa*, is the next. Hence also has by Jābāla for a month been stated the performance of the *Prâjâpatya* as an independent *prâyaścitta* : “The *Prâjâpatya*, one should perform for a month, the cow-killer, if unintentional ; intent for the benefit of the cow, he should go after the cow ; and by donating a cow he becomes purified.” Or the *Atikṛchhṛa* in a similar manner should one perform ; so is another. The characteristics of the *Kṛchhṛa*, and of the *Atikṛchhṛa* will be stated hereafter. Or, for three nights, having observed a fast, of whom a bull would be the eleventh, such cows one should donate—thus are the four vows.

Among these, in the case of that committed unintentionally, for the killing of any cow of any kind belonging to any one of the Brâhmaṇa caste, after observing a fast, and the donation of a bull and ten cows together with a fast for three nights should be observed ; for the killing of one belonging to a particular owner, as also of one possessing particular qualities, a heavy *prâyaścitta* being stated hereafter. In the case of one belonging to a Kṣatriya, however, for a killing in that manner, for a month the consumption of the five cow-products, is the first *prâyaścitta*. Here, consumption of the five cow-products being very light (in form), that is equal to a fast for a month.

Next, moreover, for every six (days') fasts, adding one *Prâjâpatya* for each, and as a substitute for five *Kṛchhṛas* five cows being donated, and at the end of a month, one cow, thus become six cows, and thus is smaller than the vow of donating cows with a bull as the eleventh after three nights.

How, moreover, is the superiority of the Brâhmaṇa's cows ? Because in the text : “The property belonging to the Gods, the “Brâhmaṇas and the kings, however, should be known as of the “highest (class)”, their property has been stated by Nârada¹ to be the highest, and in the passage “regarding the cows belonging to the “Brâhmaṇas ” a heavy punishment has been pointed out. In regard to one belonging to a Vaiśya, however, for killing one of that kind, for a month one should perform the *Atikṛchhṛa*. In the *Atikṛchhṛa*, for the first three nights a handful of food shall form the meal; in the

final three nights, absolute fast. Hence, when the *Atikr̥chhṛa* penance is being performed as a month's vow, a fast for six nights occurs; in one for twenty-four days, however, eating a handful of food. Thereafter by devising a substitute for a *Kr̥chhṛa*, occur five cows less by
 5 a little, and this being smaller than the last two penances, it is proper that it has a reference to the killing of a cow belonging to a Vaisya.

In regard to the same topic, for the killing of a cow belonging to a *S'ūdra*, for a month the *Prājāpatya*, the second. There, moreover,
 10 by reason of its containing two and a half *Prājāpatyas*, as a substitute a little greater, come to be two cows, and thus being still smaller than the former two, it is proper (to say) that it has a reference to the *S'ūdra*. And, moreover, these four *prāyaścittas*, are to be administered to the actual offender himself, his *anugrahaka*¹ (supporter),
 15 *prayojaka* (instigator) and *anumantā* (adviser) by regard to the greater or less fast in the subject stated as before.

As for the three penances stated in the *Vaiṣṇava*: "For a cow-killer, with the five cow-products for one month three *palas* for
 "every day shall be the *Parāka*, or even the *Chāndrāyana* also
 20 "alternatively." As also the text of *Kaśyapa*: "For having killed a cow, being covered in its hide for a month sleeping in the cowpen, bathing at the three periods, and always subsisting on the five cow-products." As also the text of *Śātātapa*: "For a month subsisting
 "on the five cow-products." These five also have a reference to the
 25 very subject for which *Yājñavalkya* has prescribed the consumption of the five cow-products. That, moreover, which has been stated by *Saṅkha* and *Prachetāḥ*: "A cow-killer, subsisting on the five cow-products for five and twenty nights should observe a fast; having performed a close shave including the top hair, cover in cow's hide,
 30 "and following after the cows, sleeping in the cowpen, should more-over donate a cow," this has a reference to the same subject for which a month's *Atikr̥chhṛa* has been prescribed by *Yājñavalkya* in the text: "Should donate after fasting for three nights," should be understood as in regard to a highly qualified killer.

1. See p. 1741 l. 10, 13, 16 above.

In connection with this same subject, for one who is incapable for the five cow-products should be observed the rule stated by **Kaśyapa** which, after propounding. "For a month with the five cow-products", proceeds, "Or at the sixth period consuming milk; when going he should follow after, when these rest down in repose he should sit, should not move too fast, nor should he lead them into extremely uneven places, nor should he make them drink in scanty waters; at the conclusion, after feeding the Brâhmanas, should donate a cessamum-cow¹." Here also for one who is unable, "A cow killer for a month shall subsist on gruel prepared from a handful of boiled rice, and acting according to the pleasure of the cows becomes purified²" this rule stated by **Paithinasi** should be understood. 5 10

As for the text of **Sumantu** : "For the cow-killer, the donation of a cow, sleeping in the cowpen, for twelve nights consuming the five cow-products, and also following after the cows". As also what has been stated by **Samvarta** : "Subsisting on barley³-meal and barley⁴-food he should consume milk, curds, ghee, and dung in 15

1 तिलधेनुः—This is a particular rite specified. It is described as follows in the *Padma Purāṇa*, *Sṛṣṭikhaṇḍa* thus :—

विधानं तिलधेनोस्त्वं ब्रूहि शीघ्रं द्विजोत्तम । मुनिः प्राह विधानं यत् तद्विष्णुश्च नराधिप ।
षोडशादमयी धेनुश्चतुर्भिर्वत्सको भवेत् । इक्षुदण्डमयाः पादा दन्ताः पुष्पमयाः शुभाः ॥
नासा गन्धमयी तस्या जिह्वा गुडमयी तथा । स्थिता कृष्णाजिने धेनु वासोविर्वासिता शुभाम् ॥
सूत्रेण वासिता कृत्वा पञ्चरत्नसमन्विताम् । सर्वौषधिसमायुक्ता मंत्रपूता तु दापयेत् ॥
अन्नं मे जायतां सद्यः पानं सप्तरसास्तथा । कामं संधापयात्माकं तिलधेनुमुपाज्जिताम् ॥
गृह्णामि त्वां देवि ! भक्त्या कुटम्बार्थं विशेषतः । कुटुम्बकामं कुरुता तिलधेनो ! नमोऽस्तुते ॥
एवंविधा नरो दत्त्वा तिलधेनुं नृपोत्तम । सर्वकामसमाप्तिं तु कुरुते नात्र संशयः ॥

See also दानसूत्र Pp. 174-175 Chaukhamba Series.

2 यवायुः—यद्गुणजलपक्ववनद्रवद्रव्यविशेषः Gruel made of any solid, generally Rice, boiled in water. Its results and composition and medicinal qualities are thus described :

सन्दीपनी स्वेदकरी यवायुः सम्पाचनी दोषमलामयानाम् । सन्तर्पणी घातुक्लेन्द्रियाणां शला भवेत्सा ज्वररोगिणां च ॥
मायैकं च भवेत्तत्र द्विभागेन जलं क्षिपेत् । चित्रकं पिप्पलीमूलं पिप्पलीचव्यनागरम् ॥
धान्यकस्य समाशानि पिष्ट्वा श्वेतांश्च तण्डुलान् । संशुद्धा शिथिला किंचित्सा यवायुर्निगद्यते ॥
यवायुपरुषुञ्जानो जनो नारुचिमाचरेत् । शाकमापफलैर्युक्ता यवायुः स्वाद्य दुर्जरा ॥

हारिते प्रथमस्थाने १२ अध्याये. (शब्दकल्पद्रुमे).

3 सक्तु-अष्टयवादिचूर्णः—छातु, सक्त इतिभाषाः 'अष्टा यवाः पुनर्घाना घानाचूर्णं तु सक्तवः' हेमचन्द्रः ।

4 यावकं—यवाक्षयम्.

“respective order for a half month with concentration; and after feeding the Brāhmaṇas, he should donate a cow for self-purification.” As also the Bārhaspatya text viz.; “For twelve nights subsisting on the five cow-products”, all these three should be understood to have a reference to the same subject as the month’s Prājāpatya stated by Yājñavalkya, or have a reference to the killing of a cow which was almost dead, or in reference to a death caused by a disease due to uneven region. All this what has been stated above has a reference to an unintentional act.

- 10 When, however, one intentionally kills a cow of this description, belonging to a Brāhmaṇa not possessing any special quality, and the cow is one having not special qualities, then the rules stated by Manu for a month, are gruel-drinking, for two months eating sacrificial food in the fourth period, for three months subsisting on vegetables and the like together with the donation of ten cows and one bull. As says he¹: “One who has been guilty of an Upapātaka, the cow-killer, for a month should drink barleys; having had a complete shave, he should live in the cowpen completely covered in the raw hide. At the fourth period (for meals) he should eat food devoid of factitious salt; he should perform his bath with cow’s urine for two months with restrained organs. During the day he shall follow the cows and standing upright inhale
- PAGE 278 * “the dust²; at night after serving and worshipping them, he shall remain in the Virāsana³ posture.
- 25 “While they are standing, he must stand; while moving on, he should follow after, similarly while they are seated, he may sit down, controlling himself and free from jealousy; when she is sick, or is threatened with danger from thieves, tigers and the like, or has fallen or got stuck in a morass, he must relieve her by all possible means. In heat, rain or cold, or when the wind is blowing
- 30 “violently, he must not seek shelter for himself, without preparing

1 Ch. XI. 108-116.

2 i.e. raised by their feet.

3 वीरासन i.e. remain vigilant which has been thus described :

एकपादमथैकास्मिन् विन्यसेत् गुरुसंस्थितम् । इतरस्मिन् तथा पश्चाद्वीरासनानिदं विदुः ॥

इति धेरेण्डसंहिता. (श. क. डम).

“ मित्यधनाभित्योपवेशनं वीरासनं ” Bālam. ‘ अत्यस्तदु दिवा तिष्ठेदुपविष्टस्तथा निशि ’ इत्यन्ये.

“(one) for the cow according to his capacity. Whether eating in his own house or of another, in the field or at the threshing floor, he should not report a cow, nor also the calf while sucking. In this manner, when a cow-killer follows the cows, such a one expiates the sin incurred for cow-killing. Moreover, he should donate cows with the bull as the eleventh; or when these are not available, he should tender all his property to those who know the *Velas*.” 5

This should be noted as having a reference in their respective order to the same three objects for which *Yājñavalkya* has prescribed the *Prâjâpatya* for a month, the consumption of the five cow-products for a month, and a fast for three nights conjointly with the donation of cows together with a bull as the eleventh. As for what has been stated by *Āṅgīrasa* in addition after stating the three months’ performances as described by *Manu*, viz.: “Taking his meals at the sixth period unsubstantial and without salt or any pungent thing, or he should repeat the *Gomati*¹ *stotra*, or the *Om*, or the *Veda* only itself; being under a vow he should hold the staff and the girdle also together with the *mantra*,” that has reference to (the same as) the text of *Manu*. 10 15

In this manner should be observed in the case a cow of a little of superior qualities such as plumpness, youth etc. as in the text: “Too young, extremely lean, or extremely old, as also one affected by a disease—for killing such a one, the twice-born should perform the penance as ordained before”, half the *prâyaścitta* has been pointed out in the case of a cow devoid of plumpness, youth etc. When, however, one intentionally kills a cow which had become the cause for the performance of the *Atikrçhṇa* for a month as laid down by *Yājñavalkya* etc. a cow which did not belong to any specially qualified owner but only of the caste, then: “What has been ordained for unintentional acts, that becomes duplicated when intentionally done”, under this rule, the aforestated penance of *Atikrçhṇa* for a month ordained for unintentional acts, one should make double. As for what is stated by *Hārīta*: “A cow-killer after having put on its hide with the hairs pointing upwards” after stating the procedure laid down in 20 25 30

1 गोमतीविद्या—see Bālabhāṭṭī p. 160 ll. 15-25, where a long quotation from *Yama* gives in detail this *stotra*.

- Manu**, viz. Having donated cows with a bull as the eleventh, in "the thirteenth month one becomes pure" that should be observed in the case of the intentional killing of a cow belonging to a learned Brâhmana engaged in a sacrifice. As to the performance
- 5 for six months of the *Kṛchhṛa* and *Atikṛchhṛa*, as stated by **Vasiṣṭha**¹ viz.: "If one were to kill a cow, being wrapped in its "wet hide, one should perform for six months the *Kṛchhṛa* and the "*Taptakṛchhṛa*, and donate a bull and a barren cow." As also by **Devala**: "A cow-killer for six months being wrapped in its
- 10 "hide, living in the cow-shed and moving along with the cows "only, becomes absolved," these two texts also have the same subject in common with the text of **Hârîta**. There also, for an intentional act the rule should be observed as stated by **Kâtyâyana**: "A cow-killer "covered in its hide shall, moreover, live in the cow-pen; he should
- 15 "constantly follow after the cow, observing silence, and in the "*Virâsana* and the like posture, when troubled with the danger of "showers, cold, summer, fatigue, fire or morass and the like, if he free "them by all efforts, he becomes purified by three years."

- As also the three years' stated by **Śaṅkha**: "A quarter for the
- 20 "murder of a *S'ûdra*, as also for intercourse with a woman in her "courses, similary should be performed for the destruction of a cow, "as also for intercourse with another man's wife." that also relates to the same subject as that prescribed by **Kâtyâyana**.

- As for the performance of two penances for two months
- 25 including a thousand of cows and a hundred of cows stated by **Yama** who after mentioning the procedure of **Āṅgîrasa** says: "A thousand "of cows, or a hundred even also, one should donate taking a vow "for good conduct; when these do not exist, he should tender the "entirety of his property to those learned in the Vedas," there, when
- 30 one devoid of qualities, and possessing wealth deliberately kills with sword or the like a cow belonging to a Brâhmana of a large family, who is oppressed by hardship, is a *S'rotriya* seated in a sacrifice, a cow of tawny² brown colour, who had become a part of the sacrificial rite,

1 Ch. XXI. 18-22.

2 कपिला—A *Kapilâ* cow has been specially described to be having particular characteristics,

who was pregnant and was possessed of the qualities of (yielding) profuse milk, youth and the like. then he should perform that for two months together with (the donation of) a thousand cows as in the **text** : “ For having killed with a sword a cow which was
 “pregnant, of the brown colour. yielding profuse milk, a sacrificial 5
 “cow, and was well behaved, one should perform a duplicated
 “penance” thus, in regard to a cow with such special characteristics, a special *prâyaścitta* having been pointed out in the Smṛti of **Bṛhaspati**. Hence also by **Prachetas**, in the text: “ By the murder of a
 “pregnant woman, a pregnant cow, an infant, and an aged person, 10
 “one becomes guilty of feticide”, after having stated the killing of a cow to be of this sort also, the penance for a Brâhmicide has been extended¹ (in its application). The second alternative course prescribed by **Yama**, including the donation of two hundred and extending for two months in regard to the penance prescribed by **Kâtyâyana** should 15
 be observed in the case of one possessed of wealth.

PAGE 279* As to, however, what is stated by **Gautama**² where after stating the observance of the celibates’ vow for three years added to by the donation of a hundred cows and one bull to the subject under discussion in regard to the murder of 20
 a Vaiśya, has extended it to cow-killing by the **text**³: “ And for “having killed a cow, like that of a Vaiśya.”

This, moreover, with the ninety cows which come as a substitute for a three months’ performance, the one hundred cows and a bull become two hundred less by nine, and thus being smaller than the 25
 two months’ penance inclusive of a thousand of cows, is applicable to the aforestated subject when the killing was intentional; or in regard to the same subject, should be observed in an intentional killing of one not pregnant. Of the same kind, however, but without a foetus, for killing intentionally also, **Kâtyâyana**’s rule of three years should 30
 be understood.

As to what has been stated by **Yama**: “With wood, earthen “balls or stones, or by weapons, if cows are killed, in what manner

1 अनिदिष्टम्—i.e. the penance for a Brâhmicide has been extended in its application to the killer of a cow of this description.

2 Ch. XXII. 15

3. XXII. 18.

- “in such a case a *prâyaścitta* is ordained when with or without a
“weapon? When with wood, one should perform the *Sântapana*,
“while the *Prâjâpatya* in the case of an earthen ball; the *Tapta-*
“*krçhîra*, however, when with a stone, and in the case of a weapon
5 “the *Atikrçhîra*. When the *prâyaścitta* has been performed,
“thereafter he should do the feeding of the Brâhmaṇas. Thirty cows
“and one bull should he donate to them, and also the *Dakṣhiṇâ*”,
that has a reference to (the same) subject (as) for the three years’
penance and the donation of a thousand cows as stated before, laying
10 down the performance of the *Sântapana* etc for the special variety of
killing being caused by a wood and similar means, and not as an
independent one; (as will be seen) from the smallness of the penance.

- Similarly, having regard to particular age also has been stated a
particular *prâyaścitta*: “For having killed one extremely aged, or
15 “extremely emaciated, or extremely young, or one suffering from a
“disease, the twice-born should perform half the penance of what has
“been stated before, should offer meals to the Brâhmaṇas according to
“his capacity, and should give away gold sesamums likewise,” what
has been ordained in the case of the murder of one free from disease
20 half of that. By **Bṛhat Pracheta** also has a special rule been stated
here: “When one year’s calf has been killed, a quarter of a *Krçhîra*
“has been ordained for an unintentional act of the man, two quarters,
“however, in the case of a two years’, for one of three years’ shall be
“three quarters, and the *Prâjâpatya* shall be after that.”

- Also upon a pregnant one being killed, when the foetus also
happens to be killed, then under the **maxim**. “For every cause, the
“result also recurs” when ordinarily duplication would be the
general rule, a special rule has been stated in the **Śaṭtrimśanmata**:
25 “A quarter when it has just appeared, while two quarters when it has
“reached a hardened condition, less by a quarter is the penance direct-
30 “ed for killing a motionless foetus. When the foetus had been fully
“developed in all the limbs and organs and had assumed vitality
“one should perform double the penance for cow (killing); this is
“the expiation for a cow-killer.”

- 35 For a killing made by many, however, **Samvarta** and **Âpastamba**
have stated a special rule: “Should one by chance be killed by

“many on an occasion, a quarter of that for the killing should each
“of them perform separately.” Whatever penance may have been
stated for the killing of a particular cow a quarter of that should each
perform, because such is the text. The expression ‘should one’ is
indicative; hence for a killing by many of two or of many, for every 5
man either two quarters, or less by a quarter should be determined.
This, moreover, should be observed in an unintentional killing, since
‘by chance’ has been specially particularized.

For an intentional one, however, even of the many each one
being liable for the entire sin, the performance of the entire penance 10
is a proper order, as in the case for the persons taking part in a
*Satya*¹, each has an inclusive share in the entire performance; and in
the text²: “When several assault one, for these the punishment is
“twice of that stated before,” for each one a double punishment
having been pointed out. 15

When, however, by one alone by tying and such other pro-
cesses many cows are killed, *Samvarta* and *Āpastamba* state a special
rule. “When many are killed by being obstructed or tied, as also
“on account of wrong medical treatment, double the penance for
“cow (killing) should one perform.” Even when many are killed, 20
not that for every cause the penance should be for each effect, nor
even once for all together, but however, by reason of the text, double
only. Likewise a doctor also, by reason of the administration of a
wrong medicine, for the destruction of one cow even should perform
double the penance for cow (killing). For one other than a doctor, 25
however, while endeavouring to be of use merely, for unintentionally
administering an unfavourable medicine, says *Vyāsa* : “Medicine, as

1 सत्र and यज्ञ are thus distinguished. The well-known rule is that a सत्र
is an essentially joint undertaking in which those who participate are entitled
to equal privileges and are also liable equally. Note the popular maxim सत्रे सर्वे अविजः
सर्वे यजमानाः.

See Jaimini VI. ii. 1-2. The अधिकरण has been thus set out.

सत्रे फलाशः प्रत्येकं सर्वे वायः समग्रहे । कर्तृत्वादन्य एकेकस्यापि नत्वाद्बहुत्वतः ॥ and the con-
clusion reached is—नस्मात्—एकेकस्य कर्तुः सर्वफलसद्भावात्सर्वफलकामिनामधिकारः, न त्वंशगामिनाम्.
This is the maxim on which the principle of joint responsibility is based.

2. Yājñavalkya Vyavahāra Verse 221, (1). See p. 1266 † 10.

also salt, and even a meal for securing merits in excess must never

“be given, but at the proper time in small quantity

PAGE 280* “should be given; if on account of an excess an

“adverse result occur, a quarter of a *Kṛcchra* is

- 5 “ordained.” As to what has been stated by Âpastamba: “One
“quarter, one should perform for obstruction, two quarters should
“one perform for tying; for employing, less by a quarter, and the en-
“tirety for killing down,” that should be understood to be in the
10 case of one who has been the cause indirectly for producing the
result, and not for one acting directly. For one acting and being
the cause directly himself, the distinction has been pointed out by
him also: “With stones; or even with sticks also, or with any other
“weapon, with force those who fell down cows, these should perform
“the entire penance; similarly also for breaking the arms, knees,
15 “thighs, hips, neck and foot.”

- This is the substance of what is stated: Those who with stones,
swords &c. or by neck-breaking fell down limbs, these are (guilty as)
direct killers; for these alone is the entire penance; those, however,
who from a distance participate in the acts of obstruction, tying &c.
20 are only (responsible as) the cause; for these, there is no connection
for the entire penance, but on the other hand, by regard to its limbs
only, such as by a quarter, two quarters &c. There, moreover, by
obstruction &c. although not indistinguishable from an indirect act,
still, by reason of the text, it is proper that at some place it should be
25 a quarter, and at some less by a quarter. Here says Parâsara¹: “If
“by reason of tying or yoking, death occurs, unintentionally, of the
“cows; for the sin unintentionally committed, the *Prâjâpatya* should
“one direct, and after the *prâyaścitta* has been performed one should
“do the feeding of the Brâhmaṇas, and should also donate
30 “to a Brâhmaṇa, a cow together with a fat bull, and the *dakṣhiṇâ*.”

This *Prâjâpatya* penance, however, should be observed, when
after having made the obstruction etc. one remains anxiously await-
ing the mitigation of the consequential result, as it has been specially
mentioned, ‘for one who has unintentionally committed’ the sin;

when, however, he does not try for the removal of the (result of his) fault, then "one quarter should one perform for obstruction, two
"quarters should one perform for tying; for employing, it shall be
"less by a quarter; and one should perform in entirety for felling
"down", this rule stated by **Āṅgīrasa**, within a quarter of three months, 5
or a little more than twenty days cow-penance should one perform.
By **Āpastamba** also a special rule has been stated: "On account of
"excessive branding¹ or excessive traffic, as also by piercing the nose,
"or by obstruction at the river or hill-side, if a cow dies one should
"perform the three-fourth (penance)". For branding only as far 10
as to be of use as a mark, however, there is no sin, *vide* the text of
Parāśara²: "Excepting otherwise than for branding and marking,
"or also for yoking and releasing, and for the leading for the protect-
"ion in the evening, one is not guilty for obstructing or tying".
Branding is making a permanent mark, marking a temporary sign. 15
For carrying on a journey, even in accordance with the manner
stated in the *S'āstra*, for the sake of protection also, by tying with a
cocoanut (rope) or the like, does certainly occur a sin, *vide* this
Smṛti of **Vyāsa**: "Not by the cocoanut (rope), or by the hemp fibres,
"nor even by the *muñja* grass, nor by the tying chains; with these 20
"indeed, the cows should never be tied down; but if tied, one should
"stand guard taking up an axe; one may tie with the *Kuśa* or also
"the *Kāśa* grass in a place which is free from defect". Likewise,
another special rule has also been stated by **himself**: "Due to the
"defect in the bell or ornaments, where death takes place of a cow, 25
"there shall be a half of the cow-*Kṛchhṛa*, that has been stated as for
"ornamentation. For excessive branding or excessive exhaustion, as
"also for yoking, or on account of being tied with chains and ties, if a
"cow die, one should perform less by a quarter". For neglect in not
giving (proper) protection etc. a special *prāyaścitta* has at places 30
been stated by **him** also: "If immersed in a waterfall or a pond, or
"struck down by lightning from the clouds, or if she fall accidentally
"in a chasm, or even if devoured by a beast, the owner of the cow
"should perform the *Prājāpatya Kṛchhṛa* penance, the best. If she

1 अतिदोह is the other reading: for excessive milking.

2 Ch. IX 27

“is killed by cold or by the wind even by or while being tied in a
“lonely place by neglect, the *Prâjâpatya*, one should direct.”

This, however, should be understood to be in the case of neglect even when there exists no other engagement; for neglect owing to
5 engrossment in any other duty, however, a half: “For a fall
“in a pond, a water-current, or for being killed by a beast,
“a tiger, or other animal; or if dead, or having a fall in a chasm, or
“on account of snakes etc., one should perform a half of a *Kṛchhṛa*;
“on account of an absence of a keeper, for death in a lonely pen, how-
10 “ever shall be a *Kṛchhṛa*” *vide* this *Smṛti* of *Viṣṇu*.

PAGE 281* Likewise, even if there be death, at times if during
an attempt to be of use, there is an absence of sin

on the strength of a text. As says *Samvarta*: “For restraining for
“treatment, while delivering her of a still-born foetus; while making
15 “the attempt if death occurs, such a one is not affected by a sin.”
Yantrana, ‘restraining,’ for the purpose of the treatment of a cow,
inserting a tong, a hook &c. **Also**¹: “Medicine, oil, or food, while a
“twice-born is giving these to a cow or a *Brâhmaṇa*, if death were to
“occur, such a one is not affected by sin; when the village is attack-
20 “ed with a volley of arrows and death occurs on account of the house
“having fallen, while trying in the interest of cows and doing good
“to them by operations such as branding, cutting, opening a blood-
“vessel, no *prâyaścitta* occurs for the twice-born.” Here *Parâsara* also
says, “Where they are killed by excessive rains, there is no *prâyaś-*
25 “*chitta*; one who is dead while a well was being dug for a charita-
“ble purpose as also in a house fire; likewise in a terrible village-fire
“there is no *prâyaścitta*.”

This, however, has a reference only to an animal which was
untied, and was burnt in an accidental house-fire. Otherwise,
30 however, has been stated by *Āpastamba*: “In the forests; or in
“difficult places, or in a house-fire, or at the threshing floor, if there
“death occurs, one quarter has been ordained” Likewise for a
bone &c. being broken, even if death do not occur, at times a
prâyaścitta has been stated: “For breaking the bones of cows, as
35 “also the cutting of the tail, or breaking the teeth or the horns,

“a half month one should drink the barleys.” As for the text of **Āṅgīrasa**: “For breaking the horns, teeth, or the bones, or for cutting “open the skin, one should drink the *vajra*¹ for ten nights, even if the “cow be normal.” the subsisting on milk &c. expressed by the word *vajra*, has a reference to those who are incapable. 5

This *prāyaścitta*, moreover, should be performed only after giving over to the owner of the cow, a cow equal to the one killed, as says **Parāśara**²: “When animals are killed, one should give over “such as would be their substitutes; or a proper price for the same, “one should give.” So said **Yama. Manu**³ also: “One who violates 10 “the property of another, whether intentionally or unintentionally, “such a one should bring about his satisfaction, and also should give “an equal amount to the king.”

All these *prāyaścittas* as stated before, should be understood to be only for the killer who is a Brāhmaṇa. For a killer 15 who is a Kṣatriya or any other, by **Bṛhad Viṣṇu** a special rule has been stated: “In the case of a *Vipra*, the entire should be given; “less by a quarter has been stated for a *Kṣatriya*; for a *Vaiśya*, a “half, while one quarter has been ordained for the *S'ūdra* castes.” As for the text of **Āṅgīrasa**⁴: “The *Parṣhat* which is of the Brāhmaṇas, 20 “is considered to be doubled that of the Kṣatriyas, trebled that “of the Vaiśyas; and like the *Parṣhat*, moreover, has been stated to “be the penance,” that has a reference to cases of assault, battery etc. by persons of the lower orders. Likewise, for the women, the aged and the infants, however, half. “For an uninitiated infant, however, 25 “a quarter,” this rule as has been stated before should be applied.

In the case of women a special rule has been stated by **Parāśara**. “In the case of women, never the shaving, nor the ascetics' order, or “the *japa* and the like; not the sleeping in the cow-pen for them, nor “should they put on the cow-hide; holding up the entirety of the 30 “hair, a couple of fingers' length should be cut; at all places in this “manner has been stated to be the shaving process in the case of “women.” In the case of men, moreover, a special rule has been

1 वज्र—The sesamum plant.

2 Ch. IX 26.

3 Ch. VIII 288.

4 See above p. 1738 ll. 21-24; see also V. 207 of Vyavahāra p. 1250.

pointed out by **Samvarta** : “ In the case of a quarter, the shaving of
“ the hair on the body; in case of two quarters, of the hair on the
“ head also; in the case of three quarters, however, and excepting the
“ top-knot and inclusive of the top hair also in the case of death.”

- 5 For one who has incurred a quarter of a *prāyaścitta* the shaving
shall be only of the hair on the lower parts of the neck and of the parts
round the breast; for one, however, who has incurred a half *prāyaś-*
chitta, of the hair on the beard; for one who has incurred the *prāyaś-*
chitta of less than a quarter, however, even of those on the head,
10 excepting the top-knot; while for one who has incurred all the four
quarters, of the entire quantity of hair together with the top-knot.

In this manner, following this direction, the subject-matter of
other Smṛti texts has also to be expounded. (263, 264)

Here ends the topic treating of the *prāyaścitta* for **Cow-killing**.

15

Vīramitrodaya

- In this manner having discussed the *Mahāpātaka*, and in that
connection having also stated the *prāyaścitta* for the murder of one
born of a *Pratiloma* alliance, while stating the *prāyaścitta* for an
Upapātaka reached in due course, in regard to cow-killing first in
20 contemplation, the Author states the *prāyaścitta*

Yājñavalkya, Verses 263-264

- One killing a cow otherwise than under a Vedic command,
should remain under a restraint and observing strictly the vow of
celibacy extending for a month, the *Pañchagavya* consisting of cow's
25 urine, cow-dung, milk, curds and ghee, he should drink. At night
sleeping in a cow-pen, in the morning should observe the vow of
following after the cow running about in the forest. At the end of
the month, one should make a donation of a cow. The meaning is
that in this manner he becomes pure. *Anugamanam*, 'following after,'
30 e. g. when moving, going after her, when getting up, rising up, when
resting down, taking rest, when entering the cow-pen, oneself also.

- '*Kṛchhṛa* one should perform,' i.e. that stated by **Manu** for a
month with concentrated attention, he should conduct himself observ-
ing the vow of celibacy, sleeping in the cow-pen and following after
35 the cows. By the use of the word *api*, 'even', is secured the donation of
a cow, vide the text : “The *Prājāpatya* vow one should practice for a
“ month, the cow-killer, if it be unintentional; he should be devoted to the

"cow, and following after a cow; by donating a cow he becomes pure." Here by stating it as unintentional, the drinking of the *Pañchagavya* in addition, reached in the case of a fast, should be administered as in the case of that done intentionally, the *Atikrchhṛa*, however, being only accomplished with double the exertion for a *Krchhṛa*, should be understood to be only when done intentionally; these three, moreover, should be understood to be applicable in the case of the killing by a Brāhmaṇa of a cow belonging to an owner other than a Brāhmaṇa, as Nārada has stated: "The property of the gods, Brāhmaṇa, and the king, should be known as the best."

For a serious one, e.g. for killing a cow belonging to a Brāhmaṇa, however, he says, after having observed a three nights' fast, one should donate ten cows the eleventh of which is a bull, so expound some. Bhavadeva, however, says that, for killing a cow belonging to a Śūdra the drinking of the *Pañchagavya* and the like, for a month one *Prājāpatya*, or as an alternative for it, one cow, and one *Atikrchhṛa*, or its alternative, two cows; together ending with the donation of eight cows, this *prāyaścitta* one should offer for killing a cow belonging to a Vaiśya, for three nights. And this is proper also. Otherwise, the *Krchhṛa* and the *Atikrchhṛa* which can be accomplished by twelve days, cannot be terminated by a month, and thus there would be incongruity. The collection of indeclinables such as *vā*, *api* etc. is indicative of cumulation. In this manner, also, it should be remembered that in the afore-stated Likhita text also, the clause "One should perform *Prājāpatya* for "a month," goes along with the clause "following after the cow." In this manner also: "Should one happen to kill a cow, then being wrapped round in its hide, for six months, the *Krchhṛa* or the *Taptakrchhṛa* "one should perform and should donate two uncastigated bulls" this text of Vasiṣṭha is for killing a cow belonging to a Kṣatriya.

"One who has been affected by an *Upapātaka* the cow-killer "should consume barleys for a month; having shaved all his hair, he "should live in a cow-shed, covered with the hide of that (109). At "every fourth meal-time he should eat measured food without any "factitious salt; he should perform his bath with the cow's urine, thus "for two months he should continue keeping his organs under control "(110). During day time he should follow after the cows; standing "upright should consume the dust; after serving and having worshipped "them, at night he should remain in the *utrāsana* posture (111). When "these remain standing he should remain standing, while when these

- "move, he should walk after them, likewise; when these sit, he should sit, controlling himself, and free from anger (112). When (a cow is) sick or is threatened by danger from thieves, tigers, and the like, or falls, or is immersed in mud, he must relieve her by all means (113).
- 5 "During heat and rain, during cold, or when the wind is blowing violently, he must not seek to shelter himself, without first arranging for the protection of the cow according to his capacity (114). Whether in his own house, or in others' houses or fields, as also on the threshing floor, while these are eating, he must not report, as also while these
- 10 "are feeding the calves (115). In this manner, the cow-killer who follows after the cow; such a one wipes off the sin of cow-killing after three months (116). One bull and ten cows, one should donate who has fully performed the penance; when these are not available, he should offer everything he possesses; to those learned in the Vedas
- 15 (117). Thus stated by Manu¹, which can be accomplished with extreme hardship, should be observed in the destruction of a cow owned by a Brāhmaṇa. Here twenty-three cows are taken. *Virāsana* i.e. staying on without any seat. All this is, moreover, for an intentional; for an unintentional one, however, half of it. This penance for the
- 20 destruction of a cow owned by a Kṣatriya, or a Vaiśya, or for an unintentional has been cumulated by the use thrice of the copulative particle *cha*. (263-264)

Sūlapāṇi

Yājñavalkya, Verse 263

- 25 *Pañcha* &c. In the interval a cow-killer for a month should drink the *Pañchagavya*; and also should observe the vow of celibacy. At the end of a month, by donating a cow, he becomes pure. While drinking *pañchagavya*, moreover, a different diet should be observed, *vide* the text of Śaṅkha: "The cow-killer, consuming the *pañchagavya*, should observe a
- 30 "fast for twenty-five nights" Here what has been stated in another *Smṛti* which is not contradictory also should be performed. Śātātapaḥ: "And he should repeat the text dealing with the cow". In the *Brahma Purāṇa*: "First having given to the owner of the cow the price of the cow well determined, one should cover his body with its hide as produced"
- 35 "duced" By Viśvarūpa the reading has been "in the cow-pen sleeping". That should be understood in connection with the deliberate destruction of a cow belonging to a Kṣatriya. (263)

Śūlapāṇi

Yājñavalkya, Verse 264

Kṛchhṛa &c. *Atikṛchhram* i.e., the *Prāyāpatya Kṛchhṛa* as will be stated hereafter. This together should one perform in regard to the subject stated before; or after; fasting for three nights, together with one bull, ten cows should one donate. By **Manu** and others has been stated the *prāyaścitta* for cow-killing to be accomplished by three months, taking meals in the fourth period and the like That procedure **Brhaspati** states clearly : "For having killed a cow with a weapon &c., one should perform "the penance" stated by **Maun**. Or as stated in **Manu**, **Āngirasa** **Āpastamba** &c. : "One should perform a quarter, for obstruction and "striking; half a *Kṛchhṛa* for obstruction and killing; for over-working less "by a quarter, and a *Kṛchhṛa* for ignorantly beating a pregnant *Kapilā* milch "sacrificial cow, as also one well-versed. Or for knowingly killing a cow "by obstruction etc.," as stated by **Āngirāṇ** and **Āpastamba** **Parāśara** states a special rule: "In regard to bulls while yoked and being driven, "for being beaten with a stick, or struck by a wood or clump of earth, or "beaten by a stone, if dead after some days or also immediately. Thus in "the case of cows and yoked bulls, I declare according to the rules, when "beaten, however, if he walks five or seven steps, or accepts the feed or "himself drinks water; in the case of those dead owing to a prior disease "no *prāyaścitta* exists" Others also small and great *prāyaścittas* stated in **Other Smrtis** may be adjusted by a discriminating regard to the quality and capacity of the beater. (264)

Now, for the other *Upapātakas* the Author states the *Prāyaścitta*

Yājñavalkya, Verse 265

The purification from the *Upapātakas* may take place in this manner, or by the *Chândrâyana*, or by the milk only for a month, or by the *Parāka* again. (265)

Mitākṣharā :—**Evam**, in this manner, by the aforestated penance for cow-killing, such as for a month by consuming the five cow-products and the like, of others such as of the *Vrātya* and like others, of the *upapātakas* **śuddhir**, the purification, may occur. **Chândrâyana** **wâ**, or by the *Chândrâyana*, of the characteristics as may be stated hereafter, or for a month by the milche-vow, **Parākeṇa wâ**, or by the *Parāka*, **śuddhir**, the purification may occur.

Here by regard to the force of the extention of the rule, it appears that there is the omission of certain details such as putting on the

- cow-hide, doing service to the cow, and such other acts exclusively meant for cow-killing. These four varieties of penances, moreover, should be observed optionally according to the capacity, in the case of an unintentional act. For an intentional act, however, “This same
- 5 “penance, should the twice-born who are guilty as *Upapâtakins* “perform for the purpose of purification; excepting those “*i.e.* who are guilty of incontinence, or even the *Chândrâyanas* “also” this rule stated by *Manu*¹ should be observed. Hence also on the strength of the text, this extended application of
- 10 the (rule as to the) *prâyaścittas* should be understood to be without discrimination for all the acts enumerated as under the *Upapâtakas*, those for which *prâyaścittas* have been stated, as well as those for which no *prâyaścitta* has been stated, excepting those guilty of a breach of the vow of celibacy. For those guilty of a breach of the celibates’
- 15 vow, however, as stated at each time.

Indeed, the extended application of a rule is proper only in the

An objection case of those subjects for which there is no express rule; otherwise, there might arise the incongruity of a contradiction with the express rule regarding specific subjects.

- 20 The answer Not so; for in that case the enumeration of the *Upapâtakas* for the expiations stated would be meaningless. If, moreover, for an act which has been stated as generally among the *Upapâtakas* a *prâyaścitta* is specially stated, there, as e.g. in the case of ‘officiating at a sacrifice for those for whom a sacrifice
- 25 ‘must not be performed.’ “Three *Kṛchhṛas* should one who performs “a sacrifice for a *Vrâtya* and who practises magic”, that subject alone would be taken out, and not where any subject has been specially stated and elsewhere for that also a special *prâyaścitta* has been stated that also. As for example²: “For the purpose of fuel, cutting down
- 30 “trees; for cutting a tree³, a thicket, a creeper and a shrub, should be “repeated a hundred ṛks.” Therefore, in regard to the *Vrâtyas* and the like, with the texts stated in this treatise or any other treatise prescribing *prâyaścittas* with which there would be a purification from the *Upapâtakas*, and the like, by taking into account the equality
- 35 and the difference of four kinds of penances laid down, either a rule of

option or the rule of adjustment according to the subject should be resorted to.

Those *prâyaścittas* set out in other *Smrtis*, in the order of their enumeration, we will allot in regard to the *Vrâtyas* and the others. There, in regard to the condition of a *Vrâtya*, by *Manu*¹ has been stated the following: "In the case of those of the twice-born for whom the *sâvitri* does not happen to have been pronounced according to the rules, these after making them perform three *Kṛchhṛas*, one should initiate according to rules". As for what has been stated by *Yama*: "One whose *sâvitri* has dropped for ten years and five, should have a clean shave together with the top-knot, and should perform the vow with concentration. Also for twenty-one nights he should drink a handful of barley, and also he should feed seven and five Brâhmanas with sacrificial food; thereafter, of him who has been purified by the *Yâvaka* (penance) has been stated to be the initiation"; these two also have a reference to the same as is the subject of a month's milk penance stated by *Yājñavalkya*. As to what has been stated by *Vasiṣṭha*:² "One who has fallen from the *Sâvitri*, should perform the *Uddālaka* vow: for two months should he subsist on barley food, for a month on milk, for a fortnight on the *Āmikṣhî*,³ for eight nights on ghee, for six nights on un-begged food, for three nights should drink water, and for a day and night should fast; should go for the *Avabhritha* bath of a horse-sacrifice, or should offer a *Vrâtya Stoma* sacrifice."

Here, this is the adjustment: One in whose case, owing to an initiator or the like not being available, its proper time has been transgressed, for such a one any one of the penances stated by *Yājñavalkya* are admissible according to his capacity. For a transgression without there being any difficulty however, that stated by *Manu*, viz. for three months. There thus if even after fifteen years some time has been transgressed, either the *Uddālaka* penance or the *Vrâtya Stoma* sacrifice should be performed. Those whose father and others also had not been initiated, for these as has been stated by *Āpastamba*⁴. "One

1 Ch. XI 191.

2 Ch. XI 76-79

3 आमिक्षा—Curd of milk and when a mixture of boiled and co-agulated milk.
तस्मै पयसि बभ्रानयति सा वैश्वदेव्यामिक्षा भवति.

4 I. 1-32

“whose father and the grandfather have remained uninitiated, for
“him the vow of Celibacy under the three Vedas for a year; for him
“of whose great-grandfather etc. there is no memory as to the initia-
“tion, for him, for twelve years the Celibate’s vow under the three
5 Vedas.” Likewise in regard to theft also, a *prāyaścitta*

PAGE 283 has been stated by *Manu*¹ which may work as an
exception to the four penances generally stated as

for the *Upapātakas*, “For intentionally committing theft of corn, of
“food, or of wealth, from the house of a member of his own caste,
10 “the foremost of the twice-born becomes purified by a half *Kṛchhṛa*.”

Of the foremost of the twice-born, a member of his own caste is a
Brāhmaṇa also; therefore, upon a taking by a Brāhmaṇa of a
Brāhmaṇa is this; (for taking that) of the Kṣatriya and the rest
however, a smaller should be determined²: “The guilt of a *S’ūdra* in

15 “the case of theft is eight-fold; and twice that and higher still will
“be the punishment in others; for each *Varna*, in the case of an offence
“by the learned, the punishment shall be very much increased,” in this
text a smaller punishment having been pointed out for one taking
from a Kṣatriya and the rest. Likewise, “In the case of a Brāh-

20 “maṇa, however, the entirety should be given; less by a quarter has
“been stated in the case of a Kṣatriya”; in this text, the *prāyaścitta*
being noted to be less by a quarter each. Moreover, even for the
taking away from a Kṣatriya etc. the smallness of the *prāyaścitta*
should be determined in accordance with the punishment. Hence,

25 for a theft by taking away from a Kṣatriya, a six month’s, for
taking away from a Vaiśya the three months’ cow-penance; for
taking away from a S’ūdra the *Chândrāyana* should be prescribed.
In this manner should be understood further on also.

This moreover has a reference to the theft of corn of the
30 quantity of ten *Kumbhas*³; for a larger quantity, however: “For one
“committing a theft of corn of ten *Kumbhas*, the highest amercement;

1 Oh. XI. 162

2 See Vyawahāra verse 275, in the Mitākṣharā on which this text has
been cited and expounded—See p. 1329 ll. 9–12 and note.

3 कृष्ण—is equal to 20 or 22 *prasthas* of 32 *palas* each (Medhātithi); or 20
droṇas of 205 *palas* each, or 200 *palas*. See Âchāra. verse 128, p. 326, also verses
362–364 pp. 622–624. Also Nārada App. 53–60.

“and for a quantity higher than a thousand *Palas*, corporal punishment;” in this **text**¹ the punishment of corporal punishment having been pointed out. A *Kumbha* is of the quantity of five thousand *Palas*. On account of the constant association with grain, food and money also should be understood to be measured by this corn measure. By the word food is declared rice and the like; and by the word money, copper, silver and the like.

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This *prāyaścitta* however, has a reference to an intentional act. For an unintentional; however, the three months' cow-penance. **So**²: “For abducting men or women or for taking away a field or “a house, as also of a well, pond or a water, the purification, however, “is by a *Chândrâyana*,” in this **text**³, although this *Chândrâyana* happens to be for a theft of water obtainable for two hundred and fifty *panas*, still it has been stated with a view to exclude other penances for cow-killing. In the **text**⁴: “For a theft of that value, or of a “drinkable substance, as also of grass, the punishment shall be double “that of its value, also five hundred,” in regard to the *Chândrâyana* a fine of a five hundred having been ordained, and a punishment of that extent and the *Chândrâyana* in regard to cow-killing &c. being associated together, and also “For the *Kṛchhṛa*, *Atikṛchhṛa* and the “*Aindava*, five hundred *panas* likewise”, in this **text** in regard to *Chândrâyana*, a fine of five hundred having been ordained.

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This, moreover, should be observed in regard to the theft of the property of a Kṣatriya and the like. For a theft of property belonging to a Brāhmaṇa, however: “The misappropriation of a deposit, as also the theft of men, horse or silver, of land, diamond and “(other) stones, has been declared to be equal to the theft of gold,” this **rule**⁵ should be observed. Also “For having committed theft from “others' houses of articles of small value, one should perform the “*Śāntapana Kṛchhṛa* and for his own purification, after having restored “it”; this **text**⁶ is as an exception to the general *Upapātaka prāyaścitta*, in regard to particular kinds of thefts of articles such as zinc, tin of little use.

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1 Of Manu Ch. VIII. 320.

2 Manu Ch. XI. 57.

3 Of Manu Ch. XI. 163.

4 See Manu Ch. VIII. 327-330.

5 Of Manu Ch. XI. 57.

6 Of Manu Ch. XI. 164.

This *prâyaścitta*, moreover, is in regard to the theft of half of fifteen or ten etc. of the value half of a third of a hundred which had become the cause for a *Chândrâyana*, as a fifteenth part of the *Chândrâyana*.

- 5 Similarly, by regard to the particular article also, there would be an exception to the penance for an *Upapâtaka*: stated generally: "For
"stealing an article of consumption or of food, as also a conveyance,
"bed or seat, as also of flowers, roots and fruits; the (mixture of)
"the five cow-products is the purification"; this¹ is for stealing an edible
10 or an article of food sufficient for a man at one time. For a theft of that which is sufficient for two meals, three nights'; as says *Paithînasi*:
"For stealing an edible, or an article of food, or which is just
"sufficient for filling the belly, three nights,' or one night's, and also
"the consumption of the five cow-products." Of conveyances etc. also,
15 on account of their association with these, for stealing those, of similar price only this *prâyaścitta*. And everywhere also by regard to the greater or smaller quantity of the article which is stolen, the greater or less magnitude of the *prâyaścitta* also should be determined.
So²: "In the case of grass, wood and trees, of dry food, as also of
20 "*guda*, of oil, hide, and meat also, for three nights shall there be an
"abstention from meals."

In the case of these, i.e. grass, etc. the *prâyaścitta* having been declared for three nights as being three times to the edibles etc., for those which are three times the value of these, will be this *prâyaścitta*.

- 25 So³: "In the case of jewels, pearls, and corals, as also
PAGE 284* "of copper and silver, of iron, zinc and stones also,
"for twelve days subsisting on inferior food." Here
also just as in the case of the edibles a twelvefold *prâyaścitta* has been pointed, (so) this *prâyaścitta* should be observed in the case of a
30 theft of jewels, pearls etc. valued twelve times of the same. So⁴: "In the
"case of animals⁵ sprung up in cotton, silk, wool, an animal with cloven
"hoofs, or one with uncloven hoofs, a bird, perfumes, and medicinal
"herbs, as also of a rope, [in the same manner (should one subsist)
"for three days on milk." Here also a *prâyaścitta* being pointed

1 Manu Ch. XI. 165.

2 Manu Ch. XI. 166.

3 Manu Ch. XI. 167.

4 Manu Ch. XI. 168.

5 On p. 284 l. 3 for कीटजीर्णानां read कीटजीर्णानां

out three times the edibles etc. this *prâyaścitta* is to be regarded as only in the case of theft of articles three times their value. The greater or smaller *prâyaścitta* should be determined by the smaller or greater quantity of the article which is stolen.

This *prâyaścitta* for theft, moreover, is to be observed after the stolen article is restored back, as says Viṣṇu¹ : “ Only after restoring the stolen article to the owner, should one perform the penance.” The payment of debts moreover, has been ordained by the text² : “ By the sons and the son’s sons should a debt be paid,” for not paying it off, as also for not performing sacrificial rituals etc. in pursuance of the text³ : “ While he is born a Brâhmaṇa etc.” the four-fold penances set out in the text⁴ : “ The purification from the *Upapâtakas* etc.” as equal in general to an *Upapâtaka* should be administered by regard to the capacity (of the actor). Another *prâyaścitta* in such a case has also been stated by Manu⁵ : “ Also, one should perform the *Vaiśvânari Iṣṭi* at the expiration of the year as an expiation for the omission of the *Paśu* and *Soma* sacrifices owing to incapacity.” At the expiration of the year i.e. at the end of the cyclical year.

Likewise, for one who is entitled in that behalf and who remains without the consecration of the fires, fourfold penances should be administered after the (termination of the) year. Before the expiration of the year, however, Kârṣṇâjini states a special rule : “ After consecrating the fires at the proper time a Brâhmaṇa should perform the rituals according to the rules ; for not doing these, by the three nights’ every month, he becomes purified. When the parents and others had not consecrated the fires, if a son desires to perform a sacrifice, such a one should perform the sacrifice of a *Vrâtya Paśu* as an expiation for it.” For one who has consecrated one fire only, a special rule has been stated by the Same Author also : “ Where the eldest member who has married a wife does not perform consecration of the fire and its worship, he should perform the *Chândrâyana* for a year, or every month, or for a day even.”

1 Oh. 52. 14. 2 of Yājñavalkya Vyavahâra V. 50. p. 792 a. ll. 16-17.

3 The full text is ‘ जायमानो वै ब्राह्मणस्मिन्मिर्कणैर्ब्रह्मणा जायते ब्रह्मचर्येण विम्यो यज्ञेन देवेभ्यः प्रजया विवृत्यः ’ (Vasishṭha. Oh. XI. 48). See above (p. 1521 ll. 9-13.)

Taitt Samh. VI. 3-10-5. Śatapatha Br. 1-7-2.11.

4. Yājña III. 365.

5. Oh. XI. 27.

- Likewise, for the sale of non-vendible articles also, in **another Smṛti** a special *prâyaścitta* has been stated. As says **Hārita**: “For “selling *guda*, sesamum, flowers, roots, fruits and cooked food, the “drinking of the *Soma* and a *Saunhya Kṛchhṛa*; for selling lac, salt,
- 5 “honey, meat, oil, milk, curds, *ghee*, perfumes, butter-milk, hide, “clothes, or any of these, the *Chândrâyana*.” Also, for the sale of wool, hair, fibres, land, cow; house, stones, weapon, as also, the edibles, meat, muscles, bones, horns, nails, mother of pearls, the *Taptakṛchhṛa*. “In the case of assafoetida, bdellium¹, *haritâla*², *manassîlâ*³, collyrium,
- 10 “red chalk⁴, acids⁵, salt, jewels, pearls, coral, bamboo-made articles, “bamboo, and earthenwares, also the *Taptakṛchhṛa*. For selling a “pleasure-garden, a tank, a water-draught, a well, and meritorious “deed, by a bath at the three *savana* periods, sleeping on the ground, “eating at the fourth period, and performing a *japa* of ten thousand,
- 15 “one becomes pure by a year, as also for selling an under⁶-weight “or over-weight, and goods adulterated⁷ by mixture.” In this manner, according to others also e.g. the texts of *Śaṅkha*, *Vishṇu* and others, where a particular *prâyaścitta* has not been stated, there, when there was no distress, the three months’ vow is reached by analogy
- 20 to the *Upapâtaka* as stated by **Manu**. In the case of a difficulty, however, the four-fold penances stated by *Yājñavalkya* are to be administered according to capacity.

- Also in the case of a person marrying before his elder brother a particular *prâyaścitta* has been stated by **Vasiṣṭha**⁸. “One marrying
- 25 “before his elder brother having performed the *Kṛchhṛa* and the “*Atikṛchhṛa*, and having offered to him, may marry again and should “wed her also.” One who marries before (his elder brother) is called

1 गुग्गुलु—a particular fragrant gum resin.
 2 हरिताल—The yellow orpiment.
 3 मनःशिला—read arsenic.
 4 गौरिक—popularly known as गेरू. Lit: mountain-product
 5 क्षार, लवण—क्षार any pungent or acidulated substance, saline. लवण—salt.
 6 ह्रीनमान, and उन्मान. These may mean articles under-weighed or over-weighed, as also measures of weight affected by any of these two factors.
 7 संकरसंकीर्ण

Parivettā. His characteristics have already been explained before. Such a one after performing the *Kṛchhṛa* and the *Atikṛchhṛa*, 'to him', i.e. to the eldest brother; 'her' i.e. the one married by him, after having offered, i.e. reported, just as one while following the rules of a celibate student reports the alms begged by him to the preceptor by way of avoiding (any possibility of) an insult to him, and should marry again. Whom? to such a question by anticipation, has been stated, "Her also should he marry." Herself i.e. the same married by him, and reported to the eldest and permitted by him, he should take in marriage. 5 10

As to what has been stated by *Hārīta* : " While the eldest has "not married, a younger brother entering marriage becomes a "*Parivettā*, the eldest the *Parivitti*,¹ the bride *Parivedani*, the giver "*Paridāyī*, and the officiating priest *Pariyāṣṭā*, all these having become "degraded, would become purified by the performance of the *Prājāpatya* "*Kṛchhṛa* for a year "; as also what has been stated by *Śaṅkha* : " The "*Parivitti* and the *Parivettā* also for a year should carry on begging " in the houses of *Brāhmaṇas*," both these (texts) 15

PAGE 285* are in reference to a marriage which has taken place with deliberation without even the permission of the bride's father; since the *prāyāścitta* is heavy. When, however, intentionally he marries a maiden, one who has been offered only by the father or the like, then the three months' as stated 'by *Manu*. The aforestated *Kṛchhṛa* and the *Atikṛchhṛa*, as also that stated by *Yājñavalkya* have a reference to what had been done unknowingly. 20 25

By *Yama* also has a special rule been stated here : " Two "*Kṛchhṛas* for the two *Pārivedyas*; for the bride a *Kṛchhṛa* only; the "*Atikṛchhṛa* should the giver perform; and the sacrificial priest should "perform the *Chândrāyana*." This, moreover, is equally applicable in the case of those who consecrate the fire in a similarly² inverse manner, as they have been pointed out to be upon the same basis; as 30

1 Mark the several terms used in this text of *Vasiṣṭha*.

परिवितिः—an unmarried elder brother whose younger brother has married.

परिवेत्ता—A younger brother married before the elder. See मनु III. 171.

2 पर्याहित—an elder brother whose younger brother has consecrated the Fires before him. पर्याहित—as in परिवेदन, so here परि आधान—a younger brother having the आधान before the elder one.

- says **Gautama** : "The *Parivitti*, the *Parivettâ*, the *Paryâhita*, i.e. the elder brother whose younger brother has consecrated the fire, the *Paryâ-dhâtâ*¹ i.e. the younger brother who has consecrated the Fire before the elder brother, the married woman² whose elder sister has remained
- 5 "unmarried, and an elder³ sister whose younger sister had married before herself, and the husbands⁴ of these, for one year the ordinary⁵ "vow of a celibate student." Hence also this same *prâyaścitta* has been stated by **Vasiṣṭha**⁶ in regard to the *Agredidhishû* and others: "The
- 10 "husband of a woman who was married before her elder sister, after "having observed the *Kṛchhra* for twelve nights may marry ; and may "marry her also. The husband of a woman whose younger sister was "married before her, after performing the *Kṛchhra* and the *Atikṛchhra*, "the woman who was given to him he should marry again." The characteristics of the *Agredidhishû* and others have been mentioned in
- 15 **Another Smṛti** : " When, while the eldest daughter is unmarried, the "younger one is married, such a one should be known as *Agredidhishû*; "while the former, however, is known as *Didhishû*." There, the husband of the *Agredidhishû*, after performing the *Prâjâpatya*, her herself the eldest, afterwards married by another, should marry. The husband
- 20 band of the *Didhishû*, however, after performing the *Kṛchhra* and the *Atikṛchhra* and after giving the eldest who was married by him to the former husband of the younger, should marry another.

Here ends the subject of *Parvedana* (marriages in wrong order.)

1 पर्याधात—the younger brother who has consecrated the Fires before the elder one.

2 अग्नेदिषिषुदिषिषूपतीनां—This may resolve itself into four persons viz. अग्नेदिषिषु, दिषिषु, अग्नेदिषिषूपति and दिषिषूपति.

अग्नेदिषिषुः— is a married woman whose elder sister has remained unmarried. ज्येष्ठयां यद्यनुदायां कन्यायादुद्वातेऽनुजा । सा चाग्नेदिषिषुर्ज्ञेया पूर्वा च दिषिषुः स्मृता ॥

3 दिषिषुः—A woman whose younger sister has married before her; also applied to a twice-married woman.

4 अग्नेदिषिषूपति is the husband of अग्नेदिषिषु.

दिषिषूपति—has three meanings : (1) the husband of an elder sister who was married after her younger sister's marriage; or (2) one who has married a woman who was married before, or (3) a man who has sexual intercourse with the widow of his brother (not as a sacred duty, but purely for carnal gratification.)

भ्रातृपुत्रस्य भार्यायां योऽनुव्रज्येत कामतः । धर्मेणापि नियुक्तायां स ज्ञेयो दिषिषूपतिः ॥मनुः ३ । १७३

See also *Amaraśloka* II. vi. 23.

5 प्राकृत—Ordinary usual as opposed to विकृत.

6 Ch. XX 9-10

Likewise, for him who imparts instruction in the Vedas for a fee, as also one who receives such instructions premising that “he should “drink the *Brahmasuvarchalā* with milk”, has been stated by Viṣṇu : “For having imparted instructions in the Vedas upon the receipt of a “fee, as also for one who has received instructions by payment, after 5 “administering a rebuke, one should drink with concentration for “three fortnights.” To one who is engaged in the study with a view to advancement, ‘you have spoiled!’ thus reproaching is administering a rebuke. Hence also in **Another Smṛti** : “ Those who offer a rebuke “ to a student of the Vedas, become degraded, so said **Manu**,” 10 thus has been stated. Here also, along with the aforestated penances, there is an option of this according to capacity.

Likewise, in regard to adultery with another’s wife also, an exception has been stated in the case of the Guru’s wife and the like even of the four penances of Yājñavalkya and of the three months’ 15 penances reached in general in the statement of Manu about the *Upapātakas*. Similarly, elsewhere also an exception has been stated by Gautama and others; particularly in regard to adultery with another’s wife, as says **Gautama**¹ : “Two for (adultery with) another’s “wife; three for (adultery with) a *S’rotriya*’s (wife).” Also pre- 20 mising the ordinary celibate’s vow for a year, by **him**² also has been stated : “ In regard the *Upapātakas* also similarly.” There, this is the (rule of) adjustment : At the menstrual period, for an intentional intercourse with a Brāhmaṇi woman for two years the ordinary vow. of a celibate student. For intercourse with a *S’rotriya*’s wife similarly 25 circumstanced, for three years the ordinary celibate student’s vow. Or, in the case of a *S’rotriya*’s wife with qualifications, three years’; with a Kṣatriyā woman of the same type two years’, and with a Vaiśyā woman of a similar type, a years’; this is the adjustment. By a parity of reasoning in this way, in the case of a *S’ūdrā* woman, a ‘six 30 months’ vow of a celibate student should be determined. Hence also by **Śaṅkha** has been pointed out a gradual reduction in the order of the *Varnas* in the text : “ One who has swerved from the vow of “celibacy with a *Vaiśyā*³ woman, should perform the celibate

1 Ch. XXII. 29-30.

2 Ch. XXII. 34.

3 On p. 285 l. 26 for वैश्यामवकीर्ण read वैश्यायामवकीर्ण

- “student’s vow for a year and bathe at the three periods, with a
 “Kṣatriyâ woman two years, three with a Brâhmaṇi woman, and a
 “Vaiśyâ or a S’ûdrâ woman married by a Brâhmaṇa.” In this man-
 ner for a Kṣatriya also in regard to a Kṣatriyâ and other women
 5 respectively in the order of two years,’ and a year, six months’, should
 be determined in regard to the subject discussed before. For a Vaiśya,
 moreover, in regard to a Vaiśyâ, and a S’ûdrâ woman a year’s and a
 six months’. For a S’ûdra, in regard to a S’ûdrâ woman and another’s
 wife six months only. As for the text of Âpastamba: “In the case of
 10 “the same Varna, and one who had not belonged to any other, for
 “one intercourse, a quarter falls, and in this way for a repetition
 “quarter each, for the fourth the entire,” that has a reference to the
 same subject matter as the three years’ stated by Gautama. In the
 case, however, of one who had not belonged before to any another,
 15 for four repetitions the twelve years’ prâyaścitta having been pres-
 cribed, for a repeated intercourse with one only this prâyaścitta is
 not applicable, but for every intercourse a deduction by a quarter
 should be determined.

- All this is in regard to what was intentionally done. For an un-
 20 intentional one, this same by a half measure should be
 PAGE 286 * administered. For an intercourse at a non-menstrual
 interval, however, with a woman of the Brâhmaṇa
 caste of whichever type, for an intentional intercourse, the three
 months’ prescribed by Manu. In the case of women of the Kṣatriya
 25 and other castes of any type whatsoever, however, in regard to this
 same subject, the two months’, and six months’ Chândrâyana should
 be administered. For the Kṣatriyas and the rest with the women
 of the Kṣatriyas and the rest, two months’ and the rest only. For
 the unintentional acts, however, with these in the case of the three
 30 years’ (penances), the donation of ten cows and a bull as the eleventh
 as directed by Yājñavalkya, a months,’ and the performance of the
 Prâjâpatya should respectively be observed.

- For an intercourse with a S’ûdrâ woman, however, for an
 intentional act, of the months’ as prescribed, by a half measure should
 35 be applied. Hence also. Samvarta: “For having intercourse with a
 S’ûdrâ woman, a Brâhmaṇa should remain for a month or a half-
 month on the cow’s urine and the barley-meal as his subsistence

“for emancipation from that sin,” thus that, for an unintentional act, a half-month's is intended. “A Brāhmaṇa, moreover, when with deliberation has intercourse with the wives of a Brāhmaṇa who has receded from his duties, a *Kṛchhṛa*, and of one who has not receded from the duties an *Atikṛchhṛa*,” this rule has to be observed in the case of a Brāhmaṇa's wife who is a *S'ūdrā*, or in the case of the twice-born wives married by a Brāhmaṇa who have been guilty of adultery twice or thrice, or for an unintentional intercourse. So also **Samvarta**: “For having intercourse with a wife of a Brāhmaṇa who is not of the same¹ people, one should perform the *Prājāpatya*.” For an intentional act, however, “A queen, an ascetic woman, the nurse, a chaste woman, and also one of the highest *Varṇa*, one should perform a couple of *Kṛchhṛas*, as also for having intercourse with one of the same *Gotra*,” this rule stated by **Yama** should be observed. For a repetition of the adultery four times or more: “One who has fallen from celibacy in an intercourse with a *S'ūdrā* adulteress, after having bathed over his clothes, should donate a water-pot to a Brāhmaṇa; with a *Vaiśyā* woman, moreover, taking his meals at the fourth period, should feed the Brāhmaṇas and should also give a load-full of fodder for the cows; with *Kṣhatrīyā*, after three fasts, should donate a ghee-pot; with a *Brāhmaṇī*, after having fasted for six nights, should donate a cow; for violating² a cow, one should perform the *Prājāpatya*. One who has violated his vow with an unmarried woman should donate a lead *māṣha* of the weight of a *palāla*”; this text of **S'aṅkha** should be known. The applicability of this to a repetition for times, is deducible from **Another Smṛti**: “On the fourth occasion she is called a *Swairiṇī*, on the fifth she is regarded as a *Bandhakī*.” In this matter even in the **Śhaṭṭrimśanmata** also has been stated: “For having intercourse with a *Brāhmaṇī* *Bandhakī*, one should donate a trifle to the twice-born; if with a *Kṣhatrīyā*, one should give a bow, while for having intercourse with a *Vaiśyā* a small raiment; a Brāhmaṇa, however, for having inter-

1 अस्वजनी—i.e. not of the *Varṇa* or caste.

2 गोवधकीर्ण—अवकीर्णी is one who has violated the vow of a celibate student and who therefore has become degraded. He is one of the many *Mahāpātakins* mentioned in the *S'ruti* and other texts c/o अकार्यकार्यवकीर्णी स्तेनो ध्रुणहा युरुतल्पगः । गोस्तेनं दुरापानं भ्रूणहत्या &c.

- “course with a Sûdrâ, he should give a water-pot to the twice-born, or
“should remain fasting for a day, and should give meals to a Brâh-
“maṇa.” In the case of a conception under an *Anuloma* marriage,
double, if she had not been much despoiled, and had no
5 *Pratiloma* intercourse; and then only. For intercourse with another
caste, double. In the case of a woman contaminated by *Pratiloma* con-
nections, or with *Antyâvasâyi*¹ woman, as also upon a conception by
a *Chândâlî* woman, as in the case of the *Gurutalpa* penance, in the
same way a little less by a discrimination should be determined. For
10 an intercourse with a *Chândâlî*, a year’s; upon conception, like simi-
larly as for the *Gurutalpa*, should be known.

- This collection of *prâyaścittas* moreover has a reference when
conception has not been produced. On its appearance, however, in
regard to whichever particular a *prâyaścitta* has been stated, that it-
self in that case should one double, as *Uśanâḥ* has stated,. “Whatever
15 “is prescribed for an intercourse, upon a conception, the same would
“become double.” For one causing a conception in a *S’ûdrâ* woman,
in the *Chaturvimsatimata* a special rule has been stated. “One, how-
“ever, born again in a *S’ûdrâ* woman should for three years take his
20 “meals at the fourth period in the evening.” As for the text of *Manu*²:
“For having placed a *S’ûdrâ* woman on the bed, a Brâhmaṇa goes to
“a downward path; by generating a son in her, he loses his Brâhmaṇa-
“hood itself;” that is intended as declaring the seriousness of the sin.
For a *Pratiloma* marriage, in all cases death is for the man, *vide*, the
25 text: “Upon a *Pratiloma* marriage the killing is for the man and for
“the woman, the lopping off of the ear etc.” As for the text of
Vṛddha Prachetâḥ : “For a *S’ûdra* having intercourse through ignor-
“ance with a Brâhmaṇî woman and wishing for a purification, this
“penance should be administered in all completeness; since she is his
30 “mother; a quarter less in the case of his intercourse with women of
“other *Varnas*; and this rule is for all the *Varnas*”; that is, the twelve

1 अन्त्यावसायी—One begotten by a *Chândâlî* on a *Niṣhâdî* woman, निषादस्त्री तु चांडालाद्युत्रमन्त्यावसायिनश्च. मनुः १०.३९. The following seven are regarded as belonging to this class.

चाण्डालः श्वपचः क्षता स्त्रुतो वैदेहकस्तथा । मागधयोगवौ चैव सप्तेतेऽन्त्यावसायिनः ॥

2 Oh. III. 17,

years', should be understood to be in the case of one having intercourse under a delusion that it was his own wife; as the expression through ignorance, has been specially stated. As for the text of **Samvarta**: "Somehow if a Kṣatriya or a Vaiśya has intercourse with "a Brāhmaṇi woman, either the *Krchhṛa* or the *S'ântapana* shall be the 5
"penance for the purification. If, however, a *S'ûdra* has intercourse
"with a Brāhmaṇi woman under infatuation of sexual passion,
"(then) subsisting on the Cow's urin and the barley meal, he becomes
"purified by one month", that has a reference to an extremely adulterous Brāhmaṇi woman. 10

For an intercourse with an *Antyajâ* woman also a *prâyaścitta* has been stated by **Bṛhat Samvarta**: "The washer-
PAGE 287* "man, the hunter, the actor, and those earning
"their livelihood on bamboo and hides—for having
"an intercourse with these women, a Brāhmaṇa should perform a 15
"couple of the *Chândrâyana* penance." This has a reference to an intentional intercourse by a Brāhmaṇa (only) once. For the Kṣatriya and others, however, it should be determined by reducing it by a quarter each. In this connection also has it been stated by **Āpastamba**: "A *mlechhâ* woman, an actress, the hide-dresser, the 20
"washerman, the basket-maker's wife likewise; for having intercourse with these, one should perform a couple of the *Chândrâyana* penance." *Antyajâs*, moreover, by the **Same** also have been pointed out: "The washerman, the hide-dresser, the actor, and the basket-
"maker, also; the fisherman, the *Meda* and the *Bhilla* are declared to 25
"be the *Antyajâs*." Those, however, such as the *Chândâlas* and others are the *Antyâvasâjins*; for intercourse with their women a heavier *prâyaścitta* has been pointed out in the chapter on 'Intercourse with a *Guru's* wife.'

In regard to these *Antyajâ* women, that *prâyaścitta* which has 30
been stated for a connection with one, the same holds for all; for all are equal; as says **Uśanâh**: "Of the many who have the same laws, "whatever is stated even for one, the same shall be observable by
"all; for indeed, they are stated as of the same kind." For an unintentional intercourse, however: "For an unintentional intercourse 35
"with a woman of the *Chândâla*, *Meda*, dog-eater, and those who

- “subsist by begging with a skull, one should perform the *Parâka* “penance,” this rule stated by *Āpastamba* should be observed. As for the text of *Samvarta*: “When a *Brâhmaṇa* has intercourse with “women of the washerman, huntsman, actor, and those who subsist
5 “on bamboo and hides, he should perform the *Kṛcchhra Chândrâyana*,” that also has a reference to an unintentional intercourse. As for what is stated by *Śâtâtapa*: “For (an intercourse) with a fisher- “woman, a washer-woman, as also a woman of the class who earns a “livelihood on bamboos and hides, one becomes purified by the
10 “*Prâjâpatya* process with one *Kṛcchhra*.” That has a reference to where there is a recession before the emission of the semen. As to what is said by *Uśanâh*: “Those who eat the food from the *Kâpâlikas*, “likewise those who have intercourse with their women, when know- “ingly, the *Kṛcchhra* for a year is ordained; when through ignorance,
15 “a couple of *Aindavas*,” that has a reference to a habitual (act). When, however, while having intercourse with a *Chândâlî* and such other women, a conception occurs, then: “For having created con- “ception in a *Chândâlî* woman, one should perform the penance pre- “scribed for the violation of the *Guru*’s bed,” this twelve years’ vow
20 mentioned by *Uśanas* should be observed. As for the text by *Āpastamba* viz. “For one born of an *Antyajā*¹ woman, no emancipation is “ordained; expulsion after branding with a mark must undoubtedly “be made for him,” that has a reference to an intentional intercourse.

- In the case of women also for connections with (men of) the
25 same *Varna* or for *Anuloma* connections, the same (result) follows; *vide Manu*²: “That which is for the men in regard to (their connection “with) others’ wives, the same penance should she be compelled to “perform.” For a *Pratiloma* connection only there is a difference in the *prâyāschitta* for women and men. As says *Vasiṣṭha*³: “If a *S’ûdra* has
30 “intercourse with a *Brâhmaṇî* woman (the King) shall cause him to “be rolled up in *Virâṇa* grass and throw him into the fire. After “having caused a shaving of the *Brâhmaṇî* in the head, and had her “annointed with ghee, she should be placed naked on the back of a

1 The original is अन्त्यजायां प्रसूतस्य; this undoubtedly refers to the child begotten; while the context points to the begetter. It is only therefore in an extended sense e. g. that a man is born himself in the form of a son that it would be properly understood.

2 Ch. XXI. 176.

3 Ch. XXI. 1-5.

“donkey, and cause to be paraded on a high road; she (then) becomes
“pure. If a Vaiśya has intercourse with a Brâhmaṇi woman he shall
“be rolled in red *darbha* grass and after throwing him into fire, a
“shaving shall be caused to the Brâhmaṇi woman in the head, and
“after she is annointed with ghee, she shall be placed naked on a white
“donkey and paraded through the high way; and she shall become
“pure. If a Kṣatriya has intercourse with a Brâhmaṇi woman,
“he should be rolled up in the *S'ara* grass and thrown into the fire;
“after causing a shaving of the Brâhmaṇi in the head, and annointed
“with ghee she should be placed naked on a white donkey, and paraded
“through the high way; she then becomes purified, as it is known.”
“In the same manner a Vaiśyâ (for an intercourse) with a Kṣatriyâ
“woman; and also a *S'ûdra* with a Kṣatriyâ or a Vaiśyâ woman.”
By the expression “she becomes pure” he points out, that parading
through the high road itself is a form of punishment as a means of
purification which does not require *prâyaścitta*.

For a *Pratiloma* connection with the twice-born class by a Brâhmaṇi
woman another *prâyaścitta* has been stated by **Samvarta**: “If a Brâhmaṇi
“woman unintentionally has intercourse with a Kṣatriya or a Vaiśya
“either, (then) by the cow's urine and barley food in a month and a half of
“it she is purified.” For an intentional, however, double should be per-
formed; *vide* the text: “For an intentional, that shall be duplicated.”
In the *Ṣaṭtrimśanmata* also. “A Brâhmaṇi¹ for having intercourse with a
“Kṣatriya, or a Vaiśya, should perform the *Atikṛchhṛa*, and the *Kṛchhṛa*
“*Atikṛchhṛa* respectively; a Kṣatriyâ woman for having intercourse
“with a Brâhmaṇa, a Kṣatriya or a Vaiśya should perform the half
“of the *Kṛchhṛa*, *Prâjâpatya* and *Atikṛchhṛa* respectively; a Vaiśya
“woman for intercourse with a Brâhmaṇa, a Kṣatriya or a Vaiśya, a
“quarter-*Kṛchhṛa*, a half-*Kṛchhṛa* and the *Prâjâpatya* respectively; for
“a *S'ûdrâ* woman having intercourse with a *S'ûdra* the *Prâjâpatya*; and
for intercourse with a Brâhmaṇa, a Kṣatriya, and
a Vaiśya, however, a day and night, three nights,
and a half *Kṛchhṛa* respectively. For intercourse

with a *S'ûdra*, however, a special rule has been stated by **Brhat Prachetas**: “When a Brâhmaṇi² is attached to a *S'ûdra*, and is not

1 At page 287 l. 30 for ब्राह्मणीस्त्रियवैश्य &c. read ब्राह्मणी स्त्रियवैश्य &c.

2 At p. 288 l. 2 for विप्रः read विप्रः.

- “delivered (of a child) from him; for such a one the *prāyāścitta* “stated in the Smṛtis is the *Kṛchhṛa Chāndrāyana*.” This should be understood to be in the case of one unwilling or under a delusion as to her husband. “The two *Chāndrāyanas*, and a *Kṛchhṛa* for a
5 “Brāhmaṇi having intercourse with a Vaiśya; the *Kṛchhṛa* and “the *Chāndrāyana* shall be for her upon an intercourse with a “Kṣatriya. A Kṣatriya woman for an intercourse with a S’ūdra, “the *Kṛchhṛa* and the two *Chāndrāyanas*; while a *Chāndrāyana* “together with the *Kṛchhṛa* should she perform when she had
10 “intercourse with a Vaiśya. For intercourse with a S’ūdra, a “Vaiśya woman should perform the *Kṛchhṛa* after the *Chāndrāyana*, “and in an *Anuloma* intercourse, should one perform the *Kṛchhṛa* “diminished by a quarter (each).”

- For one who was delivered of a child, however, a special rule has
15 been stated in the *Chaturviṃśatimata*: “For a conception from a “Brāhmaṇa shall be a *Parāka*, from a Kṣatriya likewise, the *Aindava*, “the *Aindava* and also the *Parāka* for one from a Vaiśya unintention- “ally; for a conception from a S’ūdra, there shall be abandonment, “since a *Chāndāla* is (the child) born; for an abortion owing to disorder
20 “in the secretery¹ elements, one should perform the three *Chāndrā- “yanas*.” Having regard to the special mention “unintentionally” for an intentional, moreover, one should perform the *Parāka* and the like (penance) duplicated. When, however, without the embryo being dis- charged and after staying on for ten months, it is born, then there is
25 an absence of a *prāyāścitta*: “The wives of the Brāhmaṇa, Kṣatriya “and Vaiśya who have co-habited with a S’ūdra, if undelivered, are “purified by a *prāyāścitta*, and not others” *Vide* this text of *Vasiṣṭha*.² When, however, with conception on, afterwards she com- mits adultery with a S’ūdra and others, then for fear of an abortion
30 of the embryo, one should perform the *prāyāścitta* subsequent to the time of delivery: “When a woman who while she is pregnant has “intercourse under compulsion with a man under a passion she shall “not perform a *prāyāścitta* as long as the embryo has not been “discharged. When the embryo is born, afterwards she should
35 “perform for a month the barley penance; no sin attaches to the

“embryo; it should be administered the sacraments according to the “rules.” Such is seen in **Another Smṛti**. When, however, through arrogance they do not perform the *prāyaścitta*, then the rule as to the chopping off of the ears etc. of the woman should be observed.

For intercourse with the *Antyajas* etc. also, a *prāyaścitta* has been pointed out in **Another Smṛti**: “The washerman, the huntsman, the actor, and those who earn their livelihood by (trading in) bamboos and hides; when a Brāhmaṇi woman has intercourse with these unintentionally, three *Aindavas* (should be the penance).” Similarly also for intercourse with the *Chāṇḍāla*, *Antyāvasūyi* etc. etc. “For having intercourse unintentionally with a *Chāṇḍāla*, a *Pulkasa*, a *Mlechha*, the dog-eater, and the degraded likewise, a Brāhmaṇi should perform four *Chāṇḍrāyaṇas*.” From the expression ‘unintentionally,’ for an intentional one, double should be administered.

Also: “With the *Chāṇḍāla*, however, if she happen to have intercourse somehow, she should have a shaving together with the hair on the head inclusive, and should eat barley with cooked rice. For three nights shall she remain fasting, for one night should she live in water, in a well of her own (height) with cow-dung, water and mud. There staying for three nights without food, she should thereafter pass three nights; thereafter, she should drink the root, leaves, flowers fruit of the *S’āṅkhaṣṭhī* creeper mixed with gold in milk and boiled; afterwards she should live on one meal, as long as she does not become menstruated, till then she should dwell outside as long as she is performing the penance; after the *prāyaścitta* has been performed, she should give a feed to the Brāhmaṇas, should give two cows as the *dakṣhiṇā*, for the purification; so said the Self-born.” This also has a reference to the unintentional only; as appears from the expression “if she has intercourse somehow”. By **Rṣhyasrīga** also has been stated the *prāyaścitta* for a union with an *Antyaja*²: “If, however, she comes into intercourse with the *Antyajas*, such a one should perform the *Kṛcchra* for a year.” This is for an intentional intercourse once.

When, however, while she had already a conception, she has intercourse with a *Chāṇḍāla*, then by the same Sage also a special rule has been stated: “When, however, a pregnant young woman has inter-

1 On p. 288 l 18 for चाण्डाल्याप्यन्त्यजागमनेऽपि read चाण्डाल्य इत्यन्त्यावसायिगमनेऽपि

2 On p. 288 l. 2 for अन्त्यजाव्यवाये read अन्त्यजव्यवाये

“course with one of the lowest class; such a one should not perform
“a *prâyaścitta* so long as the embryo has not been discharged.

“Nor should she have dealings in the house, neither

PAGE 289 * “the toilet for the limbs; she should not sleep along

5 “with her husband, nor should she eat along with

“the relatives; after the discharge of the embryo, she should perform

“the *prâyaścitta* consisting of a year's *Kṛchhṛa*; should give to the

“Brâhmana gold or a cow as the *dakṣhiṇâ*.”

When, however, under passion she holds intensive intercourse,
10 then: “For having intercourse with an *Antyaja*, or meals, or sexual
“union, she should enter into the emblazoned fire, by death she becomes
“pure,” this rule stated by *Uśanas* should be observed. When, however,
she does not perform the *prâyaścitta* as stated, then she should be
branded with a phallic mark, or she incurs the penalty of death as
15 *Parâsara* has stated: “One who has been sexually enjoyed by one of
“the lowest *Varṇa*, such a one becomes liable either to be branded
“with a mark or killed.”

Likewise, of the *prâyaścittas* for the *Pârivitti* also, the adjustment
should be understood to be the same as in the case of the *prâyaścittas*
20 for the *Parivettâ*. This, however, is the distinction: In a subject,
where for the *Parivettâ* the *prâyaścittas* are the *Kṛchhṛa* and the
Atikṛchhṛa, there, for the *Parivitti* is the *Prâjâpatya*, as *Vasishṭha*¹ has
stated, “The *parivetta*, after performing the *Kṛchhṛa* for twelve nights
“may again enter matrimony, and marry her also over again.”

25 For the usurer, and the vendor of salt, however, the *prâyaścittas*
stated generally, for the *Upapâtakas* by *Manu* and the Lord of the Yogis,
should be administered by regard to the caste, qualifications etc. (265)

While setting out the extended application of the *prâyaścitta*
for cow-killing, the Author states another *prâyaścitta* in regard to
30 the *Upapâtakas*

Vîramitrodaya

Yājñavalkya, Verse 265

Evam, ‘in this manner’, i.e. by the performance of the *Chândrâ-
yana* the *prâyaścitta* for cow-killing as stated before, or for a month

by remaining on milk alone as the only food as will be stated hereafter, of the *Upapâtakas* shall be the purification *i.e.* wiping out—this is the meaning. The indeclinables *vâ, api, ti, athavâ* are used to indicate an option. By the use of the expression *punaścha*, ‘and again,’ is excluded the being rolled in the cow’s hide included in the *prâyaśchitta* stated before. (265) 5

Śûlapâṇi

Yājñavalkya, Verse 265

Upa &c. By the *prâyaśchitta* for cow-killing as stated in regard to the *Upapâtakas* stated and others stated in each case in addition to those in regard to the *Kshatriyas* etc. and the killing of a cow, the purification would come about by the *Chândrâyana*; or by drinking milk for a month, or by the *Parâka*. This, moreover when knowingly done. Of these, there is an option by regard to the capacity. “The vendor of *soma*, the *Prâjâpatya*” this and other *Prâyaśchittas* stated by *Paithinasî* and others, have to be adjusted by regard to knowledge, non-knowledge, capacity and like other circumstances. As to what has been stated by *Śaṅkha* and *Likhita* as an *Upapâtaka prâyaśchitta* viz. “A gold-thief for one month should drink cow’s “urine with barley”, that has a reference to the theft of gold of others than a *Brâhmana*, as the theft of a *Brâhmana*’s gold is a *Mahâpâtaka*. (265) 10 15 20

After the sale of salt, ‘the murder of a woman, a *S’ûdra*, a *Vaiśya*, a *Kshatriya*’ has been stated as among the *Upapâtakas*¹; there the Author states another *prâyaśchitta* also

Yājñavalkya, Verses 266, 267

One thousand and one cows with a bull should one donate for the murder of a *Kshatriya*¹; or he should even perform the penance for a *Brâhmicide* for three years. (266) 25

The murderer of a *Vaiśya* should, for a year, perform this; should donate one hundred and one cows; for six months the murderer of a *Sûdra* also this, or should donate ten cows. (267) 30

Mitâkṣharâ :—A thousand to which one is in addition, is a thousand and one; its ordinal suffix²; one thousand and one cows in which

1 Verse 236 see p. 1701 above.

2 ग्राह्यत्वम्—See Pāṇini V. ii. 48. an affix forming an ordinal number. Here the addition of ‘a bull’ makes the expression 1901.

one thousandth is the bull, these are **ṛṣhabhaikasahasrâḥ**, one thousand and one cows with a bull, these **kṣhatravadhe dadyât**, should one donate for the murder of a Kṣatriya; or the hardest **prâyaścitta**, **brahmahatyâ-vratam**, the penance for a Brâhmicide, for three years, he should perform.

- 5 One who kills a Vaiśya, however, this penance for a Brâhmicide, should perform for one year; or should donate one hundred and one of the cows in which is one bull. One who kills a Śūdra, however, should perform the penance for a Brâhmicide for six months; or alternately, should donate ten cows recently delivered, along with their calves. This has
- 10 a reference to an unintentional murder of a Kṣatriya &c. of any kind, as these *prâyaścittas* themselves have been mentioned by **Manu**¹ pre-facing thus: "For unintentionally knocking down a Kṣatriya &c." Of the donation and the penance also, the adjustment is to be by regard to the capacity. But in regard to the Vaiśya and Śūdra who follow
- 15 their respective ways of livelihood to a slight degree: "The fourth part of that for a Brâhmicide has been stated to be for the murder of a Kṣatriya; in regard to a Vaiśya, an eighth part; and for (the murder of) a Śūdra following his duties, it should, however, be known to be the sixteenth," this rule stated by **Manu**² should be observed.
- 20 In the case of those following their duties, however, that for four years and a half should be determined. By the word *vr̥tta*, 'duty,' is expressed qualities and the like. "The respect for the Guru, compassion, purity, truth, restraint of the organs, inclination for beneficial objects—all this is called *vr̥tta*" so having been declared by **Manu**³.

- 25 As for the text of **Vṛddha Hârîta**: "A Brâhmaṇa, for killing a Kṣatriya, for six years should perform the penance; for killing a Vaiśya, in the same manner should the twice-born perform the penance for three years; for killing a Śūdra, a penance similarly should he perform and (donate) cows with a bull as the eleventh,"
- 30 that has a reference to what was deliberately done. For the murder of a *Srottriya* Kṣatriya, however: "Less by a quarter for the murder of a Kṣatriya, would be of that for a Brâhmaṇa-killer, half should he perform for the murder of a Vaiśya, while a quarter for that of a Śūdra," this rule stated by **Vṛddha Hârîta** should be observed. As for the text of

1 Ch. XI. 127.

2 Ch. XI. 126.

3. This text is not found in **Manu**. The *Viramitrodaya* cites it as from some other *Smṛts* See p. 1254 l. 33.

Vasiṣṭha¹ : “ A Brāhmaṇa for killing a Kṣatriya should perform the
“ penance for eight years, six a Vaiśya, and three a S’ūdra”, that also
has a reference to the same subject as **Hārta**. In regard to a Kṣatriya
who is a little deficient in qualifications, this is the special
distinction. When, however, he happens to be a *S’rotriya* and also
pursuing the prescribed duties, then : “ For having killed a member
“ of the first two *varṇas* who have studied the *Vēdas* etc.”, this rule
stated by **Āpastamba**² prescribing a twelve years’ should be observed.
Where a Kṣatriya who was not³ a *S’rotriya*, but who had commenced
a sacrifice is killed, the rule should be observed as
PAGE 290 * stated in the **text**⁴ : “The murderer of a Kṣatriya or a
“Vaiśya seated at a sacrifice, should perform the
“penance prescribed for Brāhmaṇas.” “For the murder of *S’rotriya*
“Kṣatriya and the like seated at a sacrifice, the same as for a
“Brāhmaṇa killing a Kṣatriya, the six years’ ordinary vow of a
“Celibate student, also one should donate one thousand and one cows
“including a bull ; for the murder of a Vaiśya, the three years’, and
“one should donate one hundred cows and a bull ; for the murder of a
“S’ūdra a year’s, and one should donate ten cows and a bull”; thus
stated by **Gautama**⁵, the combination of donation and penance should be
observed.

This, moreover, has a reference to what was unintentionally done,
as **Śaṅkha** has stated : “As before, for unintentionally killing any of
“the four *Varṇas*, twelve, six, three, and one year’s penances one
“should direct; and at the conclusion of these, one should donate a
“thousand cows, half of it further on respectively in the case of all
“in the order of priority.”

This penance, moreover, for a twelve years’ period which is the
subject matter of the text of **Gautama**, should itself be observed in the
case of a Kṣatriya with a little less of the qualifications, and also in
the case of Vaiśya and a S’ūdra endowed with higher qualifications ; as
in the **text**⁶ “For the murder of a woman, a S’ūdra, Vaiśya or a
“Kṣatriya” it has been particularly stated among the *Upapātakas*,
and in the absence of (the applicability of) the rule regarding a general

1 Oh. XXI. 31-32 2 Dh. S. I. IX. 24. 3 On p. 290 l. 1 for
त्वश्रोत्रियो read त्वश्रोत्रिये. 4 Ver. 251 P. 1745. 5 Oh. XXII. 14-16.

6 Prāyaś. Ver. 236. P. 1701

rule and an exception, *prāyaścittas* which are generally reached in the case of the *Upapātakas* are to be utilised here. There, in the case of a Kṣatriya of bad behaviour when intentionally murdered, that stated in **Manu**, viz. the three years', and the two years' *Chândrâyana* in the
 5 order of the *varṇas* should be administered. For an unintentional one, however, the donation of eleven cows inclusive of a bull together with a three night's fast for a month, the consuming of the five cow-products, as also the month's milk penance should in respective order be utilised.

This aforestated group of penances, moreover, should be observed
 10 in regard to the murder of a Kṣatriya and others committed by a Brāhmaṇa. "For unintentionally knocking down a Kṣatriya, the "foremost of the twice-born," similarly "for the murder of a "Brāhmaṇa and a Kṣatriya, a six years' (penance) likewise." Also "A "Brāhmaṇa for having killed a Kṣatriya &c." in these texts of **Manu**¹,
 15 **Gautama**² and **Hārīta**, since the word Brāhmaṇa is used, in cases of the murder of Kṣatriyas and the rest by Kṣatriyas and the rest, the penance less by a quarter should be observed, as **Brhad Viṣṇu** has ordained: "In "the case of a Vipra the entire should be understood, less by a quarter "has been stated to be in the case of a Kṣatriya, in a Vaiśya half. and a
 20 "quarter in the case of the S'ūdra kinds has been ordained." As for the text of **Āṅgirāḥ**: "The *Parṣhat* which consists of Brāhmaṇas, that is "regarded as duplicated for the Kṣatriyas; for the Vaiśyas, it has "been declared to be trebled; and the penance has been stated to be "like a *Parṣhat*," that has a reference to cases of slander and assault by
 25 members of the inferior orders against those of the higher ones; so has been stated in the chapter on cow-killing. In the case of the murder of the *Mūrdhavasikta*³ and the rest, this collection of *Prāyaścittas* does not hold, as they have not the status of the Kṣatriyas and the rest. Therefore by regard to the punishment only should the increase
 30 or decrease of the aforestated group be determined in the case of their murder. The increase or decrease have been pointed out in the text⁴: "The determination of the penalty be made by regard "to the superiority or inferiority of the *varṇa* and *jāt*." (266–267)

1 Ch. XI. 127. 2 See above p. 1822 ll. 3 See p. 248 l. 3 above.

4 Vyawahāra V. 1206 (2) p. 1249.

Śūlapâṇi

Yājñavalkya, Verse 266

A *Vṛṣabha* &c. This donation of a thousand cows and a bull and the observance of the *Mahāvratā* for three years should be understood to be for a Brāhmana in the case of the murder intentionally committed of a Kshatriya while engaged in the performance of a vow. So Maṇu¹: "For having struck down one of the kingly order, the best of the twice-born should donate one thousand cows and a bull for the purification of his own self." Also: "One-fourth of that for a Brāhmicide has been stated to be for the murder of a Kshatriya; in the case of a Vaiśya one-eighth part, while for a Śūdra performing his duties, one-sixteenth." As to what has been cumulatively stated by Gautama². "For the murder of *Rājanya*, six years' observance of a celibate's vow; and one (should) also donate one thousand cows and a bull;" this is in regard to the murder committed by a Brāhmana of a Kshatriya engaged in a vow. For the murder of a Kshatriya who is a King, Viṣṇu³ states: "Upon the murder of a King, this *Mahāvratā* duplicated, one should perform." (266)

Śūlapâṇi

Yājñavalkya, Verse 267

Vaiśya, etc. For the murder of a Vaiśya who was doing his duty, this same *Mahāvratā* for one year should a Brāhmana perform; or of the cows one hundred, and a bull should he donate. For the murder of a Śūdra of this kind, this same penance one should perform for six months; or ten cows should he donate. (267)

For the murder of a woman, the Author states the *Prāyaścitta*

Yājñavalkya, Verse 268

For having killed the misbehaving Brāhmana, Vaiśya, Kshatriya or Śūdra women, one should donate in the respective order a leather bag, a bow, a goat, and a sheep for purification. (268)

Mitâkṣharâ:—The wives of a Brāhmana and others who had been misbehaving *i.e.* adulteresses, *pramāpya*, for having killed, *kramaṇa*, in respective order, *dr̥tim*, a leather bag *i.e.*, a pail of leather for holding water, *dhanuḥ*, a bow; *bastam*, a goat, a ram; *avim*, a sheep also, *viśudhaye dadyât*, for purification one should give.

This, moreover, has a reference to an unintentional murder of women born of the lowest castes by matrimonial connections in the inverse order. For the intentional, however, **Brahmagarbhā** says : “ In the case of women born of *Pratiloma* connections, the time has been

5 “ stated to be a month ; of those born of mixed connections, moreover, “ such as a *Sûta* and others, four, two, six.” For the murder of a *Brâhmanî* &c, six months; of a *Kṣatriyâ* woman, four; of a *Vaiśyâ*, two; in this way according to appropriateness is to be the connection.

10 When, however, one kills a woman who had been
PAGE 291 * earning her livelihood, then a trifle should be given; as
Gautama¹ has stated. “ For harlotry, a little.” *Vaiśika*,
‘ harlotry,’² one who lives in the manner of a harlot, for killing such
a one, a little only should be given ; and that is water ; as **Aṅgirāḥ** has
stated : “ A water into a well or to a *Brâhmaṇa* should one make over
15 “ for killing a *Brâhmanî* (woman); for the murder of a *Kṣatriyâ*
“ (woman) a cow; a goat has been stated for killing a *Vaiśyâ* (woman);
“ for a *Sûdrâ* (woman), a sheep; and for killing a harlot, a man should
“ donate water.” When, however, *Brâhmanî*³ (women) and others who
had committed adultery with *Kṣatriya* men and the like in the inverse
20 order are killed, then the *Prâyaścittas* for cow-killing should accord-
ing to appropriateness be administered. (268)

Sûlapâṇi

Yājñavalkya, Verse 268

25 *Misbehaving* etc. For having killed the *Brâhmaṇa* and other women
having intercourse with men without restraint, by regard to the murder,
one should donate in respective order, *Dr̥ti*, an iron receptacle ; *bastah*, a
ram, so **Manu**⁴ : “ A saddle, a bow, a leather bag, and sheep, separately
“ one should donate for purification : for having killed of woman of the.
“ four orders conducting irregularly,” *Jina*, ‘ saddle ’ i.e. hide. (268)

1 Ch. XXII. 27.

2 On p. 291 l. 2 for वेद्यकर्मणा read वेद्याकर्मणा.

3 On p. 291 l. 5 for ब्राह्मण्याया read ब्राह्मण्याया,

4 Ch. XI. 138.

For killing a Brāhmaṇi or other women who had been slightly misbehaving, the Author states

Yājñavalkya, Verse 269 (1)

For having killed a woman not extremely misbehaved, one should perform the penance for killing a Śūdra. [269 (1)]

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Mitākṣharā:—When, however, one kills a Brāhmaṇi (woman) and the like who was not extremely vitiated *i. e.* was slightly misbehaving, then Śūdrahatyāvraṭam, the penance for killing a Śūdra, one should perform; or alternatively, one may donate ten cows. This, moreover, for six months should be observed for unintentionally killing a Brāhmaṇi (woman), and for an intentional murder of a Kṣatriyā woman. For an intentional murder of a Vaiśyā woman, one should donate ten cows. For an intentional killing of a Śūdrā woman, however, the general *prāyaścitta* for an *Upapātaka* viz. for a month and consuming the five cow-products. When one intentionally kills a Brāhmaṇi woman, then the twelve months. For an unintentional killing of the Kṣatriyā and the rest, three months, for a month and a half, and for twenty two and a half days. As says Prachetāḥ: “For having killed a Brāhmaṇi woman not in her menses, the *Kṛchhra* for a year, or for six months; “for killing a Kṣatriyā woman, six months or three months; for “killing a Vaiśyā woman, three months, or a month and a half; for “killing a Śūdrā woman, one month and a half, or twenty-two and half “days.” As to what after premising. “In the case of a Kṣatriya, for “six months, the ordinary vow of a celibate student, three in the case of “a Vaiśya, and one and a half, in a Śūdra” has been stated by Hārīta: “Like the Kṣatriya in the case of the Brāhmaṇi woman, like the “Vaiśya in the case of a Kṣatriyā woman, like a Śūdra in a Vaiśyā “woman, for having killed a Śūdrā, nine months”, that also is to be understood to be applicable to deliberately murdering women possessing the qualifications of performances, means etc. For unintentional acts, however, everywhere half should be devised. In the case of an *Ātreya*, however, has been stated before. [269(1)]

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Thus ends the Chapter of *Prāyaścittas* for the Murder of Women.

Vīramitrodāya

In this manner, having stated the *prāyaścittas* common to all in regard to some of the *Upapātakas* the Author states other *prāyaścittas*.

5 **Yājñavalkya, Verses 266, 267, 268, 269 (1)**

Of a Kṣatriya possessed of the qualifications among others, of having studied the Vedas with the six *aṅgas*, being killing, one more in a thousand, such, its cordinal being 1001; bull the 1001th, is among whom those, such one thousand and one cows including a bull, one should
10 donate. So also **Manu**¹: “But when unintentionally, the foremost of the
“twiceborn kills a Kṣatriya, he should donate one thousand and one
“cows including a bull, for the purification of himself”. Also²: “One-
“fourth of that for the Brāhmicide is prescribed for the murder of a
15 “Kṣatriya; for (killing) a Vaiśya, one-eighth, and for (killing) a Śūdra
“should be known, however, the sixteenth.”

Brāhmicide etc.. For killing a Kṣatriya not following his duties, for three years a Brāhmaṇa should perform the penance of carrying the head skull etc. prescribed for a Brāhmicide. In the text of **Manu**,
20 when the Kṣatriya is adversely inclined and by reason of his association with one who does not follow his duties, by the word ‘man’, in the case of women half of a half *prāyaścitta* has been indicated. By the use of the word *api*, for an intentional murder, everywhere the double is added. For the murder of a Vaiśya not following his duties, for a year one should perform the penance for a Brāhmicide, since in the
25 case of the murder of a Vaiśya pursuing his duties a year and a half has been stated by **Manu**. For the murder of a Vaiśya accomplished in the study of the Vedas with the six *aṅgas*, one hundred of the cows should be donated. The murderer of a Śūdra not pursuing his duties
30 should practice this penance for six months. A profusedly milch cow, delivered not long ago, or ten cows with calves should be donated. By that it is equivalent to five cows, as **Manu** has advised a nine months’ penance for the murder of a Śūdra pursuing his duties. ‘The duties have been technically stated in Another **Smṛti** thus: “Worship
35 “of the *guru*, pity, cleanliness, truthfulness, restraint of the organs,
“and a benevolent disposition — all that is called good conduct —
“*Vṛtta*” By the use of the word *api* twice, the Author suggests the cumulation of the two *prāyaścittas* for the murder of a Vaiśya or a Śūdra seated at a sacrifice as stated by **Manu**. All this is for a murder committed by a Brāhmaṇa.

In the case of the Kṣatriyas and the rest, however, a reduction in the *prāyaścūttā* occurs in the respective order : “ In the case of a “ *Vīra* the entire should be administered, less by a quarter for a “ Kṣatriya, however; for a Vaiśya, half; while one quarter as the remainder is ordained for the Śūdra castes”; *vide* this text of Bṛhaspati. 5
In this way, should elsewhere also be connected. (266-267)

The misbehaving wives of the Brāhmaṇa and the rest *i.e.* having intercourse promiscuously with men, for having killed, one should donate for the purification a *drti*, a leather bag for holding water; the bow is well-known; a goat, a sheep, a ram. Here the connection of the words, 10
bow and water-bag with the words Kṣatriya and Vaiśya is in an inverse order by regard to propriety. In some places, the ‘*Kṣatra* and *Wit*’ itself is the reading. This, moreover, is in reference to an intentional killing of one who has committed adultery with (a member of) another caste. (268) 15

For the murder of one who has committed adultery once, and with one of the same *varṇa*, however, the Author says : ‘ For having killed a woman who had not become intensively vitiated, unintentionally or intentionally also, the penance which has been stated for the murder of a Śūdra, for an intentional as well as an unintentional act, that one should perform.’ For the murder of a woman who had committed 20
adultery more than once with one of another *varṇa*, however, the *Tāptakṛchhṛa* stated by another Sage should be understood. While engrossed in (the performance of) a sacrifice when a woman of (any of). the three *varṇas* is killed, then the twelve years’ above, *vide* the text of 25
Parāśara. “ For having killed a woman seated at a sacrifice, one “should perform the penance for a Brāhmicide.” For the murder of a woman in her menses, however, the twelve years’ has already been stated¹ by the Author. By the use of the word *tu*, ‘however,’ are excluded the women of the lowest caste. [269(1)]. 30

Śūlapāṇi

Yājñavalkya, Verse 269

Not much etc. Knowingly for having killed the wife of any Brāhmaṇa not qualified, the penance (is the same as that) for the murder of a Śūdrā. For the murder of the wife of one with qualifications, Yama : “ For “ having killed the unblemished wife of a twice-born who had consecrated 35

1 Verse 251 P. 1745.

- “the Fires one should perform the penance for a Brâhmicide; similarly
“also one who had killed an *Ātreya* woman; for that of the wives of
“the Brâhmaṇa, Vaiśya, Kṣatriya, who had not consecrated the fires, one
“should perform the penance for a cow-killer, and also in the case of a
5 “Śûdrâ woman always.”

- ‘With bones’, such as a lizard etc., for having killed a thousand; of the
‘boneless’ *i.e.* of the petty ones, *anah*, a cart; and also the compliment to
make it, of this measure, for having killed, one should practise the penance
for the murder of a Śûdra. Yama states a special rule: “After this, for
10 “having killed a thousand of the boneless such as the worms, insects, gnats,
“ants, bees, stinging flies, etc., as for the murder of a Śûdrâ; for killing in
“volume the weight of a man’s load, the cuckoos, parrots, etc., same as for
“killing a Śûdrâ.” This has a reference to insects and such others
with extremely submerged limbs. (269)

- 15 On the occasion of stating the *Prâyaścittas* for killing, for the
destruction of animals which does not amount to an *Upapâtaka* and
which has been designated as the Miscellaneous, the Author states the
Prâyaścitta

Yājñavalkya, Verse 269 (2)

- 20 For (having killed) a thousand of beings, however, having bones;
likewise, a cartful of boneless beings. [269 (2)]

- Mitâkṣharâ :—*Asthimatâm*, having bones, of animals, such as a
lizard and the like in regard to which no expiation has been stated;
sahasram, a thousand, for having killed, *anasthimatâm*, of the boneless
25 beings also, such as the lice, bugs, stinging flies, mosquitos, and the like
others, *anah*; a cartful, a cart, *i.e.* as many as may fill it, for having
killed, the penance for killing a Śûdra *i.e.* that for six months ordinary
should one perform, or alternatively should donate ten cows. The use
of the word ‘a thousand,’ is a measure limit, and therefore for killing
30 more than that, more should be determined. For less, moreover:
“Fo killing a being with bones, something should be given, while for
“those devoid of bones, the restraint of breath” thus the Author will
state hereafter.

- Tathâ *anasthimatâm anah*, likewise, for boneless beings a cartload, &c.
35 this refers to extremely tiny animalcules. In regard to bigger bone-
less animals, however, in the text²: “Worms, insects, birds, for having

“killed &c.” having mentioned those which bring on a taint, that stated by Manu¹, in regard to those which bring on a taint viz. “for these shall “be the heated barley for three days ’, should be observed. [269 (2)]

PAGE 292 *

Yājñavalkya, Verse 270

5

A cat, a lizard, an ichneumon, a frog, and a bird, for having killed (these), one should, for three days, drink milk, or alternatively the *Kṛchhṛa* Pāda one should perform. (270)

Mitākṣharâ :—Moreover, *mârjârâdayaḥ*, the cat and others, are well known. *Patatrināḥ*, birds, moreover, such as the blue jay, the crow, the owl; these, *hatwâ*, for having killed, for three nights, *payah pibet*, one should drink milk; *pâdākṛchhram*, a quarter of a *Kṛchhṛa*, *wâ charet*, or alternatively one should perform. By the use of the word *wâ*, ‘or alternatively,’ one may walk for a *yojana* or do similar acts. As says Manu² : “One should drink milk for three nights, or alternatively should walk “for a *yojana* over the road, or touch the water in a flowing river, or “should repeat the hymn for the water-gods.” 10 15

This, moreover, has a reference to killing each separately. For a mass killing : “For having killed a cat, an ichneumon, a blue jay, “and a frog; a dog, an iguana, an owl, and a crow also, one should “perform the penance for the murder of a S’ûdra.” This six months’ penance stated by Manu³, should be followed. As for what has been stated by Vasiṣṭha⁴ : “For having killed a dog, a cat, an ichneumon, a frog, a reptile, a rat, or a mouse; one should perform the twelve days’ *Kṛchhṛa*, and donate something, that should be understood to have a reference to habitual acts. *Dahara*, ‘a rat’, a tiny rat, or the *chhuchhundari*. (270) 20 25

Śûlapâṇi

Yājñavalkya, Verse 270

The cat, the alligator, the ichneumon, the frog, and the birds’ etc. In regard to the flying birds *Baudhâyana*⁵ states a special rule; “For the destruction of a swan, heron, peacock, the ruddy goose, crow, “owl, frog, the *bhatika*, the scratch bird, a brown ichneumon and the “like, as in the case of a S’ûdra.” Here in regard to the frog &c., deliberateness is to be understood *Bhatikâ* is the *Chhuchhundari*, the 30 35

1. Ch. XI. 125. 2 Ch. XI. 132 3 Ch. XI 131. 4 XXI. 24

5 I. X. 28.

musk-rat; *karikā*, 'the scratcher,' a tiny mouse. *Bubhrūh*, 'the brown, ichneumon,' a profusely hairy creature particularly found generally in the hills. As to what has been stated by *Gautama*:¹ "Like the *Vaiśya* "in regard to a frog, the ichneumon &c." that has a reference to their collectiveness. (270)

Yājñavalkya, Verse 271

For an elephant, five blue bulls; for a parrot a calf of two years; for a mule, a goat, and a ram, a bull should be donated; and for a heron, one of three years' (old). (271)

- 10 *Mitākṣharā* :—Moreover, when an elephant is killed *pañcha nīla vṛṣhāḥ*, five blue bulls, should be donated; *śuke*, for a parrot bird, *dwi-varṣho vatsaḥ*, a two year old calf; when a donkey, a goat and a ram are killed, for each one, one bull *vṛṣhaḥ*, *krauñche*, for the heron bird, *trihāyanaḥ*, a three years' calf should be donated; thus is the connection everywhere. By *Manu*² also, in this connection, a special rule has been stated, "A cloth should one give for having killed a horse; five "blue bulls, for an elephant; for having killed, a goat, a ram, a draught "bull, and a donkey, one a year's old." (271)

Sūlapāṇi

Yājñavalkya, Verse 271

- 20 *Elephant* &c. For the destruction of an elephant five blue bulls should be donated. Some are of opinion that the blue bulls bearing the marks such as are characterised as for one to be dedicated³ to the public. The bull to be donated should be one year old. *Vide* the text of *Manu*:⁴
- 25 "For killing a goat, or a sheep, a draught ox; for killing a donkey, (a bull) "one year old." *Krauñcha*, a particular kind of bird.

Yājñavalkya, Verse 272

- A swan, a vulture, a monkey, a carnivorous animal, the aquatic and the land birds, as also a peacock, for killing (these), one should donate a
- 30 cow, and for a non-carnivorous animal, a heifer. (272).

Mitākṣharā :—Moreover, *Kravyam*, i. e. uncooked meat, one who eats is *kravyād*, a carnivorous animal, such as the tiger, the jackal and the like beasts of the particular kind; on account of their association

1 Ch. XXIII. 18-19. 2 Ch. XI. 127.

3 वृषोत्सर्ग—A bull is dedicated on the 13th day as part of the exequial rites immediately following death.

4 Ch. XI. 136.

together with the monkeys, and likewise by reason of their being stated along with the swan and the falcon, the heron, the vulture, and the like others also are included. By the word *Jala*, 'water', are indicated the aquatics, such as a crane and the like. By the word *sthala*, 'land', are included birds moving on land such as the *balāka* (crane) etc. **Sikhaṇḍi**, 5
the peacock; **bhāsa**, a particular bird. The rest are well known. In regard to these, for the killing of each *gām*, one cow, *dadyāt*, one should donate.

Akravyādastu, for a non-carnivorous one, however, such as the deer and like beasts, or the *Khañjara* and such other birds, for having killed, 10
one should donate a heifer. So also **Manu**¹: "For having killed a swan, "a crane, a heron, or the peacock, monkey, a falcon, a *Bhāsa*, one "should give to a Brāhmaṇa a cow. For having killed carnivorous wild "beasts, one should donate a milch-cow; for the non-carnivorous, a "heifer; for killing a camel, however, a *Kṛṣṇala*." (272) 15

Sūlapāṇi

Yājñavalkya, Verse 272

Swan &c. *Śyenah*, 'hawk,' well known as *sañchānah*, 'Carnivorous,' such as the lion, the tiger, and the like. By the word 'water,' are included aquatic animals such as the crane (बक), and the like, *Sikhaṇḍi* (Lit 20
feathered) i.e. the peacock. *Bhāsa*, the vulture, or the cowpen cock. 'Non-carnivorous,' such as the deer &c. (272)

Yājñavalkya, Verse 273

For the snakes, an iron rod; for the impotent, tin and lead; for a hog, a jar filled with ghee; for the camel, *guñjās*; for a horse, a silk cloth. (273) 25

Mitākṣharā :—Moreover, where serpents are killed *ayomayo danḍaḥ*,
an iron rod, sharpened at the end, should be given.

PAGE 293 * **Paṇḍake**, for an impotent, i.e. non-man, having been
killed, *trapu sīsaskam cha*, tin and lead also, of the
quantity of a *māṣa*, one should donate, or of a load of straw², as it is 30
seen in another **Smṛti** : "For having killed an impotent person, one
"should donate tin or lead or a loadful of straw." Although :

1 Oh XI. 135-137.

2 पलालमारं—See Amara II. ix. 22 पलालोऽस्त्री स निष्कलः । see रामाश्रमी-त्रीणि वृणादि-
काण्डस्य or धान्यरहितकाण्डस्य एकम्.

- “A *Paṇḍaka* (the impotent) is without the genitive organ; and he “is not fit for a sacrament,” in this text of **Devala** is referred to generally as one who is devoid of the female or the male organ, still there is no intention to refer to him as one in the cow or Brāhmaṇa class, as the prohibition for the killing of a cow or a Brāhmaṇa proceeds exclusively by a reference to the class. A *panda* (impotent) who is without¹ the genital organ is not specially particularised from the collective group, the small *prāyaścitta* has been stated on that account. Therefore, the beasts and the birds alone are here intended to be referred to, and also as they have been mentioned along with beasts and birds. **Kole**, on a hog, i.e. a pig, being killed, **ghṛtakumbho deyaḥ**, a jar filled with ghee should be donated. **Uṣhīre guñjā**, for a camel, the *guñjās* should be donated. For a horse being killed **aṃśukam**, a silken cloth, i.e. a cloth, should be donated. So also **Manu**²: “The foremost of the twice-born should donate a spade of black iron for having killed a serpent; a load of straw for killing an eunuch, and also a *māṣa* of lead.” (273)

Śūlapāṇi

Yājñavalkya, Verse 273

- Serpents &c. Paṇḍake*, ‘in the case of the impotent i.e. of the human kind, *Trapu*, zinc; *Kole*, for a hog; gold of the quantity of a *guñjā*’ (273)

Yājñavalkya, Verse 274

For a *tittiri*, a sesamum cup; for the elephant and the like others, one unable to bestow a gift, one should perform the *Kṛcchra* for the purification in each case. (274).

- Mitākshara** :—Moreover, proceeds the Author, **Tittirau** a bird, when killed, **tiladronam**, a sesamum *drona*, one should donate. The word *drona*, however, is indicative of a particular measure; as has been stated in a **Smṛti**: “Eight *muṣṭis* (handfuls) make one *kiñchit* (some “thing); eight *kiñchits*, make a *puṣhkala*; four *puṣhkalas*, however, have “been declared to make an *ādhaka*; four *ādhakas* make a *drona*; this is “the characteristic of the measure.” For the killing of the elephant and others, **gajādīnām**, when one is unable, by reason of poverty, **aśaknuvan to**

1 On p. 293 l. 4 for लिङ्गविरहिणी read लिङ्गविरहिणि.

2 Ch. XI. 133.

3 On p. 293 l. 18 for युक्ते read युके.

make a donation, **dānam**, of five blue bulls etc. for each act, one should perform a *Kṛchhra*, **Kṛchhram charet**, for purification. The word *Kṛchhra*, moreover, would here be understood by implication to be for all kinds of penances. The penances have been pointed out by **Gautama**¹: "A year, 5
"six months, four, three, two, one, twenty-four days, twelve days, six
"days, three days, a day and a night, are the periods. These also should
"in the absence of a specific direction, be observed by an alternative
"choice. In serious crimes, heavy ones; for small delinquencies, light ones." If the word *Kṛchhra* were taken to signify a primary standard, then in the case of an elephant or in the case of a parrot particularly, there might 10
be the *Prājāpatya* only. That, however, is not proper. If, however, it is taken to be as in reference to all kinds of penances, then by regard to the greatness or smallness of the donation, it may be proper to determine the heaviness or lightness of the penance also. And hence it has been **stated**: "In the case of an elephant, for two months eating the 15
"barley food; while for a parrot, a fast." In this manner, in other cases also, the penance should be determined in accordance with the donation (274).

Śūlapāṇi

Yājñavalkya, Verse 274

20

The falcons &c. *Droṇa* of four *Adhakas*. For the destruction of the elephant etc. on account of poverty, when unable, for purification from each, the *Sāntapana* and other *Kṛchhras*, by regard to the offence as stated by Jābāla and others should be taken to; as says Jābāla: "For acts of 25
"killing or unlawful deprivation, after satisfying the owner, and like-
"wise declaring the offence to the *Vipras*, one becomes purified by a
"prāyaścitta. For having killed an elephant, a horse, as also (for steal-
"ing) gold, and a cow likewise also, one should perform the *Mahāsān-
"tapana*, as also in the cases of a cow, land, a maiden and false-
"hoods." (274) 30

Yājñavalkya, Verse 275(1)

For the destruction of beings germinated in fruits, flowers, food and tasteful liquids, consumption of ghee. [275(1)]

Mitākṣharā:—Moreover, in fruits like that of the *audumbara* tree and the like, and flowers like that of the *madhuka* and the like, in food 35

such as cooked rice, of long duration, or the barley meal and the like, and in tasteful liquids, such as the jagree and the like, such beings e.g. animalcules as are germinated, for the destruction of these, the drinking of ghee is the means of purification. This drinking of the ghee, moreover, has been ordained only as part of the meal-taking, the *prâyaścitta* having the characteristic of austerities. The characteristic of an austerity has, moreover, been pointed out in the *smṛti* of **Āṅgirâḥ** on the occasion of an exposition of the word *Prâyaścitta*: “By *prâyaḥ*”
 5 “is meant austerity; *chitta* is called determination; what
 10 “is a combination of austerity and determination, that is called
 “*prâyaścitta*” [275(1)]

Śūlapâṇi

Yājñavalkya, Verse 275 (1)

Fruits &c. For the destruction of insects formed in plums and other
 15 fruits, or from flowers such as the *Madhūka* and the like, or juicy objects
 like rice, *guḍa* etc., one should remain for a days subsisting on ghee
 alone. [275(1)]

The *prâyaścittas* for each act being infinite, even an individual
 inquiry and a reply, being impossible to be stated, in general terms
 20 the Author states the *prâyaścitta*

Yājñavalkya, Verse [275(2)]

For killing a being with bones, something should be given; while for
 those devoid of bones the restraint of breath. [275(2)]

Mitākṣharâ :—In the case of the killing of animals with bones
 25 such as the chameleon and the like, of a quantity less than a thousand,
 for killing, *wadhe* each, *kīñchit*, something, some small thing such as corn,
 gold, etc., *deyam*, should be given; *anasthike tu*, while for those devoid of
 bones, one *prâṇâyâmaḥ*, restraint of breath. There, under

PAGE 294* the direction as to ‘something,’ when gold is being
 30 donated, then of the quantity of a *Paṇa* only. “For
 “the killing of animals with bones, a *Paṇa* should be given” *vide* this text

of **Sumantu**. When, however, corn is to be given, then eight *Muṣṭis* should be given, as it has been stated. "Eight *Muṣṭis* make a (something) *Kiñchit*"

This, moreover, has a reference to the killing of animals for which an expiation has not been stated; where, however, a particular *prāyaschitta* is heard of, there that alone holds: as says **Parāśara**:¹ "One who kills a swan, a crane, the ruddy goose, a heron, or a cock; as also for having killed a peacock, or a goat, one becomes purified by eating one meal. For having killed a cormorant or *tittibhu*, as also a parrot, a dove; an *idikā*, a crane one becomes purified by taking his food in the evening. The destroyer of a *chāṣhu*, a crow, a pigeon, a *sūri*, a partridge², by remaining in water at both evenings becomes purified. The destroyer of a vulture, a hawk, the birds, as also of the owl, should remain during the day eating uncooked meal and for two periods subsist on air. For having killed a rat, a cat, the serpent, a typhon, a *duṇḍubha*³ for each: one should feed the Brāhmaṇas and (give) an iron rod as the *dakṣiṇā*. For killing a *sedhā*, a tortoise, an alligator, a hare, a porcupine, one becomes purified by eating for a day and night the fruit of the egg-plant and *guṃjās*. For having killed a deer, a *rohi* deer, a hog, the ewe, a sheep, a wolf, a fox, a bear and a leopard, one should donate a *Prastha* of sesamum, and should subsist on air for three days. For killing an elephant, a ram, a horse or a bison, the *prāyaschitta* is for a day and night, and bathing at the three twilights. The destroyer of an ass, a monkey, a lion, the spotted deer, and the tiger attains purification by three nights and also by the feeding of the Brāhmaṇas."

In this manner the subjective adjustment of the texts of other *Smṛtis* should be determined by regard to the place, time etc. [275 (2)]

Here ends the Chapter on *Prāyaschitta* for Killing.

30

1 Oh VI. 2.

2 तित्तिर—The francoline partridge (Apte).

3 An unpoisonous snake (निर्विषा डुंडुमाः स्मृता).

Vīramitrodaya

On the occasion of (a discussion of) the *prāyaścitta* for a killing, the Author states the *prāyaścitta* for a killing expressed by the word 'Miscellaneous'.

5

Yājñavalkya, Verses 269(2), 270–275

Of the animals having bones, regarding (the destruction of) which no expiation has been stated, such as a lizard and the like others, for having killed a thousand, and similarly, of the boneless ones, however, such as the stinging mosquito and the like others, having killed a cart
10 *i.e.* of a quantity which will make a loadful for a cart, the penance as is prescribed for killing a Śūdra should be performed. [269 (2)]

For having killed a cat or any other (of the list), for the wiping off that sin one should drink milk only for three days ; or should perform a quarter of a *Kṛchhṛa*. This for an unintentional killing. For a deliberate
15 killing, however, is the *prāyaścitta* stated by Vasiṣṭha¹: “ For “having killed a dog, a cat, a frog, an ichneumon, a serpent, a ground “rat, a mouse, one should perform the *Kṛchhṛa* for twelve days, and “should donate a little”. *Daharaḥ*, ‘a ground rat,’ a tiny mouse. (270).

20 For an elephant being killed, blue bulls five (in number), should be donated for the purpose of purification; for a parrot being killed, a two-year old calf should be given ; for a donkey or any (of the list) being killed, for each, one bull should be given. If a *krauñcha* ‘a heron,’ *i.e.* a *Chakrawāka*, ‘ruddy goose’, a three years’ old calf should be given. (271)

25 Commencing with the swan and ending with the *Bhāsa* (in the list), for killing each, for purification, one should donate a cow. A non-carnivorous animal such as the *Khanjariṭa* ‘the wag tail’, and the like, others than those who eat raw meat—for having killed, however, these, a heifer should be given. A carnivorous, however, is such as the
30 jackal and the like others. By the words land and water, are intended those living there, such as the crane, the *Baka*, *Balāka* &c. *Śikhāṇḍi* ‘the feathered one’ *i.e.* the peacock. *Bhāsa*, a particular kind of bird. (272)

Among those which crawl on their bosom such as the serpents, an iron staff sharpened at the end should be given. For an impotent
35 bird being killed, tin *i.e.*, bronze, as well as lead should be given of the quantity of a *Māṣa*. For a *Kola* (a bear), being killed, a jar filled

with ghee should be given. When a camel is killed, *Guñjās* should be given ; for a horse being killed, a cloth should be given. (273)

When a falcon is killed, a *Drona* quantity of sesamum *i.e.* sesamum of the measure of four *Āḍhakas* should be given. When, however, upon an elephant being killed, if on account of moneylessness one is unable to make a donation of a blue bull or the like, for the purification from (the sin of) each, one should perform the *Kṛchhṛa* as an appropriate penance. The penance, moreover, has been stated by **Gautama**¹: "A year, six months, three, two, one, twenty four days, twelve days, six days, three days, a day and night, thus are the periods ; these alone, where no specific mention is made, should be performed by a choice, in cases of sins, the greater for the greater, the smaller for the smaller ones." (274)

In the case of the destruction of animals found in fruits such as the *Udumbara*, and the like; and in the flowers, such as the *Madhuka* &c., in food long preserved such as the *Sakhi* and the like, in the juices such as the *guḍa* etc., for purification, the drinking of ghee should be made. For killing one animal with bones, some little thing *i. e.* gold of small value, or rice or other corn of the quantity of eight handfuls should be given. In the case of a single one devoid of bones specially mentioned, however, when killed, a restraint of breath at the two *sandhyā* worships should be performed. (275)

Śûlapâṇi

Yājñavalkya, Verse 275 (2)

'A Little, on a destruction of creatures with bones should be given, while a restraint for the boneless' etc. Of those having bones such as the small house lizard or the like, for killing each one of these, a little *e.g.* one *paṇa* should be given. In the case of those having no bones, such as the gnat etc., a restraint of breath should be made. [275 (2)]

"For the purpose of fuel, the cutting of trees" so has been stated² in the course of the consideration of the *Upapâtakas* ; on the occasion of (the consideration of) the cutting, although it has been stated in a different order, the Author revives it, and states the *Prâyaścitta* first.

1 Ch. XIX 17-19.

2 Verse 240 page 1701 above.

Yājñavalkya, Verse 276

For cutting a tree, a thicket, a creeper and a shrub, should be repeated hundred *ṛks*; for a purposeless cutting of the plants, one should remain for day subsisting on milk and following a cow. (276)

Mitākṣharā :—Of those which yield fruit, such as the mango, jack and the like other *trees*, *vrkṣhāṇām*, *gulmādinām*, of *thickets*, and like others, excepting for the purpose of a sacrificial performance or like objects with invisible results, *chhedane*, for cutting, *ṛchām*, of the *ṛks*, such as the *ṛyatri* and like others, *śatam japtavyam*, a hundred should be repeated.

the plants, however, whether of the town or of the forest, for a purposeless cutting, for a day i.e. for the entire day, the service of the cows, and at the end one should drink cow's milk by avoiding all other food. For the purpose of the five sacrificial acts, however, there is no

This, moreover, should be observed in the case of those which are useful by the reason of (yielding) fruits etc., as **Manu**¹ has stated: "For cutting down, however, trees which bear fruit, should be repeated one hundred *ṛks*; as also in the case of shrubs, climbing plants, and creepers, and of creepers which had flowers." For a visible purpose, if it be part of tilling, as e.g. while ploughing etc. there is no; as **Vaṣṣṭha**² has stated: "One should not injure fruit and flower bearing trees; but for tilling purposes one may injure."

Where, however, by a special regard to a particular place there is a heaviness of punishment, there a heaviness of the *prāyaścitta* also should be determined; that has been stated: "In regard to trees growing on a sacred place, or a cemetery, at a holy place, or a temple of gods, double the penalty, as also in the case of a tree which is well-known." This repeating of a hundred *ṛks*, moreover, has a

reference to the twice-born, and has no reference to the *S'ūdras* and like others; these having no right.

Therefore for them should be determined in accordance with the punishment, such as for two nights and the like. With a view to remove the fault of meaninglessness for their being particularly enumerated among the *Upapātakas*, the *prāyaścitta* which is generally for *Upapātakas* may also be here. This, moreover, heavy, should be regarded as having reference to a habit. (276)

Vīramitrodaya

'Cutting off the trees for fuel,' while mentioning this as among the *Upapātakas*, and stating a *prāyaścitta*, an equal *prāyaścitta* even elsewhere also, the Author states

Yājñavalkya, Verse 276 (1)

5

Excepting for the visible purpose of the plough as part of the tilling or the invisible purpose of a sacrifice or the like, for cutting down trees which are useful by reason of the fruits &c. of the *ṛks*, such as the *Gāyatrī* &c. a hundred should be repeated; this is the meaning. *Gulmas*, 'thickets' &c. have been explained before. *Manu*:¹ "For cutting down fruit-yielding trees, however, should be repeated a hundred of the *ṛks*; of the thickets, creepers, and herbs, as also of shrubs which had flowers". *Vasiṣṭha*:² "Trees which are yielding fruit and flowers, one should not injure; for agricultural operations, however, one may destroy."

10

15

Śūlapāṇi

Yājñavalkya Verse, 276

In the case of trees the fruits of which are useful and can be enjoyed such as the mango and the like, and also thickets which have flowers, a hundred of the *ṛk Taittiriya* etc. one should repeat. So also *Manu*:¹ "For cutting fruits-yielding trees should be repeated silently a hundred times the *ṛks*; as also in the case of thickets here and creepers and flowered creepers." (276)

20

Of the herbs produced on furrowed and unfurrowed ground, for cutting without any reason, one should subsist on milk for a day and follow after the cow. Here, the special *prāyaścitta* stated in another *Smṛti* should be adjusted by regard to the excellence or low nature of the qualities and intentional and unintentional natures of the Acts. [276]

25

On the occasion of the (consideration of the) *prāyaścitta* for killing an unchaste woman, a monkey &c., for a bite from these, the Author states a *prāyaścitta*

30

Yājñavalkya, Verse 277

One bitten by an unchaste woman, an ape, a donkey, also by a camel and the like, and by the crows, by holding a restraint of breath in the water, and drinking ghee, one becomes purified. (277)

Mitâkṣharâ :—**Puṃṣchali**, an unchaste woman, and the like are well-known. By these, **daṣṭaḥ**, bitten, **jale prâṇâyâmaṃ kṛtvâ ghr̥taṃ prâśya viśudhyati**, in the water by holding a restraint of breath, and drinking ghee, one becomes purified. By the use of the word **âdi**, and the like,
5 are included the jackal and like others, as says **Manu**¹ : “ One bitten
“ by the a village dog, jackal or donkey, or also by the carnivorous
“ animals of the village, as also by a man, horse, camel or a hog, by a
“ restraint of the breath, becomes purified.”

This drinking of the ghêe, moreover, should be taken as a substitute for a meal, the penances, by reason of their being in the form of austerities, cause extreme pain to the body.

This has a reference to one who is weak. “ For those bitten by a
“ dog, a jackal, a deer, a buffalo, a goat, a sheep, a young camel or
“ elephant, an ichneumon, a cat, a rat, a diving bird, a swan, a crow,
15 “ or a man, a bath with (the *mantras*) *Âpo hi śhîhâ*, and thrice a
“ restraint of breath,” as for this text of **Sumantu**, that has a reference
to one who has been slightly bitten at a part below the navel.
As for the text of **Âṅgīrasa** : “ A celibate student when bitten by a
“ dog, should for three days drink milk in the evening ; if a house-
20 “ holder, for two nights ; while for one night, one who has consecrated
“ and maintained the Fire. For one bitten above the navel, however,
“ the same shall be duplicated, the same shall be trebled (if) at the
“ mouth, while at the head quadrupled,” that has a reference to one
who has been bitten through. For the **Kṣatriya** and the **Vaiśya**,
25 however, less by a quarter, and a quarter respectively. For a **S’ûdra**,
however : “ For the **S’ûdra**, moreover, by a fast is the purification,
“ or again by a donation ; he may donate a cow, or a bull to a
“ **Brâhmaṇa** for purification” ; this rule stated by **Brhadâṅgīrasa** should
be observed. As for the text of **Vasiṣṭha**² : “ A **Brâhmaṇa**, however,
30 “ if bitten by a dog, should go to a sea-joining river, after
“ performing the restraint of breath a thousand times, and drinking
“ ghee, he becomes purified,” that has a reference to a bite on the
best part.

As for the women, however : “ A **Brâhmaṇî** (woman), how-
35 “ ever, (if) bitten by a dog, or by a jackal, or by a wolf, becomes

“ immediately purified after seeing a risen planet or a luminary,” this statement by **Parāśara** should be observed. For one seated in the midst of a *Kreḥhṛa* or other penance, moreover, a special rule has been pointed out by the **Same himself**: “ For three nights only should
“ one observe a fast if bitten by a dog while under a vow; after 5
“ consuming the barley meal together with ghee, she should bring to
“ a conclusion the remaining portion of the vow.” In the case of one in her menses also, a special rule has been pointed out by **Pulastya**: “ When a woman in her menses is bitten by a dog, a jackal,
“ or a donkey, for five nights by not eating anything, and by the five 10
“ cow-products, (she) becomes purified. If, however, above the navel,
“ duplicated; in the mouth, however, trebled; likewise quadrupled
“ has been stated (if) in the head; if bitten at any other a plunge
“ shall be taken.” ‘ *Anyatra*, ‘ at any other ’, *i.e.* not in the state of menstruation. 15

One, however, who is attacked by the dogs etc. by the nose etc., for him a special rule has been stated by **Sātātapa**: “ For one who had been
“ licked with the nose by a dog, or pierced with the nails, sprinkling with
“ the waters is the purification, as also heating by the fire,” *Upakula-*
nam i.e. heating. 20

When, however, in the wound caused by the bite of a dog &c., or by the attack with a weapon, germs are produced, then a special rule has been stated by **Manu**: “ In the case of a Brāhmaṇa, when through
“ the aperture of a wound wherein appear pus and blood, and germs
“ are produced, for such a one how shall be the *prāyaścitta*? With 25
“ the urine and dung of cows, he should at the three twilights observe
“ a bath, and for three nights subsisting on the five cow-products, he be-
“ comes purified (if) below the navel; if in a wound between the navel
“ and the throat germs appear, for six nights; and for three days
“ subsisting on the five cow-products; this has been stated.” There, in 30

PAGE 296* the case of a wound caused by the bite of a dog &c.,
this should be performed as a *prāyaścitta* other than
its bite.

In the case of a wound generated by a weapon &c., however, this very thing. For three days subsisting on the five cow-products and 35
the like is the supplement. In the case of the Kṣatriya and others, however, for each *varṇa* a diminution of a quarter for each should be devised. (277).

Vîramitrodaya

On the occasion of the cutting of a tree, if a sin be committed as of a miscellaneous character, on the occasion of that for the sin of cutting of the small portion or even of a touch, the Author states the
 5 *prâyaschitta*

Yājñavalkya, Verses 276(2), 277

Of the herbs which mature into fruits of the trees of the town and of the forests, when a cutting has been made, for a period covering one day one should follow after a cow, and should subsist on milk
 10 only for the purpose of purification. [276 (2)]

When bitten by a harlot &c. after holding a restraint of breath in the midst of water, by drinking ghee, one becomes purified. By the word *âdi*, ' and like others,' are included jackals &c. When a woman in her menses is bitten, *Pulastya* states a special rule " When a woman in
 15 "menstruation is bitten by a dog, a jackal, or a donkey, (then) by remaining "five nights without food, and by the five cow-products she become's "purified." [276 (2)-277]

Śûlapâṇi

Yājñavalkya, Verse 277

Harlot etc. One bitten with the teeth by a harlot and others on the lower part of the navel, after holding a restraint of breath a hundred times in the water, and consuming ghee, becomes pure on the next day. *Āṅgirâh* states a special rule: "A celibate student if bitten by a dog
 20 "should for three days drink milk in the evening; a householder, indeed, 25 "for three nights while for one day, one who has maintained the Fires; for "one, however, who has been bitten above the navel, the same shall be "duplicated". (277)

In connection with (the consideration of) a cut in the skin portion of the body, the Author states the *Prâyaścitta* for an emission which
 30 disturbs the final element of the body

Yājñavalkya, Verse 278

With the chanting of the two hymns viz. " that semen of mine, today etc. one should consecrate the emitted semen, and with it by the fourth finger touch the middle portion of the breasts, and the centre of the
 35 brows. (278).

Mitākṣharâ :—If by a chance, even without a sexual union with a woman the final element is discharged, then over *that emitted semen*, **Skannam reto**, one should pronounce the two *mantras*,¹ ‘that semen of mine to-day, the earth &c.’, ‘let it come back to me in my organ’ etc. With the semen, over which these two *mantras* had been pronounced, the middle part of the breasts and also of the brows he should touch with the finger² near the last one. Others, however, by reason of the impure nature of the emitted semen, it being unfit for an act of touch by the expression, *tena*, ‘with it’, ‘by its association with *anāmikâ*, explain it as having a reference to the thumb which is present to one’s mind.’ *Tena*, by which i. e. with the thumb; **anāmikayâ**, with the fourth finger. also; and also (explain that) if the word *angushṭha* be used, it might cause a breach in the metrical³ composition, and that therefore *Tena* has been used. That is not right. The word *angushṭha* is not present in the mind; nor indeed is it proper by giving up (the effect of) the contiguity of words, to bring about a connection with what might be in the mind; that has been stated⁴: “To a meaning which is directly deduced, never is allowed a particularisation either by other words, or case inflexions as e.g. in “(the expression) ‘this smoke is burning’ or the like.” Not that the semen, on account of its impure character, unfit⁵ to be touched. From the very rule itself, of the touch in the form of the *prâyaścitta*, its fitness can be inferred, as in the case of the drinking of the *Surâ* in the form of the *prâyaścitta*.

This *prâyaścitta*, moreover, is for the householder only, and is in connection with an involuntary discharge, as a heavy *prâyaścitta* has been pointed out for a ‘celibate student’ (for a discharge) either in sleep or in a wakeful condition. As for the text of **Manu**: “If a householder intentionally cause a discharge of the semen on the ground, he should, repeat a thousand of the divine⁶ (*mantra*), together with “three *prânâyâmas*”; that has a reference to a deliberate act. (278).

1 See तैत्तिरियारण्यके ३१

2 उपकनिष्ठिकी—the fourth finger, the ring finger, also called अनामिका.

3 On page 296 l. 10 for प्रवृत्त read वृत्त; at वृत्तभंग. 4 By the मट्टः.

5 At p. 296. l. 12 for स्पर्शयोग्यत्वम् read स्पर्शयोग्यत्वम्. 6 i. e. the गायत्री.

Vīramitrodaya

On the occasion of discussing the sin of cutting off the skin element of the body, for the discharge of the semen which cuts up the fluid elements of the body, the Author states a *prāyaścitta*

5

Yājñavalkya, Verse 278

Unintentionally, at night, and without sexual intercourse with a woman, if semen is discharged, then the householder should repeat the *hymns*, 'that semen of mine,' and 'Let Indra come to me again.' over the discharged semen; and with that semen should touch the middle portion of the breast, and the middle part of the brows with the fourth and the fifth fingers. For an intentional discharge, however, says Yama: "If a householder deliberately causes a discharge of the semen on the ground, he should repeat a thousand times the divine hymn, together with the restraints of breath three times." For a discharge of the semen during the daytime, however, says Chhāṅaleya: "For the discharge of a Brāhmaṇa's semen during the daytime, the *prāyaścitta* is being ordained; for three nights a fast, and the restraint of breath a hundred times, has been laid down." For the discharge of semen of a celibate student, however, the *prāyaścitta* will be stated hereafter. (278)

Sûlapâṇi

Yājñavalkya, Verse 278

That mine &c. "That semen of mine etc." "Again let the lustre of Indra come to me etc." with these two (*mantras*) having been repeated over the semen discharged otherwise than through an intercourse with a woman, with that semen one should touch the middle portion of the heart and of the brows with the fourth finger. In the case of those who have held up the semen, such as the celibate student, the ascetic etc., moreover, says: "With his soul purified by the restraint of breath, he again becomes "free from passion". (278)

Yājñavalkya, Verse 279

"In me the lustre etc." this, one should repeat for having seen one's own reflection in water; and the *Sāvitrī*, at the sight of an unclean object; and also for mischievousness, as also for a falsehood. (279)

35

Mitâkṣharâ:—Moreover, one's own reflection if seen in water, then, "In me the lustre of Indra", this *mantra* should one repeat

For a sight of an impure object, moreover, the *Sāvitrî* i.e. the hymn of the God Savitâ i.e. *Tatsavitur* etc., one should repeat. Likewise, for mischievousness made through speech, hand, feet etc. the same should one repeat, as also for a false statement.

This should be followed where the act is intentional. For an unintentional act, however: "After sleeping, eating, sneezing, spitting, as also (speaking) falsehoods; and after drinking water while studying the Vedas, one should sip water, even though he may be pure," this rule as stated by **Manu**¹, should be observed. As for the text of **Samvarta**: "Upon sneezing, spitting also, for a residue stuck up in the teeth, likewise for a falsehood, and for a conversation with the *Patitas*, one should touch the right ear"; that should be observed in a petty cause or in the absence of water. 5 10

After referring to the murder of a woman, a *S'ûdra*, a *Vaiśya*, or a *Kṣatriya*, 'living upon a prohibited object' has been stated.² There, moreover, the *prâyaścitta* for the *Upapâtakas* declared by **Manu** and the **Lord of the Yogis**, should be understood to be by a regard to the caste, qualification and the like. Even in the case of atheism these *prâyaścittas* should be similarly administered. By Atheism is meant, traducing the Vedas and thereby finding a livelihood. There, at both places another *prâyaścitta* even has been stated by **Vasiṣṭha**³: "An atheist after performing a *Kṛcchra* for twelve nights, should desist from atheism. One, however, who earns his livelihood on atheism, the *Atikṛcchra*." 15 20

PAGE 297 * This, moreover, has a reference to an act done once only, the *prâyaścittas* for the *Upapâtakas* having a reference to habitual acts. As to what has been stated by **Śaṅkha**: "An atheist, one earning a livelihood by atheism, an ungrateful person, one dealing in false transactions, a false witness—these should for five years carry on begging in a *Brâhmaṇa*'s house"; as also by **Hârîta** after premising: "The atheist, the one living on atheism. Subjecting themselves to the five fires, staying under clouds, and having a bed of water, should remain during the hot, rainy and cold seasons"; these both are in reference to an intensively habitual conduct carried on for a long time. (279). 25 30 35

Vīramitrodāya

- 5 Alike as if in a dream or owing to a delusion, on an occasion upon seeing the shadow which might cause a delusion, and by reason of the similarity of the *prāyaścitta* for making a false statement, and with the object shortening the treatise, for activity and also for the sight of an impurity, the Author mentions the *prāyaścitta*

Yājñavalkya, Verse 279

- 10 Reflected in water, for seeing one's own image *i.e.* reflexion; for the purification, one should repeat the *mantra* 'mayi teja indriyam,' *i.e.* 'in me the lustre of Indra etc.,' For a sight of a donkey or any other impure object, and for the activity of the speech, hand, or feet, or for a deliberately made false statement, one should repeat the *Sāvitrī*. For an unintentionally made false speech, sipping of water; and in the absence of water, one should touch the right ear—Thus has
15 been indicated by the use of the word *cha* twice. That says *Manu*:¹ "After sleeping, sneezing, eating, spitting, telling an untruth, and drinking water, and likewise while commencing the study of the Vedas, "one should sip water even though he may be pure." *Samvarta*:
20 "Upon sneezing, as also upon spitting, when anything has stuck up "in the teeth, likewise, upon a falsehood, and also for holding a converse with the *Patitas*, one should touch the right ear." By the use the word *api*, 'also,' for the purpose of saving the life of a Brāhmaṇa, as also for a falsehood, an absence of a *prāyaścitta* has been indicated.
(279)

25

Sūlapāṇi

Yājñavalkya, Verse 279

- 30 In me &c. For having seen the image of the face etc., in the form of a reflection in the waters, one should repeat the *japa* etc. "In "me the lustre of Indra" and the like. An impurity such as the *surā* and the like, for having seen it, and for an activity of the speech, hand or foot, one should make the *japa* of the *Sāvitrī*. For unintentionally making a false statement, however, water sipping merely. "For spitting "and making false statements, one should sip water; even though one be "pure" *vide* this text of *Manu*¹. For a little falsehood, touching the
35 "ear merely, *vide* the text of *Manu*. "Upon a falsehood one should touch the right ear". (279)

1 Oh. V. 145.

After atheism, 'the avoidance of a vow' has been stated¹; there, one breaking the vow of continence has not been described; the Author states the *prâyaścitta* preceded by a statement of the characteristics thereof

Yājñavalkya, Verse 280

5

A celibate student becomes guilty of incontinence by having intercourse with a woman; by offering a sacrifice with a donkey beast to the *Nirṛti*, such a one becomes pure. (280)

Mitākṣharâ:—*Brahmachârî*, a celibate student, i.e. the one contemplating the householder's stage, as well as the permanent student, such a one, *yoshitam gatwâ avakîrṇi*, by having intercourse with a woman becomes guilty of incontinence (*Avakîrṇi*). The discharge of the final element constitutes incontinence; one who has it, is an *Avakîrṇi*. Such a one, by offering a sacrifice to the *Nirṛti* Deity with donkey as the beast, becomes purified.

10

15

Although by (the mention of) the word donkey the fact that it is an animal (*paśu*) is established, the mention again of the word animal (*Paśu*), is with a view to introduce the *Paśu* stated in the *Grhya* (*sûtra*) of *Āśvalâyana* and others e.g. in²: "Now the ritual³ about the *paśu* (sacrifice)." This, moreover, should be performed in the forest on a cross-road and on the *Laukika* Fire, as *Vasiṣṭha*⁴ has stated: "A celibate student, should he approach a woman, "he should in a forest at a cross-road in the *Laukika* Fire kill a "donkey as the animal for the Deity of the *râkshasas*⁵." Likewise, at night with an animal defective in one eye should the sacrifice be performed. So also *Manu*⁶: "The student who has violated the "vow of celibacy (*avakîrṇi*), should offer a sacrifice to the "*Nirṛti* at night with the ritual of the *Pākayajña*⁷ on a cross-road "with a squinting donkey." In the absence of the animal, the sacri-

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1 Verse 236 p. 1701 above.

2 Gr. S. I. XI 1.

3 See *Āśvalâyana* Gr. S. I. XI. i. and the passage and the गार्ग्यनारायणवृत्ति which runs thus—अथ पशोस्तन्त्रमात्रमुच्यते । न पुनः पशुर्बिधीयते कल्पग्रहणात्.

4 Oh. XXIII. p. 1.

5 i.e. the निरक्षि.

6 Oh. XI. 18.

7 पाकयज्ञ is the simple domestic sacrifice.

- fice should be performed with boiled rice, as **Vasiṣṭha**¹ has stated :
 “ Or the oblation of cooked-rice should be offered to *Nirrti*. For
 “ him should be offered the oblations thus. ‘ To the *Kâma*, this
 “ oblation ; to the *Kânakâma*, this oblation ; to *Nirrti* this oblation,
 5 “ to the *Râkṣho Deities*, this oblation.”

- This, moreover, is in regard to one who is not able. For one
 having the capacity, however : “ With a donkey, the *Avakîrṇi* should
 “ offer a sacrifice to *Nirrti* on the cross-road. Putting on its hide,
 “ with hairs turned upwards, with an iron vessel he should go a
 10 “ begging to seven houses declaring his act ; after a year he becomes
 “ purified” ; this penance of a year as stated by **Gautama**² should be
 observed, and in addition the sacrifice with an animal or the boiled
 rice. Likewise bathing at the three *savanas*, and on taking
 the meal at one period these should be observed, as **Manu**³ has stated :
 15 “ When this sin is incurred, putting on the donkey hide, one should
 “ go to seven houses begging alms, declaring one’s own act. With
 “ the alms received from these, subsisting on one meal, bathing at
 “ the three *Savanas*, such a one becomes purified by a year.”

- This penance for a year, moreover, should be observed in the
 20 case of the wife of a Brâhmana who is not a *S’rotriya*, as also in the
 case of the wife of a Vaiśya who is a *S’rotriya*. When, however, he
 falls from the vow by having connection with the Brâhmana or
 Kṣatriyâ wives endowed with qualities, or with the wives of
S’rotriyas, then the three years’ and the two years’ in respective
 25 order should be observed ; as say **Śaṅkha** and **Likhita** : “ In regard to
 “ the protected wife of a Vaiśya, when one falls by an intercourse,
 “ for a year, he should perform a bath at the three *savanas* ; in the
 “ case of a Kṣatriyâ, however, two years ; in the case of a Brâhmanî,
 “ three years”. As for the text of **Âṅgirasa** : “ For the reason of the viola-
 30 “ tion of the Celibate’s vow, however, one should perform the penance
 “ for a Brâhmicide putting on the bark of a tree as a garment
 “ for six months—in that manner shall one be free from the sin ;”
 that has a reference to an unintentional act for which a year has
 been prescribed by Manu, or to a woman who has been a little

1 Ch. XXIII. 2-3.

2 Ch. XXII. IV. 17-19.

3 Ch. XI. 122-123.

adulteress. In regard to those however, who have been extremely adulteresses : "One who has fallen in regard to a S'ûdra harlot, should bathe over the head, and donate a pot full of water to a Brâhmana ; in regard to a Vaiśyâ, taking his meals at the fourth period, should feed the Brâhmanas ; and a loadful of grass fodder ; in regard to a Kṣatriyâ, after fasting for three nights, should donate a pot filled with ghee ; in the case of a Brâhmaṇî, after fasting for six nights, should donate a cow also ; one who has fallen in regard to cows should perform a *Prâjâpatya* ; one who has swerved from his vow in regard to a sexless woman should donate a loadful of straw and a lead *mâṣha* also" ; this rule brought out by Śaṅkha and Likhita should be understood. "This *prâyaścitta* for an *Avakârni* is the same for all the celibate students of the three *Varnas*. An *avakârni* twice-born, Kṣatriya, and also a Vaiśya, after having offered a sacrifice with a donkey, and subsisting always on alms begged, becomes purified after a year of concentration", *Vide* this Smṛti of Śāṇḍilya.

When, otherwise than in an intercourse with
PAGE 298 * a woman, one intentionally discharges the final element, or discharges at day or in sleep, then the *Nirrtâ* sacrifice alone should be observed. "This same also for a deliberately attempted discharge of semen, at day time as also in sleep", thus *Vasiṣṭha*¹ having extended (the application of) the rule to all kinds of sacrifices. During the course of other penances, such as the *Kṛchhṛa*, *Chândrâyana* and the like which have been extended to the celibate's vow, for a discharge, this sacrifice alone : "In the case of other penances also similarly", thus an extension having been prescribed by him also². For a flow in a dream, however, should be observed as stated by *Manu*³ : "A celibate student, for having unintentionally sprinkled the semen in a dream, should bathe, and after offering worship to the Sun should repeat three times the *ṛk*, " 'punarmâm' etc."

In the case of the hermits (*Vânâprasthas*) and others, this same penance in regard to the violation of the vow of celibacy (*Avakârni vratam*) occurs with the addition of three *Kṛchhṛas* upon their violating the vow of celibacy, *Vide* this text of Śāṇḍilya : "The

- “hermit, as also an ascetic, upon a deliberate discharge of the semen
“should perform the penance for the *Avakīrṇi* together with three
“*Parâkhas*.” When by taking on the householder’s order he has fallen
away from the ascetic’s, then the rule stated by *Samvarta* should be
5 observed : “If one under the influence of an evil thought, after
“once having taken to the ascetic’s order reverts again, such a one
“should immediately thereafter perform the *Kṛcchra* continuing
“for six months.” *Pratyâpatti*, ‘reversion,’ i.e. taking on to the
householder’s order. Hence also *Vasiṣṭha* : “One, however, who
10 “after having become an ascetic again indulges in sexual intercourse,
“for sixty thousand years he is born a worm in the faeces.” So
also *Parâsara* : “That Brâhmaṇa, however, who has reverted from
“the ascetic’s order and has come out, as also who has reverted from
“his vow of complete abstinence, desires to resort to the house-
15 “holder’s order, such a one should perform three *Kṛcchras*, and also
“three *Chândrâyanas* ; being consecrated (again) with the birth ritual
“and all the other rites, such a one may attain purity.” There, the
adjustment is that for a Brâhmaṇa the *Kṛcchra* for six months, and
again the initiatory ritual for the ascetic’s order ; for a Kṣatriya,
20 three *Chândrâyanas*, for a Vaiśya, three *Kṛcchras*. Or, for the
Brâhmaṇa, by regard to his capacity and also the fact of the
offence being committed once¹ or repeated, the adjustment of the three
prâyaścittas should be observed.

- Likewise, for those also who had resorted to death as a method of
25 renunciation, by *Yama* has been stated a *prâyaścitta* : “Those who have
“swerved from² (the determination to destroy themselves by) water,
“fire, or hanging up ; those who have receded from the vow of the ascetic,
“or of complete abstinence from eating ; as also those who have swerved
“back from (the resolve to die by) poison, throwing themselves
30 “down, by a fast, or to attacks³ with weapons these⁴ nine are receders
“(*Pratyavasitâ*) ; ostracised by the whole world these become
“purified by a *Chândrâyana*, or by a couple of *Taptakṛcchras*.” These
two *prâyaścittas* consisting of the *Chândrâyana* and a couple of

1 On p. 298 at l. 15 for शक्तिसङ्कृतभ्यास etc. read शक्तिसङ्कृतभ्यास etc.

2 जलाग्न्युद्धवनभ्रष्टाः These are all the *Sâstric* Methods of putting an end to one’s life such as the मृत्युपननम् &c.

3 On p. 298 l. 18 for बाताच्युता read बाताच्युता.

4 Of the two readings नेष ते and नैवेते, the latter appears to be better and has been adopted in the translation.

Kṛcchras should be understood to be adjusted by regard to the capacity etc. When, however, the reading is 'killed by the attacks of weapons,' then that should be taken as a direction for the sons and others of those in regard to the death by suicide and the like methods opposed to the *S'âstras*. As to what, moreover, has been stated by **Vasiṣṭha**¹: "One who is living, after deciding upon self-destruction should perform the *Kṛcchra* for twelve nights, and observe a "fast for three nights", that should be understood to be in the case of only one who had resorted to death by *unśâstric* methods, and who had been² living somehow, and to be administered according to capacity. Or, 'for an attempt merely, three nights'; for one wounded by weapons etc., twelve nights'—thus should be the adjustment. 5 10

This penance for the *Avakīrṇi*, moreover, has a reference to intercourse with others than the wives of the *Guru* or similar others, as in those cases a heavier *prâyaścitta* has been indicated. Not, indeed, would it be proper that by the smaller penance for the *Avakīrṇi* should be (allowed to be) wiped off the taint attaching to the *Mahâ-pâtaka* which can be removed by the twelve years' (penance) and the like. Nor is it proper to say that the rule as to the smaller *prâyaścitta* is in regard to the particular environmental condition of celibacy, as in the case of other orders an increase by duplication and the like has been pointed in the chapter on *Brâhmicide*. Nor, moreover, should here the *prâyaścitta* for approaching the unapproachable be treated as separate, as the vitiation from the celibate's vow by a celibate student by reason of his having an intercourse with a woman inclusive and part of it, as it is, of approaching, an unapproachable. Hence, elsewhere also, where for one cause another cause, whether of equal or less (force) is inevitable, in such a case one does not³ resort to a separate result. **As**⁴: "For an attempt to strike, one should perform a *Kṛcchra*, the *Atikṛcchra* when the stroke has fallen; the *Kṛcchrâ-tikṛcchra*, when blood has fallen; and a *Kṛcchra* when blood has "come from a deep wound", here, in the case for the falling of blood the two causes, viz. the attempt and the falling of the blood, 15 20 25 30

1 Ch. XXIII. 19. 2 On p. 298 l. 22 for जीवनशक्त्य etc. read जीवने शक्त्य etc.

3 On p. 298 l. 28 for वाऽवश्यंभाविनस्तत्र read वाऽवश्यंभावि न तत्र etc.

4 Manu Ch. XI. 208;

being inevitable, their individual consequences viz. the *Kṛchhṛa* and the *Atikṛchhṛa*, one does not administer; similarly in the same manner should be understood elsewhere also. Where, however, the rule of inclusion of the causes does not exist, then indeed, the results are separately prescribed. Causes such as in : “When during a *Parva*,

“one approaches during day-time in water another’s
PAGE 299* “wife who was in her menses, after being besmeared
“with oil ” etc.

An objection.

Indeed, when a celibate student falls from
10 his vow of celibacy in regard to a woman, his act can certainly
be not included as one among those approaching the unapproach-
able. In an intercourse with a *Putrikâ* there is an absence of the
sin of approaching the unapproachable. For, indeed, the *Putrikâ*
is a maiden, as she had not been deflowered; nor also is she the
15 wife of another, as she has not been given away; nor is she a harlot,
as she does not earn her livelihood on that; nor also is she a widow as
there is no death of the husband. Therefore, as a *Putrikâ* cannot be
included anywhere, a prohibition has not been made in regard to her,
and so only in regard to her if any one were to fall, there would be the
20 penance for an *Avakîrṇi*. For one, however, who had fallen on account
of any one else, being included within other causes, the penance

The Answer. for an *Avakîrṇi* (which is the consequence of) the
cause, should be prescribed. That is not correct;

for even a *Putrikâ* is included in the (expression) ‘ others ’
25 wives’; and even in the absence of a gift over, as the consecratory
rite has been performed for her by the marriage ritual, she is
just like a woman married by the *Gândharva* or like form of
marriage. Nor also : “One of whom there exists no brother; nor is
“the father known, never should a wise man marry her, for fear of
30 “the rule as to *Putrikâ*” from this text¹ of prohibition should it be said
as in the case of women of one’s own *gotra*, that the status of a wife does
not come up, as the prohibition has a visible object, just like the
prohibition of those having a deformed or defective limb and the like;
and that the object is visible is clear from the reason set out viz. ‘for
35 fear of the rule as to the *Putrikâ*.’

Nor indeed is it that taking over a bride is with object of sons only: on the other hand it is for a religious purpose also. Hence also, for one who has begotten a son and whose wife is dead what objection would there be for a religious purpose? This, moreover, has been elaborated before; so enough of prolixity. Therefore, it has been correctly stated that for a celibate student who has fallen from his vow by an intercourse with a woman, being included in an act of approaching the unapproachable, a separate consequential penance should not be prescribed. (280) 5

Sūlapāṇi

Yājñavalkya, Verse 280

14

Avakirṇu &c. A celibate student, after having intercourse with a woman becomes *Avakirṇa*. After sacrificing i.e. offering according to the ritual stated in the *Gṛhya*, a donkey *Paśu* in honour of the *Nirṛti* Deity, he becomes purified. *Manu* states a special rule¹. "An *Avakirṇa* however, with a squinting donkey as the *Paśu*, on the cross road, with the ritual ordained for the *Pākayajñās*, should offer a sacrifice to the *Nirṛti* at night". When, however, he becomes vitiated by a connection with the wife of a *Guru*, then he should perform the very *Prāyaścitta* prescribed for having intercourse with the wife of a *Guru* having regard to the seriousness. (280) 11

On the occasion of the *prāyaścitta* for a celibate student, the Author states another *prāyaścitta* for an *Anupātuka*

Yājñavalkya, Verses 281, 282 (1)

For having given up the alms-begging and the fire-duties for seven nights, (though) not ill, with the two hymns "I have become incontinent through passion &c." one should offer two oblations to the fire. (281) 2

Thereafter, he should perform the standing worship with the hymn "may they sprinkle with this etc." (282 [1])

Mitākṣharâ :—He, however, (when) *anātura*, not ill, even a celibate student permanently, *saptarātram bhaikṣham agnikāryam*, for seven nights the begging of alms, or the fire-duties, abandons, such a one "I have fallen as an *Avakirṇa* through lust, I am guilty as an *Avakirṇa*, to the *Kāmakāma* this oblation." "I have fallen low through lust, 31

- “I have fallen low, to the *Kāmakāma*, this oblation,” with these two *mantras*, after having poured out oblations: “May the Gods “Maruts profusely shower, may Indra, and may *Brhaspati*, and may “this (Fire) sprinkle with water, with glory, and with the brilliance of
5 “the *Brahma*” with this *mantra* should he offer the prayer standing.

- This, moreover, is to be observed for a non-performance owing to absorption in higher duties, such as the service of the Guru, and the like. When, however, without being engrossed even, he gives up the duties of begging alms and the fire-worship, then, “For not performing the
10 “going round for alms, and for not kindling the fire, when not “suffering from a disease, one should perform for seven nights the “penance for the *Avakīrṇi*,” this rule stated by *Manu*¹ should be observed.

- For the loss of the sacred thread, however, a *prāyaścitta* has been
15 stated by *Hārta*: “Having offered four oblations of ghee with the *ṛks* “*Manovratapati* &c. one should again take to his former status; for “eating the alms begged from bad persons, for having a vomit, when “the Sun rises or when the Sun sets during daytime for having sleep, “for having the sight of a naked woman, for sleeping naked, for visit-
20 “ing the cremation ground, for having ridden a horse or the like, for “transgressing those who deserve to be respected, also should offer “oblations with these also. During the igniting of the fire, for a destru- “ction of the immovables and the creeping bodies, *Yat devā devahe- “danam* etc. with these *Kūṣhmāṇḍi ṛks* one should offer the oblations
25 “of ghee; for the acceptance of donations of jewels and clothes, or of the “cows and the like, one should perform the *japa* of the *Sāvitrī* one hundred “and eight times. *Mano vratapatiḥ* etc. *mano jyotiḥ* etc. i.e. ‘Mind, “you are the light etc.’ and the like, indicative of the mind, and “*Twamagne² vratapā asi* etc. i.e.’ ‘O fire, you are the protector of the
30 “vows etc.’ indicative of vows.” This is the meaning. *Yathārtham prātyāt*, ‘Should again take to his former status’ i.e. by the method stated, should resume with the accompaniment of the *mantras*.

For taking meals without the sacred thread, however: “Without “the *Brahma*-thread one who eats, or passes urine or ordure, with one

“thousand and eight *Gāyatrīs* and the restraint of breath becomes “purified.” This rule stated by **Marīcī** should be observed. (281).

Śūlapāṇi

Yājñavalkya, Verse 281

Alms &c Not suffering from any illness, a celibate student, for 5
having abandoned the alms-begging and the Fire-worship then : “I have
“become vitiated on account of *Kāma*, this oblation to the *Kāmakāma*.
“I have been struck by *Kāma*, I have been struck, this oblation to the
“*Kāmakāma*,” thus with these two *mantras* after having offered the obla-
tions of ghee with the *mantra* recited in the verse to be stated hereafter, 10
one should offer standingly a prayer. (281)

Yājñavalkya, Verses 282 (2), 283 (1)

PAGE 300*

For having consumed honey or meat, should be performed the *Kṛcchra*, 15
and the residuary vows. [282 (2)]

For having acted contrary to the preceptor, by propitiating alone does
one become pure. [283 (1)]

Mitākṣharâ :—Moreover, by a celibate student for unintentionally
madhumâṃsabhakṣhaṇe kṛcchraḥ kâryaḥ, having consumed honey or meat
a *Kṛcchra* should be performed. Thereafter, the residuary vows should 20
he conclude. This, moreover, is with reference to the eating of the flesh
of the hare and the like worthy of being eaten by the respectable; *Vide*
this text of **Vasiṣṭha**¹. “If a celibate eat meat, such as can be
“eaten by respectable people, he should perform the twelve days’
“*Kṛcchra*, and conclude the remaining vow.” The use of twelve nights’ 25
is with the object of reaching the *Atikṛcchra* and the *Parāka* also in
the cases of the intentional or the habitual. When, however, he is
attacked by a malady which can be removed by meat alone, then meat
should be eaten after it is tasted by the *Guru*, as the same Author² has
stated : “Such a one, if he is overtaken by a disease, (then) after what re- 30
“mains after being eaten by the *Guru*, he may, for the purpose of medica-
“tion, eat all (sorts). The use of the word *sarva*, ‘all sorts,’ is with the

- object of including meat, garlic and the like other non-eatables. One whose disease has been removed, eating it, should offer worship to "the Sun standingly. So also **Baudhâyana**¹: "If, however, one desires to "have himself treated with this, such a one, when he becomes free from
- 5 "the disease, then after standing he should offer prayers to the Sun with the hymn *Hamsaḥ śuciṣhad.* &c." For drinking wine also, if (it be) through ignorance, there is no sin, *vide* **Vasiṣṭha**²: "When wine is "unintentionally taken in the *Vâjasaneyaka*, one does not incur a sin." The *prâyaścitta* for consuming other food such as that of one in im-
- 10 purity, we will³ describe in the chapter on the *prâyaścitta* for the uneatables.

For running counter to his command, or by similar acts, one acting contrary to the *Guru*, becomes pure by propitiating the *Guru* by prostrating before his feet, and the like. [282 (2), 283 (1)]

1. Lapse from a vow⁴ has been enumerated⁴ among the *Upapâtakas*. Here for the lapse of a vow on account of a particular cause, the Author states a particular *prâyaścitta*

Vîramitrodaya

Yājñavalkya, Verses [280-82, 283 (1)]

- 20 The celibate student who on account of having approached a woman not his own, becomes *Avakirñi*, i.e. one who has swerved from his vow, such a one, after killing a *Paśu* in the form of a donkey in honour of the *Niṣṭi* Deity, and with that beast after having performed the sacrifice, becomes purified. In this connection, **Vasiṣṭha**⁵ states
- 25 a special rule: "A celibate student, if he has intercourse with a "woman, (then) in a forest at a cross-road, in the '*Laukika*' Fire he "should sacrifice a *Paśu* for the *Rakṣa* Deity." By the use of the word *tu*, 'however, in the case of a discharge of the semen in a dream, the Author excludes this *prâyaścitta*; as: "A celibate student upon
- 30 "sprinkling his own semen in a dream, he should bathe, and after "worshipping the Sun, he should perform the *japa* of the *ṛ.k.*, *Punar-* "mām, 'again to me' etc.," in this text of *Manu*⁶ a *prâyaścitta* has been stated. (280)

1 II. i. 26-27.

3 See Verse 289 further on.

5 Oh. XXIII. 1.

2 Oh. XXIII. 13.

4 See Verse 286 p. 1701 above.

6 Oh. II. 181.

Not suffering from any illness, if a celibate student for seven days continuously on account of being engrossed in the service of the *Guru* and the like duties, abandons the duty of alms-begging and the Fire-worship, (then) he should offer a sacrifice with the two oblations thus, "I have become vitiated by *Kāma*, I have become vitiated; this oblation 5
 "to the *Kāmakāma*." "I have fallen low on account of *Kāma*, I have
 "fallen low, this oblation to the *Kāmakāma*." Thereafter, with the
mantra, "May the *Maruts* sprinkle over me, may Indra" etc., and the
 like, he should offer a prayer to Agni by standing.

By the use of the word *tu*, 'however,' the adjustment as to the 10
 duties of alms-begging and the fire-worship being indicated to be
 only when not engrossed, since in the text: "For not going round
 "the alms-begging," as also "for not having kindled the Fire when not
 "ill, for seven nights should one practice the *Avakīrṇi* penance", by
*Manu*¹ the *Paśu* sacrifice has been ordained on such occasions. (281) 15

For consuming honey, or the eatable meat, the *Prājāpatya*
 penance should be performed by a celibate student. The remaining
 vows, stated as for a celibate student should also be performed. By
 the use of the word *cha*, 'also,' is secured simultaneity, is excluded the
 exclusion of other vows during the period of (the performance of) 20
 the *Prājāpatya*. To this an exception has been made by *Vasiṣṭha*²:
 "Such a one when suffering from an illness may eat everything
 "which may be left out after meals by the *Guru*, by way of a medical
 "treatment" 'the remaining vows'—this expression should be used in
 all cases in regard to the *prāyaścitta*. (282) 25

'Contrary to the *Guru*' such as transgressing the command and the
 like acts; for having done that, one becomes purified by propitiating
 him by falling at his feet and the like acts. By the use of the word,
eva, 'only,' are excluded all other *prāyaścittas*. [283 (1)]

Śūlapāṇi

30

Yājñavalkya, Verse 282

Standing &c.—'Let these sprinkle me with', thus with water as
 stated by *Baudhāyana* with folded hands in cavity, and slightly bent, one
 should offer standingly a prayer to the God Fire. *Baudhāyana*³: "May 35
 "the *Maruts* shower well upon me, may well the *Mitra*, may well the
 "*Brhaspati*; may this Fire shower well upon me, life as well as strength
 "also".

If on any occasion wine or meat is consumed by a celibate student, the *Prājāpatya* penance should be performed, and any vow which had been commenced should be completed. To this *Vasiṣṭha*¹ states an exception: "Such a one if he be suffering from an illness, he may, if he wishes, eat by way of medical treatment all that may remain after the *Guru* has eaten. By whomsoever he desires, by such a one should he get treated. When he becomes free from ailment, then standing up, he should offer a prayer to the Sun with the *ṛk Hamsaḥ sūchishadi* &c." (282)

- 10 On the occasion of the *Prāyaścitta* for the celibate student, the Author mentions the *Prāyaścitta* for the *guru* also

Yājñavalkya, Verse 283 (2)

Three *Kṛcchras* should a *Guru* perform, if one dies when sent out. [283 (2)].

- 15 **Mitākṣharā:**—That *Guru*, who however, in a place infested with danger from robbers, reptiles, tigers etc. at the midnight time shrouded in thick darkness, sends a pupil on a business, and such a one moreover, thus dispatched by the *Guru* unfortunately dies, then that *Guru* should perform three *Kṛcchra Prājāpatyas*, and not three *Prājāpatyas*; for if that were so the use of the numerical indicating separateness would be
20 inappropriate. Nor, moreover, would it be proper to say that the numerical contemplates recurrence, as in the expression: "He offers the sacrifice with eleven *Prayājas*²" etc. for when things in their very

1 Ch. XXIII. 11.

2 प्रयाजं and अनुयाज. The first are the set of sacrifices offered *before*, and the second *after*, अनु, the principal sacrifice

This is the प्रयाजादीनामेकादशविसेख्यायाः सर्वसंपद्यताधिकरणम्, Jaimini V. III. 1-2. In the *Agniṣṭomiya* sacrifice, the *Śruti* text is एकादश प्रयाजान्यजति. 'He offers the sacrifice with eleven *Prayājas*.' Here the ordained sacrifices (प्राज) are five in number, and the question is whether the number *eleven* is to be taken with each of the उत्पत्ति or प्राज sacrifices, or is to be interpreted as that the total number of sacrifices to be offered is eleven: The पूर्वपक्ष suggests that here चोदकप्रान्तेषु प्रयाजेष्वेकैक-स्येमेकादशत्वसेख्या युक्ता the reason given is प्रयाजानुद्दिश्य संख्यागुणे विहिते सति प्रतिप्रधानं गुणस्याभ्युपेयत्वात्. The answer of the सिद्धान्तिन् is that it is not possible to perform eleven प्रयाज for each of the principal five sacrifices ordained. The number *eleven* does not occur in the original *vidhi* नाभि पञ्चप्रयाजसमुदायस्य स्वरूपे साजस्ति । तस्मात् प्रयोगद्वारा सम्पादनीया । प्रयोगस्य चाऽऽवर्तयितुं शक्यत्वात् । पञ्चप्रयाजान्द्विरवर्त्य पुनरपि चरमप्रयाजे सुकृत्वावर्तिनः सत्येकादश-संख्या संपद्यते. The five प्रयाज should be repeated twice and one recurring-again make up the number *eleven*.

nature are different, the contemplation of recurrence would be unjustifiable. Had this numerical occurred in the *Utpanna*¹ texts then the idea of recurrence might somehow have been possible; but it occurs in the *Utpatti* i.e. (initiative) text, hence as in the case “He offers three oblations of ‘ghee;’” it is proper to construe the numerical things three by regard to the difference in their nature. (283). 5

Vīramitrodaya

On the occasion of treating of the celibate student, the Author states a *prāyaścitta* for his *Guru*

Yājñavalkya, Verse 283 (2)²

10

Being sent out by the guru in a region containing thieves, tigers and the like, if a pupil dies, then that *Guru* should perform three *Prājāpatyas*. [283 (2)]

Śūlapāṇi

Yājñavalkya, Verse 283(2)

15

Kṛchhṛa &c. Being despatched by the *Guru*, if a celibate student having gone to a difficult region dies, then the *Guru* should perform three *Prājāpatyas*. Moreover if any harm is done to the *Guru*, (then) after having propitiated him by falling at his feet and the like, the pupil becomes purified. So *Vasiṣṭha*³: “Those who strike the *Āchārya*, the mother, or the father “become free from sin by their propitiation (of these)”. Here, ‘those who strike’ means, ‘those who cause pain’. (283). 20

1 उत्पत्ति is originative; उत्पन्न is already existing the प्राग.

2 There is a slight departure in the *Vīramitrodaya* regarding the text of *Yājñavalkya* after verse 283. The text in the *Vīramitrodaya* edition is the same excepting that a half-verse is added, but the two verses which are numbered as 284, and 285 in the *Mitākṣharā* have been collectively numbered here as 284. Thus the text in the *Vīramitrodaya* stands as shown blow-

[औषधान्नप्रमादाद्यैः स्नेहाद्यैर्वाऽयुषकृमैः । क्रियमाणोपकरे तु मृते विधे न पातकम् ।
विषादे (के) गोवृषाणां तु भेषजानिक्रियान्निषु च]

On the last two lines which correspond with the text of *Yājñavalkya* as adopted in the *Mitākṣharā*, the comments of the *Vīramitrodaya* are given in the above translations.

As the result of the joint numbering of the verses 284 and 285, as 284 in the *Vīramitrodaya*, there has been a difference by one number right up to the end between the numbers of the two texts. For facility of reference, however, the translation represents the text as bearing the numbers as adopted in the *Mitākṣharā*, so that the verse indicated by the figure 284 in the *Vīramitrodaya* is No. 285 in the *Mitākṣharā* and so on. 3 Oh. XV. 19.

The Author states an exception to the *Prāyaścitta* for all kinds of assaults

Yājñavalkya, Verse 284¹

While working for a benefit, if a Brāhmaṇa died (there would be) no
5 sin; and similarly for the death of cows and bulls during the course of
medical or branding operations. (284)

Mitākṣharā :—In pursuance of the directions of the *Āyurveda*
(science of medicine), by giving medicines, suitable food (for a patient),
by medical treatment, and by similar other means, while working for
10 his benefit, a Brāhmaṇa and the like, if unfortunately somehow he
dies, even then there occurs no sin whatever. The use of the word
Vipra is inclusively extensive of all (kinds of) beings.

PAGE 301* Hence also has it been stated by **Samvarta** : “For an
“operation while treating a cow, for causing delivery
15 “of a deep-seated foetus, while (thus) making an attempt if death
“occurs, such a one is not affected by a sin.” This, moreover, has been
elaborated before (284).

Vīramitrodāya

The Author states an exception to all the *prāyaścittas* for killing
20 **Yājñavalkya, Verse 284**

While doing good, such as by the administration of medicine or the
like operation, if a Brāhmaṇa, a cow, or the like die under the effect
of the medicine or operation, no sin attaches to him. This is the
meaning. (284)

Śūlapāṇi

25 **Yājñavalkya, Verse 284**

While working &c. By means of medicine or the like, while a
service is being done, if a Brāhmaṇa, or the like dies, there is no sin. In
the case of cows, bulls etc. also, during the administration of a medical
30 treatment, if any adverse results occur, then there is no offence. To that
effect is **Aṅgīrāḥ** : “Medicine, unction, or food, while offering these to
“the cows and to the Brāhmaṇas also, if by a contrary effect death occurs,
“then such a one is not affected by any liability. In the case of medi-

1 In the *Vīramitrodāya* edition of the *Yājñavalkya Smṛti* one manuscript has the following addition in the beginning to verse 284 औषधान्नप्रदानयोः स्नेहाद्यैवाप्युपक्रमे
“By giving medicine, food, by anointings and the like acts etc.”

2 See p. 1822 ll. 13-15.

'cine, there is no fault if he drink it of his own will; otherwise, if it is administered, then, however, he becomes amenable to a *Prāyaścitta*; and no doubt". (284)

With a view to state the *prāyaścitta* for the maker of a false statement, the Author presently makes a reasoned statement useful in that connection 5

Yājñavalkya, Verse 285

Of a false slanderer, the guilt is two-fold; equal, of one who states facts; and in addition, he incurs the sin of the person falsely slandered, by telling a lie. (285) 10

Mitākṣharā :—He, however, who with a mind vitiated with anger caused by a feeling of jealousy at the progressive rise of another, in the presence of the public, makes even falsely an accusation such as, "Brāhmicide and the like has been committed by this person" or the like, for him, that itself becomes duplicated. He, however, who when a fault exists itself, but was not known to the people, brings it to light in the presence of the public, for him also is the same state of sinfulness as of the perpetrator of the sin. So also **Āpastamba**¹: "He who learns (that a "man has committed) a sin, shall not be the first to declare to others "the condition of the fallen man; but he shall avoid him in the matter "of religious performances." Thus, not only one who makes a false declaration becomes responsible for the sin, but moreover, he takes upon himself such other group of evil acts as exist of the one who has been falsely accused; this is the reasoned rule deducible from the *prāyaścitta* to be stated hereafter; and not that the duplication of the sin is here the object intended. For the cause of the sin is very small, as a small *prāyaścitta* is being declared hereafter; and also because of the reason that while destruction will have been effected (of something), nothing (new) will have been acquired. (285) 15 20 25

Vīramitrodaya

For many a false statement in regard to a more serious charge, with a view to state a heavier *prāyaścitta* than the *Sāvitrī japa* stated before, the Author censures it 30

Yājñavalkya, Verse 285

Through hatred, one levelling an accusation of a fact as to a *Brāhmicide* or the like in an assembly, is equally guilty of an offence 35

as the accused. Of one who levels a false charge, however, double that is the guilt. And, moreover, by speaking to a false charge, he takes upon himself, the past sins of the person falsely accused. The use of the word *cha*, 'also,' is for indicating simultaneity. (285)

5

Śûlapâṇi

Yājñavalkya, Verse 285¹

- False &c. For one who makes a false declaration of a false charge, double shall be the liability as that for making 'a false accusation' One who declares a fault which exists, shall have a liability equal to him. 10 Moreover, he takes upon himself the liability of the person falsely accused, by speaking falsely. Yama: "Directly or indirectly if one sees one as "having fallen, a pronouncement should not be made; one should protect "himself by himself. Such tears of those who have been falsely accused, "as fall while crying, these kill the sons and the cattle of those who 15 "make a false accusation". (285)

There the Author states the *Prâyaścitta*

Yājñavalkya, Verse 286

- With a *Mahâpâpa* and an *Upapâpa* one who slanders another, such a one should remain subsisting on water for a month, performing *japa*, and 20 keeping the organs under restraint. (286)

- Mitâkṣharâ:—He, moreover, who merely falsely accuses another with having committed a *Mahâpâpa*, such as the Brâhmicide, cow-killing, or the like, such a one should live for a month subsisting only on water, always engaged in *japa*, and keeping his organs under control. 25 The *japa*, moreover, should be only of the *S'uddhavati*² hymns, Vide *Vasiṣṭha*³: "For having falsely accused a Brâhmaṇa of a sin which "would cause degradation, or with (having committed) an *Upapâtaka*, "one should subsist for a month on water, and repeat constantly the "*S'uddhavati* hymns, or may go to the *Avabhṛtha* bath of a horse- 30 "sacrifice." The use of the expression *Mahâpâpa Upapâpa* is inclusive by extension of other *Atipâtakas*.

This rule, moreover, should be observed only in regard to an accusation of a Brâhmaṇa by a Brâhmaṇa. When, however, a Brâhmaṇa

1 This verse happens to be placed by Śûlapâṇi between verses 262 and 263 as numbered by *Vijñâneśvara* and in the *Vīramitrodaya*.

2 See Taitt. Samhitâ I. III. 14.

3 Ch. XXIII. 39-40

makes an accusation against a Kṣatriyâ, or a Kṣatriya or the like against a Brâhmana, there : “In accusations of the bigger orders “doubled and trebled shall be the punishment; in case of the accusations “of the lower orders, by a reduction, by half and a half of that; thus, “according to the punishment, the increment or the reduction of the 5
“*prâyaśchitta* should be devised. For one, however, who makes an “accusation of what has occurred as a fact, in accordance with the “aforestated reasoned statement in proportion to the punishment, a “half of it should be adjusted.”

Likewise, for one who accuses with an *Atipâtaka*, also, this 10
same penance less by a quarter; while for one who accuses with a *Pâtaka*, half; and for the one accusing for an *Upapâtaka* a quarter. “One-fourth of that (stated) for the Brâhmicide, has been stated to be “for the murder of a Kṣatriya,” thus¹ for the murder of a Kṣatriya which is regarded as an *Upapâtaka*, one-fourth of the *prâyaśchitta* for 15
a *Mahâpâtaka* having been pointed out. In this manner in the case of an accuser of a miscellaneous act also should be determined less than an *Upapâtaka*, as it has been stated : “Taking into consideration the “capacity, as well as the sin, the *prâyaśchitta* should be determined.” As to what has been stated by Śaṅkha and Likhita : “An atheist, the un- 20
“grateful, one acting fraudulently in transactions, one who destroys “the means of subsistence of a Brâhmana also, all these should go round “for six years begging alms at the houses of Brâhmanas, for one year “should eat alms begged and washed, or for six months should follow “after” this laying down a heavy *prayaśchitta*² that should be prescribed 25
by regard to (greater or less) habit. (286).

Vīramitrodaya

For one who levels a false accusation, the Author states a *prâyaśchitta*

Yājñavalkya, Verse 286

Unfounded i.e. false; one making such a declaration should make the *japa* of the purificatory ṛks, vide this text of Vasīṣṭha³ : “Should “constantly repeat the purificatory hymns, or should go for the “*avabhṛtha* bath of a horse sacrifice.” The word *Mahâpâpa* is indicative by extension of the *Atipâpa* also. The rest is easy. (286)

Sûlapâṇi

Yājñavalkya, Verse 286

- Mahā* &c. By speaking falsely, one who accuses another of a *Mahā-pātaka* or an *Atipātaka*, such a one subsisting on water only should remain
5 for one month repeating the purificatory hymns. The purificatory hymns are *Etonu indrm*¹ etc. (286)

PAGE 302*

On the Occasion of the *prāyaścitta* for the slanderer, the Author states the *prāyaścitta* for the person slandered

10 Yājñavalkya, Verse 287

One who has been falsely accused, should perform the *Kṛchhṛa*, or should offer to the fire the oblation of a *Purodâsa*, or to the *Wāyu* a beast. (287)

- Mitâksharâ** :—He, moreover, who has been falsely accused should
15 perform the *Kṛchhṛa Prājāpatya*, or should offer a sacrifice with a *Purodâsa* in honour of the Fire Deity, or with a *Purodâsa* for the *Wāyu* Deity, or with a *Paśu* sacrifice for the *Wāyu* Deity. Of these alternative courses the adjustment should be by regard to capacity and possibility. As to drinking water for a month stated by **Vasiṣṭha**²
20 “By this has been expounded (the rule as to) the accused,” when that should be observed in regard to one himself who being accused has remained for sometime without performing the *prāyaścitta*, as an enhancement of punishment is marked out in the **text** : “For one who has been
25 “accused and has remained for a year with the sin on, the punishment “shall be duplicated.” What, however, has been stated by **Paithīnasi**, viz., “One who has been accused of a falsehood shall perform the *Kṛchhṛa* “for a month, and with *Pātakas* and *Mahāpātakas* for two months,” that also is in reference to the same subject under the text of **Vasiṣṭha**. As to what has been stated by **Baudhāyana**³: “For one levelling an
30 “accusation for a *Pātaka*, a *Kṛchhṛa*, and half for the accused,” that refers to an *Upapātaka* and the like, or to one who is unable.

In this manner, in regard to the great or small *prāyaścittas* regarding the subjects of accusations, the adjustment should be determined

by a regard to the time, capacity &c., as says **Manu**¹: "Taking food at
 "the sixth period for a month, or the *Japa* of the *Samhitā*, and also
 "sacrifices as prescribed in the *S'ākala* (*śākulā*), this is always the (means
 "of) purification for those who have been ostracised from dinner."
 Among those ostracised from dinner have been enumerated the persons 5
 under accusation and the like. Although here, of one who has been
 accused, a prohibited act is not ascertained, still as an inference arising
 from the accusation, this *prāyaścitta* is for a prohibited act committed
 in a former birth of which it is the invariable concomittant, as is the case
 with those bitten by worms; and thus there is no contradiction. (287) 10

Vīramitrodaya

On the occasion of the *prāyaścitta* for the accuser, the Author
 states the *prāyaścitta* for the accused

Yājñavalkya, Verse 287

One, however, who has been falsely accused, should perform the 15
Prājāpatya, or offer at a sacrifice a *puroḍāśa* oblation to the Fire
 Deity, or to the *Wāyu* Deity, the *Paśu*. Here the *prāyaścitta* is to
 be taken as for the wiping off of the sin of past happenings as inferred
 from the indicative fact of the false accusation. By the use of the
 word *eva*, 'only,' twice, the simultaneity of the *Kṛchhṛa* for both is 20
 excluded. (287)

Śūlapāṇi

Yājñavalkya, Verse 287

Abhi &c. One falsely accused, should immediately after the accusa-
 tion, perform the *Kṛchhṛa Prājāpatya*. *Paithīnasi* states a special rule: "One 25
 "who is being accused of a false charge should perform a *Kṛchhṛa*. For
 "(being accused of) *Pātakas* or the *Mahāpātakas* also, for one month he
 should perform the *Kṛchhṛa*." (187)

Yājñavalkya, Verse 288 (1)

He who not being under an appointment, has intercourse with the 30
 brother's wife, should perform the *Chândrâyana*. [288 (1)]

Mitākṣharā :—Moreover, he who without an appointment for
 begetting issue has intercourse with the wife of the brother whether

elder or younger, such a one should perform the *Chândrâyana*. This, moreover, should be observed for one unintentional act. As for the text of *Śaṅkha* : “The elder brother whose younger brother has married before him, as also the younger brother who has married before his elder brother, for a year should go round begging alms at the houses of the Brâhmanas; one not being under an appointment for begetting issue having intercourse with the elder brother’s wife the same; also one having (an intercourse) with the younger brother’s wife”, that has a reference to a deliberate act. [288 (1)]

10

Yājñavalkya, Verse 288 (2)

At the end of the third night, by drinking ghee, he who had intercourse with one in her menses, becomes pure. [288 (2)]

Mitâkṣharâ :—Moreover, the Author proceeds. He, moreover, who *udakyâm*, one in her menses, i.e. in her monthly course, even though it be his wife, (if he) has intercourse, such a one, after fasting for three nights at the end having consumed ghee, becomes purified. This has a reference to a single intercourse unintentionally made. There also, in the case of habitual (intercourse) : “For an intercourse with a woman in her monthly course, for seven nights” this rule stated by *Śâtâtapa* should be observed. For an intentional single intercourse even this same rule also. As to what has been stated by *Samvarta* : “One, however, who has intercourse with a woman in her monthly course, as also with one who is pregnant, or has become degraded; for his purification from the sin the *Atikṛchhṛa* is the purifier,” that refers to habitual intentional acts. As to again, the three years’ which has been stated by *Śaṅkha* : “A quarter, however, for the murder of a S’ûdra and for an intercourse with a woman in her monthly course”, that has a reference to an intentional and intensively uninterrupted habitual intercourse.

30

In the case of a woman in her monthly course, for a touch with another woman in the courses, the *prâyāśchitta* as stated in another *Smṛti* should be observed. To that effect *Brhad Vasishṭha* : “When two women in their monthly courses being the *savarnâ* wives of the same husband,

“touch each other, whether intentionally or unintentionally even, “immediately after by one bath become purified.” Of the women however, who are not co-wives, but are of the same *varṇa* when unintentionally, a bath merely, *vide* this text of **Mārkeṇḍeya** : “ If a woman in
“ her monthly course is touched by another woman of the same 5
“ *varṇa* in her monthly course, by bathing during the same day she
“ undoubtedly gets purification.” As for the text of **Kāśyapa** : “ If,
“ however, a Brāhmaṇi woman in her monthly course is touched by a
“ Brāhmaṇi woman, by remaining without food by one night, and by
“ the five cow-products she becomes purified,” that has a reference 10
to an intentional act.

For a touch by a woman of another *varṇa*, however, by **Brhad Vasishṭha** a special rule has been pointed out : “ Upon the Brāhmaṇi
“ and S’ūdra-born mutually touching either when in the monthly
“ course, by the *Kṛchhṛa* is purified the first, and the S’ūdrī woman 15
“ becomes purified by donations.” By donations *i.e.* by the donation
of a fourth part of a *Niṣhka* which is (regarded as) a substitute for a
Pāda Kṛchhṛa, she becomes purified.

“ Upon a Brāhmaṇi and one born of a Vaiśya touching each
“ other when in the monthly course, the first should perform a 20
“ *Kṛchhṛa* less by a quarter, and likewise the latter, the quarter of a
“ *Kṛchhṛa*. Upon a Brāhmaṇi and a Kṣatriyā touching each other
“ when in their monthly course, the first is purified by half a *Kṛchhṛa*,
“ while the latter by a half of it. Upon a Kṣatriyā woman and a
“ S’ūdra-born woman touching each other when in the monthly course, 25
“ the first by three fasts, and the latter by a day and night. Upon a
“ Kṣatriyā woman and one born of a Vaiśya touching each other
“ while in the monthly course, by three nights is purified the
“ former and by a day and night, however, the latter. For having
“ touched each other while in the monthly course a Vaiśyā, and so also 30
“ a S’ūdrī, by three nights is purified the former, and the latter after a
“ couple of days. In the case of an intentional touch among the
“ *Varṇas*, this is the rule of purification from ancient times.”

For an unintentional, however, merely a bath has been stated by
“ **Brhad Viṣṇu** : “ A woman in her menses, after touching a woman of a 35
“ *Varna* in her menses, should not eat so long as she has not become

“purified; for having touched a woman of the same *varṇa* or of a higher *varṇa*, by immediately bathing she becomes pure.”

For a touch of the *Chāṇḍāla* and the like others, however, a special rule has been stated by **Br̥had Vasīṣṭha** : “If by a *patita*, a lowest born,
5 “or a dog-eater, a woman in her monthly course be touched, (then) after “passing those days, she should perform the *prāyaścitta*; on the first “day, it shall be one for three nights; on the second, however, for “two days only, for a day and night on the third day, and later she “should perform upto the evening. If touched by a *Śūdrā* woman
10 “who had not cleansed herself after meals, or by a dog, she should perform for two days.” ‘After passing those days’ i.e. passing without eating. This is with reference to an intentional touch.

For an unintentional, however : “A woman in her monthly “course when touched by a *Chāṇḍāla*, the lowest born, or by crows,
15 “should remain without food for so long a time as she does not “become purified,” this rule stated by **Baudhāyana** should be observed. As, however, what has been stated by the same **himself** : “A woman “in her menses, however, touched by a cock, a village hog, or by a “dog, after bathing, should pass time as far as the sight of the moon,”
20 that is in reference to the weak.

When, however, while taking her meals, a touch from a dog or the like occurs, then in **another Smṛti** a special rule has been stated : “A woman in her menses if, however, while taking her meals touches “the dogs, the lowest born or the like, (then) by subsisting on the cow’s
25 “urine and the barley meal, after six nights she becomes pure. “In case of incapacity she should donate gold to the *Brāhmaṇas*, or “also meals.”

When, however, both have a touch of each other when they had not cleansed themselves after meals, then : “When any time a
30 “woman in her menses and who had not cleansed after meals is “touched by another who had not cleansed after meals, by a *Kṛcchra* “is purified the first, and a *Śūdrā* by donations after observing a “fast”; this rule stated by **Atri** should be observed.

When, however, a woman in her monthly course touches the
35 *Brāhmaṇas* while they had not cleansed after meals, then : “If at

“any time, a woman in her monthly course touches the Brāhmanas
“who had not cleansed after meals, if uncleansed in the lower part,
“for a day and night; if uncleansed in the upper part, she should pass
“three days,” this rule stated by **Mārkaṇḍeya** should
PAGE 304* be observed. In this manner on the occasion of the 5
prāyaścitta for the *Avakīrṇa*, having propounded
the *prāyaścittas* for *Anupātakas* also, we follow the context.

There, after the sin of *Avakīrṇa*. ‘Also the sale of sons’, so has
been **stated**¹: There the penances for three months and the like stated
by **Manu** and **Yājñavalkya** should be adjusted as before by regard to 10
the intentional or the unintentional, caste, capacity &c. As for the text
of **Śaṅkha**: “For having made a sale of a God’s abode, a place of resort,
“a garden, a pleasure-garden, an assembly room, a public drinking place,
“tank, meritorious embankment, and a son, one should perform a *Tapta-*
“*krchhṛa*”; as also what has been stated by **Parâśara**: “After having 15
“sold a damsel and a cow also, one should perform the *Krchhṛa*
“*Sântupana*”; both these are to be observed to be applicable (for
acts done) in adversity and unintentionally. For an intentional,
however: “For having made a sale of women, one should perform
“the *Chândrâyana* penance; duplicated for a male also, the wise 20
“declare as a penance,” this statement of the **Chaturviṃśatimata** should
be observed. As to what has been stated by **Pañhinasi**: “Upon a
“sale of a pleasure-garden, a tank, a drinking place, a pleasure well,
“meritorious act, a son, one should bathe at the three *savanas*, sleep on
“the floor, eat at the fourth period; after a year, one becomes pure,” 25
that is in regard to an only son. (288)

Thereafter has been **stated**²: “The theft of corn, base metals
“and beasts”, the *prāyaścittas* for that have been elaborated in the
Chapter on Theft³.

1 Verso 236 p. 1701.

2 Verse 237 p. 1701.

3 See Chapter Vyawahâra Ch. XXIII. pp. 1317-1339.

Vīramitrodaya

In regard to a particular act of intercourse with another's wife, the Author states a *prāyaścitta*

Yājñavalkya, Verse 288

- 5 For the purpose of the procreation of a *Kṣhetraja* son, without an appointment, for having approached the wife of a brother, elder or younger, unintentionally, one should perform the *Chândrāyana*. For a deliberated act, however: "The *Parivitti* and the *Parivittā* also for a year
10 "should go round begging alms at the houses of the Brâhmaṇas; and the
"same should one approaching the wife of an elder brother, likewise,
"the same should the wife of a younger brother," this rule stated by Śaṅkha should be observed. For having intercourse with a woman in her monthly course *i.e.* who is in the menses, who had not performed the bath, after a fast for three nights, by consuming ghee one becomes
15 purified. (288)

Śūlapâṇi

Yājñavalkya, Verse 288

- Not appointed &c. Without an appointment, one having intercourse with the elder-brothers' or the younger brothers' wife, should perform the
20 *Chândrāyana*. This, moreover, is only for an intercourse with a *savarṇā* wife of a brother, and for the purpose of the continuity of the brother's line. As to what has been stated by Śaṅkha and Lakhita in connection with the observance of the Celibate's vow for a year, viz, "If one approaches the wife
25 "of the elder without there being an appointment, such a one should
"also perform this same penance", that should be understood to be in the case of an intercourse without an appointment with a *savarṇā* wife for the continuity of the brother's line.

- For having intercourse with another's wife in her menses, by observing a fast for three nights, and after having consumed ghee, one becomes
30 purified. In the case of one's own wife (says) Śâtâtapa: "For passing
"urine or discharging ordure without water, a bath together with the clothes
"on, as well as the sacrifice with the *Mahāvyaḥritis*. For intercourse with
"a woman in her menses, also in this same manner, as also with females
35 "other than human, excepting the cows". For passing urine or discharging ordure without water, the cleaning is taking up the water without any delay 'In regard to females other than human' *i.e.* the she-buffalo and the like. (288)

Thereafter, it has been stated¹ "Officiating at a sacrifice for those who are not fit to have a sacrifice performed for them" The Author states the *Prāyaścitta* for that

Yājñavalkya, Verse 289

Three *Kṛchhṛas* should perform one who causes a sacrifice to be performed by the *Vratyas*; as also one who practises the *Abhichāra*; one who destroys the *Vedas*, should subsist on barley for one year, as also for having abandoned one who has resorted for protection. (289) 5

Mitākṣhāra :—He, however, who officiates at the sacrifices for those who have fallen from the *Sāvitri*, such a one should perform three *Kṛchhṛas*, such as the *Prājāpatya* and the others. Of these heavier and smaller *Kṛchhṛas*, the trebling should be determined by regard to the greater or smaller nature of the cause. Likewise, **abhicharannapi**, one who practises *Abhichāra* also, should perform this same *prāyaścitta*. This, moreover, excepting for the incendiary and like others making a violent attack, as **Vasiṣṭha** has stated : "For practising *Abhichāra* in regard to the six, one does not fall." 15

The word *api*, 'also,' is intended to include those who officiate at sacrifices for the lowest, and the priests officiating at the crematory ceremonies. Hence also has been stated by **Manu**² : "For having performed a sacrifice for the *Vratyas*,³ and the exequial rites for others, as also an *Abhichāra*⁴ or the *Āhina*⁵ rite, one wipes off (the sin) by three *Kṛchhṛas*:" 'Exequial rites for others,' i.e. as a matter of habitual practice, or has a reference to the exequial rites for the *S'ūdras*, (as may be seen) from the heaviness of the *prāyaścitta*. *Āhina* is a *Gana* sacrifice continuing for days from two nights to twelve days. As to what has been said by **Śātātapa** : "Those who have fallen from the *Sāvitri*, one should not initiate, nor should one give instruction to them in the *Vedas*. One who initiates them or teaches the *Vedas* to them, such a one should perform the 20 25 30

1 Verse 237 See p. 1701 above.

2 Ch. XI, 197.

3 व्रत्य—A member of the first three *varṇas* who has fallen from his *varṇa* on account of the non-performance of the purificatory ceremonies in regard to him.

4 अभिचार—magical spells or sorcery, e. g. इयेनयाग.

5 अहीन sacrifices are those lasting between two and twelve days.

- “*Uddālaka* penance;” that has a reference to what has been done intentionally. The *Uddālaka* penance, moreover, has been expounded before¹. This (*prāyaścitta* of the) three *Kṛchhṛas* is by way of an exception to the general *Upapātaka prāyaścitta*. Therefore the
- 5 general *prāyaścitta* for the *Upapātakas* stands adjusted to the performance of a sacrifice for a *S’ūdrā* and the like for whom one should not officiate at a sacrifice. There, when intentional, a three months’, while for an unintentional, however, a month’s penance etc., as stated by the **Lord of the Yogis**. As to what has been stated by **Prachetas** after referring
- 10 to those who officiate at sacrifices for the *S’ūdrās*: “These should “perform the penance of staying in the midst of five fires², (under) the “rain, (exposed to) the sky, and lying down in water, respectively in “the hot, rainy and cold seasons, and for a month consume the cows’ “urine and the barley meal”, that has a reference to the intentional
- 15 and habitual. As to what has been stated by **Yama**: “That *Brāh-* “maṇa who sets about as the officiating priest for one of a *S’ūdra* “*Varna*, whether out of friendship or under a money transaction, for “him a *Kṛchhṛa* is the expiation”, that has a reference to one who is unable. As also what has been stated by **Paithīnasi**: “One who
- 20 “officiates at a sacrifice for a *S’ūdrā*, by abandoning all wealth be- “comes purified, and by repeating a thousand *Prāṇāyāmas* ten times,” that also has a reference to an unintentional repetition. As, how- ever, what has been stated by **Gautama**³: “For employing the *mantras* “for those (for whom it is) forbidden, one should remain standing
- 25 “repeating one thousand times”, for offering sacrifice for or giving in- structions in *Vedas* to those for whom it is forbidden such as the *Patita* etc., and for constantly repeating the application of the *mantras* has directed the ordinary celibate’s vow, that has a reference to a deliberated repetition. One who causes the destruction of one’s own
- 30 *Veda*, one, moreover, who although competent to give protection neglects one, who has resorted to him for refuge, excepting when it was a thief, such a one also for a year by consuming barley, rice becomes pure. There, by destruction is meant studying at such places

1 See Vasishṭha XI. 76-79 cited on p. 1829 ll. 18-29.

2 पञ्चतपः—Exposing himself to all the five sources of heat-पञ्चतपः ।

3 Oh. XXII. 33.

as are enumerated for non-study, such as at such a place at which it may be audible to the ears of a *Chāṇḍāla*, at a *Purva*, and the like ;

or to one who is engaged in the study of the Vedas

PAGE 305* for his advancement (in life), by administering a rebuke to him with the words: 'Why do you study ? 5

'You are only damned' or the like, is also called destruction. Hence

also has it been stated in another *Smṛti*: "Those who administer a rebuke

"to the student, Manu declares these as *Patitas*." As to what has

been stated by *Vasiṣṭha*²: "Upon hearing the words of the *Patitu*,

"*Chāṇḍāla*, for three nights they should remain restrained in speech; 10

"or repeating the hymn *Sahasraparamā*; by studying that, they

"become purified; thus it is known." "By this also stand explained

"those who teach the Vedas or officiate at a sacrifice for the censured. By

"giving up the *dakṣhiṇā*, moreover, they become purified, so it is

"known;" that relates to what was done deliberately. What, 15

however, has been said in the *Śaṭtriṃśanmata*: "If within the hearing

"distance of the *Chāṇḍāla*, the *S'ruti* or the *Smṛti* are repeated, for

"one night there shall be non-eating," that relates to an intentional act.

When serpents or the like cross between, and one therefore does not study the Vedas there, then also a *prāyaścitta* has been stated by 20

Yama: "If a serpent, or an ichneumon, likewise a goat or a cat, a

"rat, as also a camel, a frog, or a woman, or a man, or even a ram³,

"a dog, a horse, a donkey, cross between, immediately (should there

"be) a *prāyaścitta*; listen, for three nights fasting, and for three

"days constant pouring of water, or one should go to another village 25

"on foot; here there is no doubt." For forsaking the father,

mother, and the son, and for the sale of a tank, pleasure-garden, the

prāyaścitta for the *Upapātaka* stated by Manu and the Lord of the

Yogis should, as before, be used by a regard to the caste, capacity

quality etc. There for the abandonment of the father, mother etc. 30

"One causelessly abandoning a father, mother or the *Guru*", also

by reason of these being stated in this text enumerating the excluded

from company at dinner even on that account also, a *prāyaścitta*

1 नाशितं त्वया.

2 Ch. XXIII. 34-37.

3 मण्डूकस्य च योषितः दुष्टस्यैव कस्यापि—It may, perhaps, also yield the following
 " (Of), a female frog, or a male ram, "

occurs. As says Manu¹: "Taking their meal at the sixth period
 "(of the day), or for a month the repetition of the *Samhitās*, and the
 " *S'ākala* sacrifices always ; these are the purifications of the excluded
 " from company at meals ". The excluded from company at meals
 5 have, moreover, been pointed out in the Chapter on *S'râddha* by the text²:
 " Those *i.e.* the thief, the *patita*, the impotent etc."

For the sale of a tank, or a pleasure-garden, at some places
 have been mentioned special *prâyaścittas* particularly pertaining to
 the subject, while stating the *prâyaścitta* for the sale of a son.

10 Hereafter, has been stated 'defiling a maiden³'. Here also a
 three months', or two months' *Chândrâyaṇa* and the like should
 be used for the (members of the) *Varnas* in regard to those
 of the same *Varna*. For an *anuloma* connection, however, drink-
 ing milk for a month, or the *Prâjâpatya*, as in the text⁴: "For
 15 "willing maidens of inferior classes, there is no offence;
 "otherwise, however, (there is) a punishment," a minor punish-
 ment having been pointed out. As for what has been stated by
 Śaṅkha : "One who spoiles a maiden, as also the vendor of Soma,
 "should perform the *Kṛcchra* in which water (alone) is to be taken."
 20 As to also the text of Hārīta : "The spoliator of a maiden, the
 "vendor of Soma, the husband of a *Vṛṣhali*, one who abandons his
 "minor wife, one who drinks the *Surâ* wine, the officiator at the
 "sacrifice for a *S'ûdra*, one who attacks a *Guru* in retaliation, an
 "atheist, one who earns his livelihood on atheism, the ungrateful, one
 25 "who deals in false transactions, one who destroys the means of
 "livelihood of a *Brâhmana*, a suborner, one carrying on intercourse
 "with the *Patitâ*, one who is guilty of treachery to a friend, he who
 "destroys one who has resorted for help, one who earns a livelihood
 "by forgery, these should remain standing in the midst of five fires,
 30 "under the rainy sky, and lie down in water during the hot, rainy,
 "and cold seasons (respectively), and for a month should subsist on
 "cows' urine and the barley meal;" both these also should be used
 in the cases of spoliation by the *Kṣatriya* and the *Vaiśya* (of
 maidens) of the higher⁵ order. For a *S'ûdra*, however, corporal

1 Ch. XI. 207.

2 Of Manu Ch. III. 150

3 P. 1701. 1. 17.

4 Vyawahâra V. 288 (1), p. 1348.

5 प्रातिलोच्येन.

punishment certainly, as it has been pointed out: "For a spolia-
"tion, cutting off of the hands, and in the case of one of the highest
"order, corporal punishment."

For officiating at a sacrifice for one who is married before his
elder¹ brother, or for offering a daughter to him, for crookedness, 5
for the breaking of vows not forbidden by the good, for preparing
cooked food for oneself, for resorting to a drunkard woman also, the
general *prâyaścitta* for the *Upapâtaka* should, as before, be adjusted.
For the first two, however, special *prâyaścittas* have been pointed
out in the course of the enumeration of *prâyaścittas* for marriage 10
before an elder brother, and sacrificing for those for whom no sacri-
fices should be offered.

Thereafter, has been stated² "Abandonment of the Vedic study";
there, for an abandonment owing to an intensive infatuation
by vices a *prâyaścitta* equal to a Brâhmicide has been stated in the 15
text: "Also destroying what was studied of the Vedas". For an
abandonment, however, on account of engrossment in listening to the
S'âstras or the like, the three months' and the like *upaprayâścittas*
should be used by regard to the caste, capacity &c.

As to what has been stated by *Vasiṣṭha*³: "One who has given 20
"up the Vedic study, should after performing the *Kṛchhṛa* for twelve
"nights, again resort to the Veda⁴ from the *Āchârya*," that relates
to extreme distress. For the abandonment of the fire even by him⁵
also a special rule has been pointed out: "One who gives up the
"fires, such a one after performing the *Kṛchhṛa* for twelve nights, 25
"should cause again the consecration of the Fire to be made." The
expression twelve nights is with a view to reach the heavy and small
Kṛchhṛas, such as the *Prâjâpatya* and the like, by regard to the period
of abandonment. There, for two months the *Prâjâpatya*, for four
months the *Atikṛchhṛa*; when cut off for six months, 30

PAGE 306 * the *Parâka*. (For a period) exceeding six months,
the general *prâyaścittas* stated for the *Upapâtakas*
by the Lord of the Yogis, should be utilised by regard to time &c.

1 At p. 305 l. 25, for परिनिन्दकस्य read परिनिन्दकस्य.

2 Verse 239. p. 1701, l. 21.

3 Oh. XX. 12.

4 On p. 305 l. 31 for वेदमाचार्या &c. read वेदमाचार्या.

5 Of Oh. XXI. 27.

(For a period) exceeding a year, however, that stated by **Manu**, for three months, or two months—thus is the adjustment. This, moreover, has a reference to an abandonment through non-belief. To that effect also **Vyâghra**: “That twice-born who abandons the fire

5 “through non-belief should practice the *Prâjâpatya*.”

When, however, through mistake he gives up, then in the **Bhâradvâja Grhya** a special rule has been stated: “With a hundred “*prânâyâmas* for three nights, a fast for twenty nights; thereafter, “upto sixty nights, for three nights one should observe a fast; 10 “thereafter upto one year, one should perform the *Prâjâpatya*; further than this for a longer interval, heavier, heavier the sin.”

When, however, he gives up through idleness &c then even by **him** also has a special rule been stated: “For (a period) exceeding twelve “days, for three days a fast; for (a period) exceeding a month, for 15 “twelve days a fast; for (a period) exceeding a year, a month’s fast “and drinking milk.” For (a period) exceeding a year, however,

by **Vṛddha Hârîta** a special rule has been stated: “When the perpetually to be maintained Fire has been given up for a year, then after “performing the *Chândrâyana*, one should do the consecration again.

20 “When it is given up for two years, one should perform the *Chândrâyana* and also the *Somayâna*; when it is given up for three years “(then) after repeating the *Kṛchhṛa* for a year, one should consecrate “the Fires again.” The *Somayâna* will be¹ described in the portion treating of the *Kṛchhṛa*. By **Saṅkha** also, a special rule has been stated:

25 “One who has given up the Fires, should for one year perform the “*Prâjâpatya*, and should also donate a cow.” For the abandonment of a son, or also of a *bandhu*, for three months the penance for cow-killing, when intentional. When however unintentional, the four penances stated by the **Lord of the Yogis**, should be administered by 30 regard to capacity etc.

For cutting a tree, the *prâyaścitta* has been stated before. For earning a livelihood by women, killing animals, practising magical charms and the like, and also for starting a machine for (pressing) sesamum and sugarcane, the same *prâyaścittas* should be administered in the same manner. In regard to the vices also, such as the

deer-hunt and the like, the same penances, in the same manner also should be used. As to what has been stated by **Baudhâyana**¹ prescribing a year's penance for gambling, in the text : "Now those
 "which bring on impurity ; gambling, magic; one who has not
 "consecrated the Fires, living on gleamings of corn; one who has re- 5
 "turned from the student's vow, the going round for begging alms,
 "for him also, residence at the house of the *Guru* for more than four
 "months ; he also who imparts instructions to him, as also teaching
 "the (science of) stars. For twelve months, half of twelve
 "months, twelve and twelve days, and twelve and six days, twelve 10
 "and three days, three days and one day—thus is pointed out what
 "brings on impurity", thus for gambling a years' penance has been
 stated, that has a reference to the habitual. What, however, has been
 stated by **Prachetâs** : "One speaking a falsehood, a thief, the King's
 "dependent, one earning a livelihood by the planting of trees; a 15
 "poisoner, an incendiary, one earning a livelihood by riding horses,
 "chariots, and elephants, one earning a livelihood on the stage. One
 "who maintains himself upon a pack of dogs; the priest of the
 "S'ûdras, the husband of a *Vr̥ṣhali*, the piper, one living by the stars,
 "one who earns his livelihood like dogs, one living on Brahma; a 20
 "physician, the *Devalaka*, the family priest, a cheat, a drunkard, one
 "causing false things, one selling his children, one selling men and
 "beasts also ; these one should approach and lift up according to rules
 "as directed by the Brâhmaṇa, upon their giving up the entire pro-
 "perty; taking meals at the fourth period, for a year should bathe at the 25
 "three *savanas* ; at its conclusion the watery oblation to the gods and
 "manes, and a day's fodder to the cows; and thus in this manner they
 "should be admitted into the dealings," that also is in relation to the
 same subject as in **Baudhâyana**. *S'vâgarîkah*, 'one who maintains himself
 upon a pack of dogs,' i.e. one who lives upon a batch of dogs. 30
Bhândiko, 'a piper,' i.e. one being other than a bard, wakens the
 kings by the sound of pipes &c, since the bards have been separately
 mentioned. *S'vavrttiḥ*, 'one earning his livelihood like dogs,' i.e. a
 servant ; *brahmajîvi*, living on Brahma, i.e. one who works by payment
 for performing acts to be done by the Brâhmaṇas.

- The *prāyaścittas* stated by **Manu** for those excluded from company at meals such as "taking the meals at the sixth period for "one month" and the like, should be used by regard to caste &c, as among those also stated by him to be excluded from company at
- 5 dinner, the cheat and the like vicious persons having been enumerated. For the sale of oneself, as also for the service of a S'ūdra, the general *prāyaścitta* as before also should be used. As to what has been stated by **Baudhāyana**¹ : "Journeying by the sea, misappropriation of a deposit by a Brāhmaṇa, transacting business in all
- 10 "non-vendible articles; land²-falsehood; S'ūdra's service, one also who "is born of a S'ūdrā, and becomes her child ; for these a penance is "directed : at the fourth period taking measured food, should bathe "in water at each *savana* in turn ; spending their days by stand-³
- 15 PAGE 307* "ing and sitting, by these after three years they kill "down the sin", that has a reference to service for a long time. For a friendship with lower castes, however, the general *prāyaścittas* for the *Upapātakas* also. As to what has been stated by **Prachetās** : "For breaking with a friend, "one not eating for a day and night, and after offering oblations,
- 20 "should drink milk," that has a reference to the breach of friendship with one not inferior. For resorting to the women of lower grades also, the general *prāyaścittas* for the *Upapātakas* should be used. As to what has been stated by **Śātātapa** : "A Brāhmaṇa who has first "married a Kṣatriyā damsel, then after performing the *Kṛchhṛa*
- 25 "twelve nights, should marry and take her also ; however, when he "first marries a Vaiśyā, the *Taptakṛchhṛa*, while when he first takes "a S'ūdrā, the *Kṛchhrâtīkṛchhṛa* ; if a Kṣatriya first takes a Vaiśyā, "then, after performing the *Kṛchhṛa* for twelve nights, he should marry "and take her also, while if he first takes a S'ūdrā, the *Atīkṛchhṛa* ;
- 30 "if a Vaiśyā first takes a S'ūdrā, then, however, after performing the "*Atīkṛchhṛa* for twelve nights, he should take her also. Here the meaning of the expressions, 'should marry', and 'should take her also' is that after the period of the performance of the *Kṛchhṛa*, and after marriage with a woman of his own *varṇa*, that one also
- 35 i.e. the Kṣatriyā &c. he should take over.

1 II. 1. 41-48.

2 Stating a falsehood in connection with a matter relating to land.

3 i.e. standing during daytime and sitting at night.

All this, moreover, has a reference to (what is done in) ignorance. If knowingly, however, (then) the *prâyaścittu* for the *Upapâtakas* should be observed even as adjusted. An intercourse with a public woman has been described as resorting to one of a lower grade. There also : “ For an intercourse with a beast or a harlot, 5
“ the *Prâjâpatya* has been ordained,” this rule stated by **Samvarta** should be observed when unintentional. For an intentional, however, that stated by **Yama** should be observed : “ The sin generated by a
“ sexual intercourse with a prostitute, the twice-born wash down
“ after drinking once for seven nights the *kuśa* water heated once.” 10

The general *prâyaścittas* for the *Upapâtakas*, moreover, should be adjusted by regard to intentional or the unintentional and the habitual nature of the act. There, for a deliberate repetition, however, under the rule : “ For every cause, the result recurs,” for every cause the effects recurring invariably, a special rule has been stated by 15
Laugākṣhi : “ In a case of repetition, the enhancement will be by the
“ days, if (the period of repetition be) less than a month ; thereafter,
“ the enhancement is proportioned by the months if (the period be)
“ less than a year ; thereafter, it is proportioned by the year, so
“ long as one (continues) to commit the sinful act.” This has a 20
reference to what is done with deliberation.

For an unintentional repetition a special rule has been stated in the **Chaturvimsatimata** : “ What has been declared for a single act,
“ becomes trebled by three days ; after a month, it has been de-
“ clared to be five-fold ; after six months, it becomes ten-fold. After 25
“ a year, fifteen times ; after three years, it would become twenty times ;
“ thereafter also should in this manner be determined, as is the state-
“ ment by **Śâtâta**.” As for the statement : “ From this primary
“ rule, on a second occasion, double that should one perform ” , thus
laying down the rule that for every cause there is a recurring result, 30
that has to be in connection with a *Mahâpâtaka* ; this has been stated
before. As for what has been stated by **Yama** as an extended application
of the penance for *Gurutaḥpa* in regard to public women : “ Some pres-
“ cribe the *Gurutaḥpa* penance, others the *Chândrâyana* penance, for a
“ cow-killer ; and some, moreover, for the *Avakrmi* also,” this has 35

a reference to a life-long and continuous repetition without interruption.

- Thereafter, likewise it has been stated¹ for a 'life without² a status.' There, a special rule has been stated by Hârîta : "One
 5 "living without belonging to any of the orders in life, after
 "performing for a year the *Prājâpatya Kṛchhṛa*, should resort to
 "an order (in life) ; in the second, the *Atikṛchhṛa* ; in the third, the
 "*Kṛchhṛâtikṛchhṛa*; and, thereafter the *Chândrâyana*." This
 refers to a case of impossibility. When, however, it is possible, in
 10 general the *Upapâtaka prâyaścittas* should be determined by regard
 to the intentional or the unintentional nature of the Act. As for the
 habit of battenings³ on another's food, resorting to unholy services,
 mastery over the mines, sale of a wife and the like, the general
prâyaścittas for the *Upapâtakas* prescribed by Manu and the Lord of
 15 the Yogis should be determined by regard to the caste, capacity,
 quality and other factors. (289)

Vîramitrodaya

- For performing a sacrifice for one for whom a sacrifice ought not
 be performed, and added to by the word *cha*, 'also,' for the *Abhichâra*,
 20 also for the *Upapâtaka* of atheism, the Author mentions a *prâyaścitta*

Yājñavalkya, Verse 289

- For a *vrâtya*, i.e. for one who has not been initiated at the proper
 time, one performing a sacrifice; and by the use of the word *api*, 'also',
 one who performs a sacrifice for the *Patita* and the like; as also one
 25 who practices an *Abhichâra* such as the *Śyena* sacrifice and the like,
 the object of which is the destruction of the enemy, should
 perform three *Prājâpatyas*. He, however, who destroys the *Vedas*

1 Verse 241 p. 1701.

2. अनाश्रमे वासः—Verse 241 p. 1701 The *âśramas* referred to here are the four orders in life, viz., the celibate's (ब्रह्मचर्य), the householder's (गार्हस्थ्य), the hermit's (वानप्रस्थ), and the ascetic's (संन्यास). Great stress is laid on the rule that every one must conform to any one of these four orders in life. He must occupy a definite status in society. He must never be without any of these—अनाश्रमी न तिष्ठेत्. It will be realized that this involves a very important principle affecting the peace and ordered progress of the society.

3 परपकारविः, असच्छास्त्राधिगम, etc. See Verses 241, 242 above at page 1701 and the *Mitâkṣharâ* there at p. 1703, 1704.

through atheism, i.e. demonstrates it as unauthoritative, he also who neglects one who had resorted as a suppliant, such a one, for one year should subsist on barley meals. By thus acting he becomes pure. (289)

Śūlapâṇi

Yājñavalkya, Verse 289

5

These &c. For officiating as a priest at the sacrifice of one who has fallen off from the *Sāvtri*, as also for an *Abhichâra*, one should perform three *Kṛchhras* by regard to the intensity of the offence. One who has destroyed the Vedas i.e. by carrying on the study of the Vedas on non-study days, for having abandoned one who had resorted as a suppliant when one had the capacity; (then) by subsisting on barley cooked food, one should perform the penance for one year. (289)

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Here ends the Chapter on Upaṛâtakas.

In the text¹ " Also of those by whom the sale of a wife &c.," here it has been stated that the word *cha*, ' also ', is used to indicate an extended application of (the rule regarding) the acceptors of donations from the unrighteous, those who eat the censured food &c.; there, for the acceptance of a donation from the unrighteous, the Author states a special *Prâyaścitta*

15

Yājñavalkya, Verse 290

20

Residing in a cow-pen, observing the vow of celibacy, for one month observing the vow of subsisting on milk, intensively intent on the *gâyatri japa*, does one become purified from the (sin of the) acceptance of a donation from the unrighteous. (290)

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25

Mitākṣharâ :—He, however, who accepts a donation from the unrighteous, or of what is prohibited, such a one taking a vow of the Celibate student, residing in a cow-pen, and constantly repeating the *Gâyatri japa* for a month, becomes purified by the milk penance.

The badness of the acceptance of the gift, moreover, is connected with the caste and conduct of the donor, e. g. from the *Chândâlas* and the like, the *Paṇḍitas* and the like others; similarly, depending upon the place, and time; e. g. at the *Kurukṣetra*, or on an eclipse, and the like; has likewise connection with the thing, the subject

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matter to be accepted, e.g. the *Surā*, sheep, a dead man's bed, a cow with faces at the two ends, and the like. When, however, one accepts from the *Patita* and the like, a sheep &c. then this heavy *prāyaścitta* should be observed, the reasons of the causes being
5 inferrable from the two (instances of) transgressions mentioned.

There, in connection with the *japa*, a special rule as to the number has been stated by *Manu*:¹ "By performing the *japa* of the "*Sāvitri* three thousand times with concentration for one month, having
10 "drunk milk in the cow-pen, one becomes free from (the sin of) the "acceptance of a gift from the unrighteous." Every three thousand times the *japa* is to be performed. By the use of the accusative case in the form *māsam* (for a month), the *japa* for the number three thousand is indicated to be for every day.

When, however, from a *Brāhmaṇa* who is justly conducting
15 himself he accepted a sheep etc. as on gift, or from a *Patita* or the like anything unprohibited, such as land etc., then the rule stated in *Śattriṃśanmata* should be observed: "By the holy sacrifice are purified all worst acceptances, by the *Aindava*, by the lion sacrifice, "sometimes by the *Mitravinda* sacrifice; by a *japa* of the Divine
20 "Goddess a *lākha* times, are purified from acceptances of bad donations."

As for the text of *Vṛddha Hārta*: "For having accepted a gift
"from the king, for a month one should always stay in water; at
"the sixth period consuming milk, after the completion of the month,
"one becomes purified; after bringing about the satisfaction of the
25 "desires of the *Brāhmaṇas*, and remaining always restrained by vows," that should be observed in regard to the habitual repetition of what is stated before, or has a reference to the acceptance of a black antelope's hide from the *Patita* and the like, at the *Kurukṣetra* on the occasion of an eclipse or the like.

30 Likewise, by regard to the smallness of the thing accepted as a gift, would be the smallness of the *prāyaścitta*. Assays *Hārta*: "For the acceptance of jewels, clothes, cows etc. as gifts, one should repeat the *japa* eight thousand times of *Sāvitri*." Likewise in the *Śattriṃśanmata* also: "After having accepted any alms begged,

“one should pronounce loudly the holy *mantra*: in all kinds of
“acceptances of gifts, one should set apart a sixth part.”

This *prāyaścitta*, moreover, is to be observed subsequently to the
time of the giving up of the thing: “What wealth the Brāhmaṇas
“acquire by censured acts, by the abandonment of that they become 5
“purified, as also by *japa* and austerities.” *Vide* this text of *Manu*¹.
In this manner other *Smṛti* texts also should be adjusted as to proper
subjects by regard to the greater or less value of the things
(accepted).

Here ends the Chapter of the *Prāyaścittas* for the *Upapātakas*. 10

On account of the blemish attaching naturally, or owing to the
kind, source &c. of the censured food etc., the group of penances
expressly mentioned by the **Lord of the Yogis**, is however now being
stated in details.

There, for eating intentionally once the onions etc. which are 15
blamed on account of their kind, by the **text**²: ‘Onion, the country
boar, etc.,’ the *Chândrâyana* has been stated. For intentional repeti-
tions, however, by the **text**³: “For eating prohibited food, cruded-
“ness etc.” a *prāyaścitta* equal to that for the drinking of the *Surā*
has been stated. For eating once and unintentionally, the *Sântapana*. 20
There also, for a habitual, the *Yatichândrâyana*, as *Manu*⁴ has
stated: “For having unintentionally consumed these six, one
“should perform the *Kṛchhṛsasântapana*; or even the *Yatichândrâ-*
“*yana* either; for the rest, one should observe a fast for a day.”
As to what has been stated by **Brhad Yama**: “The *Khaṭva*, the egg 25
“plant, the *Kumbhika*,⁵ and the plants arising on the incised parts of
“trees, the earth-grass⁶, as also the pot-herb, the *Khukhaṇḍa*,⁷ and the
“*Kavakas*⁸ also; for eating these, the twice-born should perform

1 Ch. XI. 293.

2 Âchâra Verses. 176. p. 388 above.

3 Verse 229. above p. 1692.

4 Ch. V. 20.

5 खट्व, वार्ताक and कुम्भिक-खट्व cannot be identified. *Vijñāneśvara* refers to
it as a kind of bird, and also refers to the other meaning, as कुड्म safflower or
वार्ताक or the egg-plant. And *Kumbhika* is the *Punnāga* tree.

6 सुवृणं—a kind of fragrant grass.

7 कुखण्डम्—This also cannot be identified.

8 कवक—a fungus or mushroom growth. *Vijñāneśvara* also explains it as
the vegetable known as the *Rājāsarṣapa*—the black mustard,

"the *Prâjâpatya*," that has a reference to an intentional repetition as in the text : "The fish also, for having intentionally consumed, "one should pass three days with the observance of a fast" the Lord of the Yogis¹ having stated three days for an intentional eating once. *Khaṭva*, a bird of that name ; others interpret as the safflower. *Kavaka* is a vegetable known as the *Râjasarṣhapa* the black-mustard tree. *Khukhaṇḍa* a special variety

PAGE 309* of that, pointed out after the manner, (of the maxim²) of the Cow and the bull.

10 As for what has been said by Yama: "The *Tandulîyaka*, the "*Kumbhîka*, those springing up in the incised parts of trees, likewise ; "the *Nâlikâ*, the *Nâlikeri* also, and the *S'leṣhmâtaka* fruits ; the "earth-grass, the pot-herb, that known as the *Khaṭva*, and the *Kavaka* "likewise, for having eaten these one should perform the *Prâjâ-*
15 "*patya* penance," that also has a reference to the intentional and habitual. *Nâlikâ* and *Nâlikeri* are particular species of vegetables, so also that known as *Khaṭva*. For unintentionally eating once : "In regard to the rest, one should observe a fast for the day," this rule stated by *Manu*³ should be observed.

20 There also for a repetition, a recurrence should be prescribed. For an intensive habit, however, the rule stated by *Prachetâs* should be observed viz.: "The food which has become contaminated by touch, or "which has become contaminated by an unintentional act, for having "eaten that, as also that which was bad by its very nature, one should
25 "perform a *Taptakṛchhṛa*."

1 Āchâra V. 175, p. 384 above.

2 गोबलीवर्दन्याय—The maxim of "the Cow and the Bull." This may be compared with the ब्राह्मणवसिष्ठन्याय and the ब्राह्मणपरिव्राजकन्याय. All the three maxims stress the same principle of general application viz. that, when two terms are used, one indicative of the general species and the other of a specific individual, the specific term is used to show that it is taken both in its specific and generic sense; in other words all the individual species included in the general class are in contemplation; thus e. g. गो. and बलीवर्द; ब्राह्मण and वसिष्ठ or परिव्राजक; So here also कवक and कुल्लुङ्ग, meaning thereby that all the individual species comprehended under the general class कवक are included,

For unintentionally consuming the indigo, however, the *Chândrâyana*; as *Āpastamba* has stated: "If by mistake a Brâhmaṇa were
"to eat indigo on any occasion, by the *Chândrâyana* shall be the
"purification; so said the sage *Āpastamba*." For an intentional
repetition, however, a recurrence should be directed. Although it has
been stated in the *Śaṭtrimśanmata*: "The *śana* flower, the *śālmala* also,
"and hand-churned curds, and the *puroḍāśa* outside the sacrificial altar;
"for having eaten these, one should not eat for a day and a night," that
also has a reference to the unintentional. 5

As to what has been stated by *Sumantu*: "For eating garlic, onion, 10
"carrot, and *kavaka*, one should have¹ falls on the head with the re-
"petition of the *Sāvitrī* eight thousand times," that relates to eating
under compulsion, by one unwilling, or should be observed as appli-
cable to an eating for the removal of a disease which could be appeas-
ed by it alone. Hence also hereafter has it been said by him also: 15
"These also become unprohibited for one suffering from a disease in
"regard to the administration of a medical treatment; and such also
"as are of this kind, in regard to those, there is no sin." "Should
have falls in the head' *i.e.* should sprinkle water-drops.

Now the *Prāyaścitta* for drinking the milk of a *sandhinî*² cow or 20
the like, which are vitiated from their very nature.

There, moreover, for an unintentional drink once: "The milk
"of a cow not emerged out of her delivery after ten days, the camel's
"milk, and of one-hoofed animals likewise, the sheep's milk, the
"milk of a *sandhinî*, as also the milk of a cow without a calf. 25
"Also of all the beasts of the forest, excepting a she-buffalo; the
"woman's milk also, should be avoided, and indeed all stale things
"also. Among stale things curds may be eaten; and all articles
"prepared of curds"; after *staving*³ this rule, a fast should be observed
as stated by *Manu*⁴ in the text "As to the rest, one should observe a 30
"fast for a day." For an intentional, however, the three nights' fast
stated by the Lord of the Yogis should be observed.

1 On page 309 l. 11 for संतापान्, read संपातान्.

2 संविनी—a cow in heat (united with the bull or impregnated by him). See
Amara II. IX. 69. also the *Medinî*. संविनी वृषमाक्रान्ता.

3 Oh. V. 8-10

4 Oh. V. 20

As for what has been stated by **Paithīnasi** viz.: “For the consumption of the milk of a sheep, donkey, camel, and woman, the *Tapta-kṛchhṛa* and a re-initiation also; for drinking the milk of a cow who has not completed her ten days after delivery, or of a she-buffalo, for
 5 “six nights abstention from meals; and even for the drinking of the milk of all two-teated animals, excepting the goat, the same;” and also by **Saṅkha**: “Milks also which are¹ prohibited as unconsumable, for eating any preparation, of the same, a wise man should with effort perform the penance for seven nights”, thus the *Yāvaka* penance
 10 has been stated; both these have a reference to the intentional and habitual. As to the fortnight’s penance stated by **Saṅkha** for the drinking of the milk of a *sandhinî* and those which eat the ordure, in the text: “For having consumed (the product) of a *sandhinî*, or those who eat the ordure, one should perform the fortnight’s penance”
 15 that relates to the habitual, as **Vishṇu**² has stated a fast in the text: “For drinking once all kinds of milks excepting that of the cow or the buffalo, one should observe a fast after drinking; of the one which has not emerged out of ten days (after delivery), like these also; the milk of the *sandhinî*, of one giving birth to twins, of a
 20 “*synandini*³ and one who is without a calf, as also of those which eat impurities.”

Likewise, by regard to the *Varnas* also is a prohibition: “A
 “Kṣatriya even who follows his duties, a Vaiśya or a Sūdra also: “whoever drinks the milk of a *Kapilâ*⁴ cow, there is no greater
 25 “sinner than him”. In this manner, and in like other cases, where a *prāyaścitta* is not seen to have been stated at each time, there the rule stated by **Manu**⁵ viz. “In regard to the rest, one should observe a fast for the day” should be observed.

Hereafter, for eating meat and like other things which are bad by
 30 their very nature, the *prāyaścitta* is stated. There, for intentionally eating once: “In regard to the rest, one should observe a fast for the “day” thus stated by **Manu**⁵, as the general *prāyaścitta* should be

1 On page 309 l. 22 for क्षीराणि चान्य read क्षीराणि यान्य etc.

2 Ch. 51, S. 39

3 स्यंदिनी—a cow bearing two calves at the same time.

4 कपिला—a cow of tawny brown colour.

5. Ch. V. 20

observed. For an intentional, however, "For having eaten the blue jays, " or the red-footed birds, flesh from a place of execution, or dry meat, "as also fish intentionally, one should remain on a fast for three days:"

this rule stated by Yājñavalkya¹ should be observed.

PAGE 310* For an intentional repetition, however. "for having

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"eaten meat which is uneatable, however, one "should drink the barley for seven nights " this rule stated by Manu²

should be observed. This relates to other than the flesh of a village pig etc. as Manu³ has stated a particular *prāyaschitta* by regard to particular kinds in the text. "For having eaten (the flesh of) carnivorous

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"animals, or of village pigs, of the camels, or of cocks, of a crow or of "the donkey, the *Taptakṛchhṛa*, is the purification". For drinking

the urine or the ordure of these, even this same also, as Brhad Yama has stated in the text: "Of the hogs, as also of the single-hoofed

"animals; of the crow, and of the cock, likewise; of all the carnivorous animals which have been declared uneatable, for having consumed

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the meat, urine or ordure, as also the cow's flesh, and of the "dogs, jackals and of the monkeys also, the *Taptakṛchhṛa* is ordained:

"or after fasting for twelve days, one should offer oblations of ghee "with the *Kūṣhmāṇḍi mantras*". There, for an intentional, the *Tapta-*

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krchhṛa; for a habitual, however, the *Parāka* together with the *Kūṣhmāṇḍa*; this is the adjustment. By Prachetās also has been stated:

"For the consumption of the flesh of the dog, the jackal, or "the crow, the cock, spotted deer, monkey, the small leopard,

"the blue jay, a carnivorous animal, the donkey, camel, elephant, "horse, a village pig, the cow, and the human flesh, the *Tapta-*

25

krchhṛa should one direct, for the consumption of the urine or "the ordure of these, however, the *Atikṛchhṛa*." This, moreover,

has a reference to an intentional act. As for the text of Uśanas, viz: "For having eaten human flesh, or the dog's flesh, the cow's flesh or

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"the horse-flesh; as also of the five-toed animals, one should perform "the *Mahāsāntapana*;" that has a reference to the unintentional.

As for the text of Angiras viz: "The crane, the heron, the vulture, "a rat, a donkey, the monkey and the hog; for having had a sight of the

1. Āchāra Verse 175, p. 384 above.

2. Ch. XI, 152

3. Ch. XI 159.

- “impurities of these or for touching, one becomes purified by sipping
 “water. For intentionally eating the impurities of these, the members
 “of the twice-born classes should perform the *Sântapana Kṛchhṛa*,
 “and the *Prâjâpatya* if unintentionally;” that has a reference when
 5 what was consumed was vomitted out. By the word *Sântapana*
 here, is expressed the *Mahâsântapana*, for an unintentional, the
Prâjâpatya having been ordained. As for the text of **Angiras**, more-
 over: “For having eaten the flesh of man, cow, donkey and the
 “horse, as also of an elephant; and the urine and ordure of these, the
 10 “twice-born should perform the *Chândrâyana*”; as also what has been
 stated by **Bṛhad Yama**: “For having eaten dry flesh, the Brâhmaṇa
 “should practice the *Chândrâyana*,” these two also refer to an
 intentionally habitual act. As to what, moreover, has been stated by
Śaṅkha: “For having eaten animals having a double row of teeth,
 15 “likewise the single-hoofed even, as also for having eaten the camel’s
 “and cow’s, one should practice a penance for six months,” that has
 a reference to the intentional and intensely habitual. As to what
 has been stated in **another Smṛti**: “For having eaten the flesh of men,
 “and the country pig and the donkey likewise, of the cow, horse and
 20 “the elephant, and of all the five-toed animals likewise, the
 “carnivorous, the village cock, one should perform the penance for a
 “year”, that is in reference to an intensely uninterrupted repetition.

- In this topic, the use of the word urine and ordure, are indicative
 of fat, semen, blood and marrow, by an extended application. In
 25 regard to the six impurities, such as the ear-wax and the rest,
 however, a half should be determined. In regard to the hair etc., in
 the *Śhaṭtriṃśanmata* a special rule has been stated: “For the consump-
 “tion of the stale meat of the goat, sheep, buffalo and the deer, and
 “for the swallowing of the blood, the hair, and the nail, if intentional,
 30 “for three nights; if in ignorance, a fast.” As to what has been stated
 by **Prachetâs**: “For eating the nails, hair, lump of earth, by abstain-
 “ing¹ for a day and night from meals is the purification”, that also
 has a reference to an unintentional consumption for one time. As for
 the text of **another Smṛti**: “For having consumed the hair, an insect,
 35 or the nail, and the film of a fish also, by drinking ghee boiled

1 On p. 310 l. 24 for क्षोरात्रभोजना etc. read क्षोरात्रभोजनात्. etc.

“ with gold, at the very moment one becomes purified ”, that refers to what had barely entered the mouth only. When, however, food placed in a pot becomes spoiled by the hair or like, then “When at the meal-time food is spoiled by a fly or the hair; immediately one should touch the water, and that food also one should touch with ‘holy ashes;’ the rule thus stated by **Prachetās** should be understood. This verse is apposite (of the topic discussed). 5

For the consumption of smaller worms, insects, and bones, moreover, a special rule has been stated by **Hārīta** : “For swallowing a worm, an insect, an ant, an aquatic, a goat, or a bone, by subsisting, on cow’s urine and cow-dung, one becomes purified by three nights’ (fast).” 10
‘An aquatic,’ such as the fish etc. In this way, moreover, for swallowing the flesh of beasts, birds, aquatics, and the like, the *prāyaścittas* have been briefly pointed out; out of fear of swelling the treatise, for each individual item is not written. 15

Now, for eating what was contacted with an impurity.

There, presently, for eating the remnants after eating the uneatable is being stated. There **Manu**¹: “For having eaten the remnants of what is eaten by the cat, crow, a rat, as also by the dog, and an ichneumon, as also that in which hair or insect have fallen, one should drink the *Brāhmī Suvarchalā*.”² As no particular period has been mentioned, for one night. This, moreover, 20
PAGE 311* should be observed for an intentional act. As to what has been stated by **Viṣṇu** : “For eating a larger quantity of *rasa* or food of what was left by a bird or a beast after eating, without even the rite of purification, a quarter of a *Kṛcchra*,” that relates to an intentional act. The purification, moreover, should be observed as stated in the chapter on purification of things in the text : “In the divine tank etc.”³ As to what has been stated by **Śāṭātapa** : “For eating what was licked by a dog, crow etc. or what was left by a *Sūdra* after eating, however, the *Ati-kṛcchra*,” that refers to unintentional repetitions. As to the *Yāvaka* penance stated by **Śaṅkha** : “For having consumed of what was left by dogs after eating, one should remain for one month observing penance; for having eaten the remnants from what was eaten 35

1 Ch. XI. 159.

2 *Brāhmī* is well known, *suvarchalā* is the linseed,

- “by crows, or smelt by a cow, one should remain under a penance
 “for one fortnight”, that relates to intentional repetitions. For eating
 what was left after meals by a Brāhmaṇa and like others, however,
 has been stated by **Brhad Viṣṇu** : “A Brāhmaṇa, for eating what
 5 “was left by a S’ūdra after meals, shall drink the five cow-products for
 “seven nights; for eating what was left by a Vaiśya after meals,
 “for five nights; for eating what was left by a Kṣatriya
 “after meals, for three nights; while for eating what was
 “left by a Brāhmaṇa, for one night”; that has a reference
 10 to intentional acts. As for the text of **Yama** : “For having eaten
 “together with a Brāhmaṇa, one becomes purified by *Prājāpatya*; for
 “having eaten food along with a Kṣatriya, one becomes purified by
 “a *Taptakṛchhṛa* ; for eating food in company with a Vaiśya, by the
 “*Atikṛchhṛa*, one becomes purified ; and for eating food along with a
 15 S’ūdra one should perform the *Chândrâyana*”, that relates to inten-
 tional repetitions. As to the text of **Saṅkha**, moreover : “For eating
 “the leavings at meals by a Brāhmaṇa,, one should drink water after
 “repeating the Great *Vyâhrtis* over the same ; for eating the leavings
 “of a Kṣatriya, one should subsist for three days on milk boiled
 20 “together with the *Brāhmâ* juice; for eating the leavings of a Vaiśya
 “at meals, after having observed a fast for three nights, one should
 “drink the *Brāhmîsuwarchalâ* ; for eating the leavings of a S’ūdra,
 “for six nights one must not¹ eat” ; that relates to the unintentional.
 There, for habitual repetitions, a double and so on should be
 25 determined.

This, moreover, excepting the father etc. as **Āpastamba**² has stated:
 “Of the father, as also of the elder brother, the leavings after meals
 “may be eaten.” As for the text of **Brhad Vyâsa** : “The mother,
 “or the sister even, the wife, or the other women also, one should not
 30 “eat along with them; after eating, one should perform the *Chândrâ-*
yana,” that relates to eating together. For eating only the remnants
 after meals, however : “For eating what was left after meals by a
 “S’ūdra, for seven nights one should abstain from meals; of the
 “women also,” ; this rule stated by **Āpastamba**³ should be observed

1 On p. 311 l. 13 for षड्रात्रभोजन read षड्रात्रमभोजन etc.

2 I. IV. II.

3 I. 26. 4-5.

As for the text of **Āṅgiras** : “ If one eats along with a Brâhmanî
“ woman, what was left after meals on any occasion, that all the wise
“ men do not consider as sin ”; that is in reference to marriage, or
to adversity. For eating the leavings of an *Antya*, however: “ For
“ members of the twice-born classes, having eaten the remnant after 5
“ what was eaten by the *Antyas*, the *Chândra* and *Kṛchhra*, and the
“ half also of it is ordained for the Brâhmana, Kṣatriya and the Vaisya
“ respectively ”, this rule stated by **Āpastamba** should be observed.
The *Chândra* means *Chândrâyaṇa*. For eating the remnants at meals of
the *Antyâvasâyî*, however: “ Upon eating the food left by the *Chândâla*, 10
the degraded, and the like, the *Chândrâyaṇa* should a Brâhmana per-
“ form, the Kṣatriya should perform the *Sântapana*, for six nights,
“ and for three nights in the respective order of the *Varnas*. ” thus is
the rule stated by **Āṅgiras**. The *Sântapana* here should be taken as the 15
Mahâsântapana. In an adversity, however: “ In a time of adversity,
“ if by a Brâhmana has been eaten in the house of a S’ûdra; by a mental
“ agony he becomes purified; and he should repeat a hundred times
“ the *Drupadas* ”; this rule stated by **Parâśara** should be understood.
As to what has been stated by **Bṛhat Śâtâpata** : “ Whatever little has
“ been left in the pot after drinking, as having slipped out of the 20
“ mouth, that should be understood to be non-eatable; after eating,
“ one should perform the *Chândrâyaṇa*, ” that should be understood as
relating to habitual repetitions, since the cause is extremely small.
“ For having at any time drunk water which had remained after it
“ was drunk (by another), a Brâhmana should perform the penance 25
“ for three nights, as also if (drunk) by the left hand either, ” that
relates to an intentional. For an unintentional, however, half should
be determined.

In regard to what is left in a lamp, however : “ The oil which
“ had remained in a lamp, as also that which was brought in from 30
“ the street ; also that which had remained after the anointment of the
“ body, for consuming it, one becomes purified by a night, ” this rule
stated in the *Śhaṭtrimśanmata* should be observed.

Now, for consuming what had come into contact with an
impure thing, the *Prâyāścitta*.

There says Samvarta : “That in which the hair or insect
“have fallen, or which has become, spoilt by indigo or lac ; or
“what was contacted by the insects, bones, or a hide, for consuming
“it, one should observe a fast for a day.” Likewise says Śātātapa :

- 5 “That in which the hair or the insect have fallen, or which had come
“into contact with blood, meat, or the untouchable, which has been
“gazed at by a fœticide, or licked by a bird, or smelt by a dog, hog,
“or a cow, what had become stale, or left over from the last day’s or
“what was cooked without a proper purpose, food intended for the Gods
10 “or as an oblation, a fast and the consumption of the five cow-products”;
these, both, moreover, have a reference to the unintentional. When
intentional, however: “Earth, water; flowers and the like also ;
“fruit, root, and the sugarcane, and the radish, for having consumed
“(these) when contaminated with ordure, or urine, one should per-
15 “form a quarter of a *Kṛchhṛa* ; if very near, half only of the *Kṛchhṛa*
“shall be the means of purification”, this rule stated by Viṣṇu should
be observed. For a slight contact, a quarter; for a

PAGE 312 * bigger contact, half of a *Kṛchhṛa* ; thus is the ad-
justment. As for what has been stated by Vyâsa :

- 20 “That food which has become contaminated by reason of a contact,
“as also that which has been spoilt on account of a deliberate act,
“for having eaten that, as also that which is bad by its nature, one
“should perform properly the *Taptakṛchhṛa*”, this, moreover, should
be understood to be when the liquid juice of an impure¹ mixed sub-
25 stance is discovered. For the touch of a woman in the menses, how-
ever, as stated by Śaṅkha : “For having eaten things mixed with
“an impure substance, or touched by the degraded, the *Chândāla*, the
“*Pulkasa*, a woman in her menses, or by the maimed leper, or by one
“with rotten nails, one should perform the *Kṛchhṛa*.” ‘Maimed’, i.e. one
30 with a maimed arm. This has a reference to an intentional act.
For an unintentional, a half : “For having eaten what was
“contaminated by the untouchables, likewise, by persons under
“an impurity, as also by the hair or the insect, one becomes
“purified by drinking the decoction of *Kuśa*, *Udumbara*, *Bilva* etc.,
35 and the jack and lotus leaves, and the *S’ankhapuṣhpisuvarchalā* and the

1 On p. 312 l. 3 for दूषितं etc. read दूषित etc.

“like,” thus what has been stated by **Vishṇu**, that is in regard to the weak, or what was touched by the washerman or the like. In the case of what is spoilt by a S’ûdra or the like, however, what is stated by **Hârîta** should be understood: “What has been spoilt by a S’ûdra may
“be eaten by the crooked, or those who eat the impurity. Or while
“taking meals, where a S’ûdra approaches, by reason of his being unfit
“where people are taking their meals in a line, where one getting up
“offers forth a remnant of what was eaten, or sips water, or where
“after despising, the food is offered, there the *prâyaścitta* is for the
“day and night”

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For taking meals in a line even where some have eaten and left, this also as **Kratu** has stated: “That twice-born, however, who on any
“occasion takes food in a line where some have left, by remaining on
“a fast for a day and night, becomes purified by the five cow-
“products.” For eating food served by the left hand, however :
“One who eats while he is standing up, one who eats in a vessel in
“which a meal has been taken, **Vaivasvata** declared that for having
“eaten in such cases, one should perform the *Sântapana*,” thus the
rule stated in the **Ṣaṭtriṃśanmata** should be understood. Likewise,
by **Parâśara** also has been declared in such a case: “Among the
“Brâhmanas who have been seated together for a meal, if even one
“leaves his seat, the remaining food, one must not eat. From
“obtuseness if any one eats, in such a case for eating the remnant in
“a line (thus broken), such a Brâhmaṇa should perform the *Kṛchhṛa*
“as well as the *Sântapana prâyaścitta*.”

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For drinking the water of a well contaminated by a dead body or the like, however, **Vishṇu** says: “For having drunk the water
“from a well where a five-toed animal has died, or which has been
“extremely spoilt, a Brâhmaṇa¹ should fast for three days; for two
“days the Kṣatriya; for one day the Vaiśya; the S’ûdra till sunset;
“and all at the end should drink the five cow-products.” ‘Or extremely
spoilt,’ i.e. such as by urine, ordure or the like; so has it been stated.
When, however, there also the dead body becomes shattered on
account of its being swollen, then **Hârîta** states a special rule: “Where
“a dead body has become rotten and thus broken, and if one drinks

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1. On p. 312 l. 17 for ब्राह्मण्य read ब्राह्मण

- "the water of such a place, for the purification, he should perform
"the *Chândrâyana*; or even the *Taptakrchhṛa* also. If any one among the
"best of the twice-born bathe there through mistake, then by
"repeating the *japa*, and taking a bath at the three *Savanas*, he
5 "becomes purified by a day and night." This *Chândrâyana* is in re-
gard to the drinking of water intentionally from a well which has
been contaminated by a human corpse. For an unintentional, how-
ever, for six nights; as *Devala* has stated : "If a dead body becomes
"soaked, and shattered while in a well, one should drink milk for
10 "three nights; in the case of a human corpse, double has been declared."

- When one drinks water from a *Chândāla* well or the like, then
the rule stated by *Āpastamba* should be observed : "When a man
"intentionally drinks water from the reservoir of a *Chândāla* well,
"in what manner should there be the *prāyaścitta* one should point out
15 "for each *Varna*. The *Vipra* should perform the *Sântapana*, and
"the *Prâjâpatya* the *Kshatriya* ; half of it, however, should a *Vaiśya*
"perform, and for a *S'ûdra* a quarter should be directed." This,
moreover, in regard to an intentional act. For an unintentional,
however : "If through ignorance one drinks the water in the storage
20 "of a *Chândāla* well, such a one becomes purified by three days;
"a *S'ûdra*, however, by one day becomes purified," the rule thus
stated by *Devala* should be observed.

- In regard to small water supplies connected with the *Chândāla*
and the like also, like the well is the purification, as *Vishṇu*¹ has
25 stated : "In the water reservoirs and in regard to the small ones of
"the immovables on this earth, like that of the well has been stated
"the purification; in regard to the big ones, however, there is
"no contamination." In the case of *Pushkarinîs*² and the like,
however : "For having drunk water from a *Mleñchha* or the like,
30 "or also in a *Pushkarinî* lake, it should be known to be pure
"as far as knee deep ; below that is stated to be impure. That
"Brâhmana who drinks such water whether intentionally, or
"unintentionally, if intentionally he should take his food in
"the evening ; a day and a night, however, if unintentionally" ;
35 thus the rule stated by *Āpastamba* should be observed.

1. Ch XXIII. 41.

2. पुष्करिणी—is a small water reservoir; a lotus-pool.

In regard to the water which had remained in the
PAGE 313 * pot of a washerman and the like, however : "If a

"Brāhmaṇa, Kṣatriya, a Vaiśya, or a S'ūdra also
"through mistake drink water, curds, or milk, which had remained in the
"pot of the *Antyajas*, by a fast with the *Brahmakārcha*, however, is the 5
"expiation for the twice-born; for a S'ūdra, moreover, by a fast,
"and likewise by donation according to capacity"; this rule thus
stated by **Parāśara**¹ should be understood. For an intentional, however,
"double. Dug by the *Antyajas*, the wells, tanks, or a reservoir of water,
"in these, for having bathed or for having drunk water, one becomes 10
"purified by the *Prājāpatya* "; this rule stated by **Āpastamba** should be
understood to be in regard to the habitual. As for what has been
stated by **Āpastamba** about the five cow-products merely in regard to
the drinking of water from the well of a *Chāṇḍāla* and the like (in
the text): "From a charitable water² distributor set up in a forest, 15
"or from a jar in which the *Surā* was stocked, as also water coming
"out of a leather water bag, for drinking water from these belonging
"to the dog-eater or the *Chāṇḍāla*, one would become purified by
"the five cow-products", that is in regard to the weak. "One who
"having gone to a charitable drinking place, without (drinking) the 20
"water sprinkles his body, having passed one day, he should perform
"a bath over his clothes. For having drunk water from a *Surā* jar,
"or from a charitable water-distributing place, as also while in a ferry,
"after having fasted for a day, one should drink the five cow-
"products and water." 25

For eating a thing which is vitiated by its condition, the
Prāyaścitta.

A thing is called vitiated by its condition which on account of its
colour, shape or incongruity creates a sense of bad odour, as from the
impurities at the secret parts of the body, or (creates) a suspicion of 30
poison administered by the enemy. There **Parāśara** : "What is vitiated
"on account of words, also what is spoiled on account of a condition,
"or which was in a vessel spoilt by its condition, after having eaten
"such food, a Brāhmaṇa becomes purified by three nights." This is
in regard to an intentional act. As to what has been stated by 35

- Gautama**,¹ after remarking: "What is vitiated by its condition "merely", while stating about the five-toed animals, laying down a *Prâyaścitta*: "Before the five-toed animals, the vomiting and the "drinking of ghee", that relates to the unintentional. In case of a
- 5 doubt, however: "When a point of a doubt arises, in regard to anything "which is called inadmissible for a meal, or uneatable, I shall state "the purification of the eatables; listen, while I am speaking. A "Brâhmana should drink for three nights the *Brâhmî Suvarchalâ* dry
- 10 "and without any salt or pungents; or the *S'ankhapuṣpî* together "with milk. He should drink water after boiling it into a decoction "with *palâśa* and *bilwa* leaves, and with the *kūśa* grass, the lotus and "the *udumbara*, and after three nights, he becomes purified."; this rule stated by **Vasiṣṭha**² should be observed. By **Manu**³ also has been stated upon a doubt arising as to eating a thing which was uneatable:
- 15 "For one year even should the best of the twice-born practice the "*Kṛchhṛa* for the purification of what was unknown; of that "however, which was known, more particularly."

Now, for eating what was bad on account of time, the *prâyaścitta*.

- Spoilt by time, such as what had become stale, the milk of
- 20 a cow not come out of ten days from delivery and the like. There, moreover, for an unintentional: "In regard to the rest, one "should observe a fast for a day" this rule stated by **Manu**⁴ should be observed. For an intentional, however: "Unmixed
- 25 "things which had become sour, as also what had become "stale, and what has been cooked by frying, for having eaten "these, one should observe a penance for three nights", this rule stated by **Śaṅkha** should be understood. *Kevalâni*, 'unmixed things' i.e. not besmeared with unction.

- In regard to the milk of a cow which has not completed
- 30 her ten days, the *prâyaścitta* has been indicated before. For drinking new water,⁵ however, the consumption of the five cow-products: "With vessels made of horns, bones, or tooth, or of "the conch, mother of pearl, or cowries, having drunk, as also new

1 Oh. XXIII. 26. 2 Oh. XXVII. 60-62 3 Oh. V. 26 4 Oh. IV. 20.

5 नवोदक—i. e. water which has accumulated at the first showers in the beginning of the monsoon.

"water, one becomes purified by the five cow-products," vide this text of *Brhad Yajñavalkya*. If intentional, however, a fast should be observed: "In season, the new water is pure; but one should not drink it for three days; out of season, however, it shall be for ten days; after having drunk, one must not eat for a day and night" as has been stated in another *Smṛti*. 5

For taking meals during the period of an eclipse, however, the *Chândrâyana*: "For having eaten at the first *śrâddha*,¹ or the food of the village priest, or taking meals during the eclipse, or when a woman is in her first conception, one should perform the *Chândrâyana*;" vide this *Smṛti* of *Sâtâtapa*. 10

When, however, one eats at a prohibited time other than an eclipse, then as says *Mârkaṇḍeya*: "Of the Moon, or of the Sun, on a day when the eclipse occurs, O son of *Bhṛgu*!, on that day there shall be no taking of meals before; one should not do it during the eclipse, nor when it has set in that condition; so long as its rise does not occur, one should not eat till that time." Likewise, "If the eclipse of the moon occurs in the period later than the first, one may take his meals before the first rotation; if during the first, then before the first." So also: "In the *Aparâṇha*, nor during the 15

"midday period, if in the evening period, not in PAGE 314* "the *Saṅgava*,² should one eat. If it be in the *Saṅgava* period, there shall be no meal taking before." As to what has been stated by *Manu*³: "One must not eat during the cross-period, nor when it is far advanced, nor in the far evening" and the like, as also what has been stated by *Brhat Sâtâtapa*: "Fried grains, curds, and the *saktu* flour, one desirous of prosperity should avoid at night; meals containing sesamum in it and a bath also, the wise man." In these and similar other undeclared *prâyaścittas*: "A hundred *prâṇâyâmas* should be performed for the washing off of all the sins, arising from the *Upapâtakas*, and also of that for which no declaration has been made." Thus the 20 30

1 नवश्राद्ध—The first श्राद्ध performed after death either (1) immediately after and at the end of the eleventh day. प्रथमेऽग्निं तृतीयेऽग्निं पञ्चमे सप्तमे तथा । नवमेकादशे चैव नवश्राद्धमुच्यते.

2 संगवः—Portion of day—three Muhûrtas after early morn.

3 Ch. IV. 55.

4 Of *Manu* Ch. IV. 62

one hundred *prânâyâmas* stated by the Lord of the Yogis¹ should be observed. For an unintentional, however : “In regard to the rest, “one should observe a fast for the day,” this rule stated by Manu should be observed.

5 Now, for eating things which are qualitatively bad, such as the sour and the like, the *Prâyaścitta*.

There also Manu² : “Things which have become sour, as also the “decoctions, and also which are³ impure, after having drunk these “a twice-born remains impure so long as that does not go down.”

10 Here for an unintentional, under the rule ‘In regard to the rest, one should fast for a day’ a fast should be observed. If intentional, however : “Although unmixed, but if sour, as also that which had “become stale; and also that which was cooked on a frying pan— “having eaten these, one should observe a penance for three nights,”

15 vide this *Smṛti* of *Śaṅkha*. This, moreover, should be observed in regard to things other than the sour-gruel⁴ or the like (preserves) containing the myrabolom or other fruits; as it has been stated in a *Smṛti* : “Houses in which a pot containing fruits has been established, of that “the sour-gruel may be taken, and not of any other on any account.”

20 In regard to the things from which the unctious part has been taken off, should be observed the rule stated by *Gautama*⁵ where, after stating : “One should not eat things from which the unctious “part has been taken off and the dross, the oil-cake, churned articles “and the like from which the virility has been removed,” he has

25 stated : “Before the five-toed animals, vomiting and also the “drinking of ghee.” *Vilayana*, ‘the dross,’ such as the sediment of ghee etc. For eating food of one who has not offered oblations, however, *Likhita* says : “One by whom an obla- “tion is not offered into the fire, as also one whose food is not
30 “doled out, such (food) is not an eatable for the twice-born; and “after eating, one should observe a fast for a day. One who has

1 Verse 306. furtheron.

2 Ch. XI. 153.

3 At p. 314 l. 8 either of the two readings viz. पीत्वाऽपेक्ष्यानपि or पीत्वा मेक्ष्यानपि may be taken.

4 काजिक—gruel; e. g. preserves of mango and other fruits in several forms.

5 Ch. XXXIII. 26.

"consecrated the fires, for having eaten boiled rice mixed with pulses,
"sweet barley food, milk-pudding, puddings and *S'āṣṭkulis* prepared¹
"without any (sacred) purpose, should perform the *Prājāpatya* "
For one, however, who has not consecrated the fire, under the rule,
"In regard to the rest, one should observe a fast for a day," a fast 5
should be observed. For taking meals in a broken pot or the like
has been stated by **Samvarta** : "For having eaten in the pots of the
"S'ūdra, or for taking meals in a broken pot, after observing a fast
"for a day and night, one becomes free by the five cow-products." 10
Likewise, in another **Smṛti** also has been stated : "For having eaten
"on the leaves of the banian, *Arka*, and the *Āsvattha* leaves, as also on
"the leaves of *Kumbha*, and the *Tinduka* trees, or the *Kovidāra* and the
"Kadamba trees, one should perform the *Chândrāyana*,"; also: "For
"having eaten on the leaves of the *Palāśa* or the lotus leaves, a
"householder should practice the *Aindava* penance; the hermit and 15
"the ascetic also incurs the fruit of a *Chândrika* (penance)."

Now for eating food which had become uneatable, being spoilt
by acts such as service by the hand etc., the **Prāyaścitta**.

In this connection **Parāśara** : "For having eaten honey,² treacle³,
"vegetable, cow's product, salt, or ghee, served by the hand, for one day 20
"abstention from food." For an intentional, however : "Upon food
"having been taken when served by the hand, or for eating in the vic-
"inity of a non-Brāhmaṇa, or eating in a line which has been defiled, or
"eating before the line, or after anointing the body, or discharging
"the urine or the ordure, for eating the food of the dead, or under 25
"the impurity on account of death or birth, or of the S'ūdras, or for
"having slept⁴ along with the Sūdras, for three nights abstention from
"eating", this rule stated by **Hārīta** should be known. For one
incurring a sin by giving food intended for another, however : "A
"S'ūdra giving the food of a Brāhmaṇa, or a Brāhmaṇa giving the food 30
"for the S'ūdra ; both these become uneatable, and for having eaten,
"however, one should observe a fast for a day," this rule thus stated

1 वृथा—Without any religious purpose eg. वृथापक्कं.

2 माक्षिकं—i. e. collected by the माक्षि-bee.

3 काणितं—काणि is molasses; raw-sugar.

4 On p. 315 l. 25 for स्वप्ने read स्वप्ने.

by *Vṛddha Yājñavalkya* should be understood. For taking meals at the hands of a Śūdra, however : “He who eats food at the hands of “a Śūdra, or drinks water either, on any occasion, after having gone “on a fast for a day and night, with the five cow-products, he becomes
5 purified,” this rule stated by *Kratu* should be known. In regard to what has been defiled by blowing also : “While his foot is mounted “on a seat, or when he is covered by the half portion of a cloth, for “having eaten what was blown by the mouth, one should perform the “*Kṛchhṛa Sântapana*,” this rule has been stated by the same Sage.

10 For eating the food given up as intended for the manes etc., however : “If one eats at the *Pârvaṇa*¹ *S'râddha*, he should practice the “restraint of breath six times; and a fast for three months extending “to a year has been declared. If at a *Vṛddhi*, three times the “restraint of breath, and at a *Sapindana*, for a day and night. At a
15 “dissimilar², a fast has been remembered to be till the evening, likewise, “at the conclusion of the vow. Twice of this for that from the Kṣatriya- “trebled for eating from a Vaiśya; and directly four-fold has been de- “clared for eating (the food) from the Śūdra. While an *Atithi*³ is stand-
“ing at the door, those of the twice-born who drink

20 PAGE 315* “(even) water, that water becomes as blood; and “for having eaten, one should perform the *Chân- “drâyaṇa*,” this rule stated by *Bhâradvâja* should be understood. By *Hârîta* also has been stated : “For having eaten food on the eleventh “day, likewise for having eaten on the collection⁴, after having
25 “observed a fast and taken a bath as ordained, one should offer the “oblations of ghee with the *Kûshmândis*.” By *Vishṇu* also has been stated : “The *Prâjâpatya* for the *Navas'râddha*; less by a quarter also “on the first monthly; for the three fortnight's a fast; even half of these, “and the five cow-products for the two-monthly.” This, moreover, has
30 a reference when one is in adversity. When one is not in adversity, however; “The *Chândrâyaṇa* for the *Navas'râddha*, the *Prâjâpatya*

1 पार्वणश्राद्ध—See Âchâra p. 447 above and Verses 225-249, Âchâra pp. 449-496 above.

2 i.e. not of the same kind such as *Varna* and the like.

3 अतिथि—a guest; a casual visitor. *Manu* describes him thus:—

एकरात्रं तु निवसन्ततिथिर्ब्राह्मणः स्मृतः । अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥ III. 102.

4 i.e. of the bones, on the third day after cremation.

"for the mixed, for one day, however, in the *Purānas* the *Prājāpatya* has been ordained," this rule thus stated by Hārīta should be observed. 'The *Prājāpatya* for the mixed', this should be noted to have a reference to the first monthly (*śrâddha*). For the second and the rest, however: "The *Prājāpatya* for the *Navasrâddha*, less by a quarter at the first monthly, for a three-fortnightly shall be the half of it, and a quarter for the two-monthly likewise. Less by a quarter of a *Kṛchhṛa* has been pointed out for the six-monthly, as also at the year's, for three nights in regard to other months'; if daily, a day has been prescribed" this rule stated in the *Śhatṭrimśanmata* should be observed. 5 10

For eating at the *S'râddha* of a Kṣatriya or the like, when not in distress, there also, a special rule has been stated: "The *Chândrâyana* for the *Navasrâddha*, the *Parâka* has been stated to be for a *Māsika*. For a three-fortnightly, the *Sântapana*, and the *Kṛchhṛa* has been stated to be for one at the (end of) two months. For taking meals at the *Navasrâddha* of a Kṣatriya, these penances have been declared. For one at a Vaiśya's, more by a half than that for a Kṣatriya has been declared by the wise men. For the *Navasrâddha* of a S'ûdra, however, one should perform the *Chândrâyana* penance; more by half a *Chândrâyana* for the month's, while for the three-fortnightly, the *Aindava* has been stated. For that (at the end) of two months, shall be the *Parâka*; for the rest the *Sântapana* has been stated." 15 20

As for the text of Śaṅkha: "The *Chândrâyana* at the *Navasrâddha*, and the *Parâka* has been declared for the month's; for the three-fortnightly shall be the *Atikṛchhṛa*, while at the six-monthly the *Kṛchhṛa* only. At the year's shall be the quarter of a *Kṛchhṛa*, while one day's at the year's; thereafter there would be no sin as is the text of Śaṅkha," that is in regard to one killed by a snake &c., or in regard to those ostracised from (the privilege of taking) meals in the (same) line, such as mentioned in the text.¹ Those, such as the thieves, the degraded, the impotent." "From the *Chândâla*, from water, from a snake, from a Brâhmaṇa, or from the lightning also, as also from the animals with fangs, or 25 30

- “from beasts, a death occurs to the perpetrators of sins. Also from
 “a fall, or from fasts, as from poison, or by hanging likewise; for,
 “having eaten at (any of) the sixteen *śrāddhas*¹ of these, a twice-
 “born should perform the *Indu* penance.” Also: “That *S’rāddha*
 5 “which is (offered as) intended for those (who are) ostracised from
 “company at the meals, for having taken food at it, a *Brāhmaṇa*
 “should perform the *S’īśu Chāndrāyana*.” “For having eaten at an
 “*Āma śrāddha*² likewise, by the *Taptakṛchhṛa* one becomes purified;
 “likewise, for having eaten at the *Saṅkalpita*,³ one should observe
 10 “a fast for three nights,” thus in this text a heavy *prāyaścitta* having
 been stated by *Bhāradvāja*.

- In regard to the celibate students, *Brhad Yama* mentions a special
 rule: “At the *Māsika* (*śrāddha*) and the like, one who eats while
 “his vow has not been brought to a conclusion, for such a one a
 15 “three nights’ fast has been ordained as the *prāyaścitta*; after
 “performing three (times) restraints of breath, and after drinking
 “ghee, he becomes purified.” This is in reference to (what is done
 in) ignorance. For an intentional, even the Same Author also says:
 “Honey, meat, one who eats these, as also at a *S’rāddha*, or during the
 20 “period of the birth impurity, he should perform the *Kṛchhṛa Prājā-*
 “*patya*, and bring to a conclusion the remaining penance.” At an *Āma-*
śrāddha, however, everywhere half. As to what has been stated by
Uśanas: “Ten times should one drink water with the *Gāyatrī*, the
 “twice-born who eats at a *Srāddha*; thereafter he should worship
 25 “the *Sandhyā*, and after that he becomes purified,” that relates to a
S’rāddha for which a *prāyaścitta* has not been mentioned.

1. षोडशश्राद्धानि—These are the sixteen *śrāddhas* offered to the deceased from
 the day of death to the end of the twelfth month. These are the 12 monthly
śrāddhas, (together with) the first and the six monthly, the three-fortnightly
 and one at the end of the year.

कालादर्शः—एकादशेऽह्नि मास्यन्ते आद्ये षष्ठे तथाऽन्तिमे । प्रतिमासं मृतेऽज्यब्दं स्युस्त्रिपक्षं च षोडश ॥ See
 स्मृतिमुक्ताफलम् P. 652.

2. आमश्राद्ध—*Śrāddha* performed without cooked food आपचान्नौ तीर्थे च प्रवासे
 पुत्रजन्तौ । चंद्रसूर्यग्रहे चैव दद्यादामं विशेषतः ॥ See स्मृतिमुक्ताफलम्, p. 821

3. संकल्पश्राद्ध—विस्मृतपार्वणाशुष्ठानासंभवे दद्यात्सैनोक्तम्—न्यक्ताग्नेः पार्वणं नैव नैकोदितं सर्पिडनम् ।
 अथ्याग्नेस्तु पिडोकिस्तस्मात्संकल्प्य भोजयेत् ॥ See p. 821 स्मृतिमुक्ताफलम्.

For eating at a *S'râddha* which is performed as part of a *samṣkâra*, however, by *Vyâsa* a special rule has been stated : "At a completed sacrifice in connection with the tonsure (ceremony), as also before the naming ceremony, one should perform the *Sânta-pana*, as also for having eaten at a birth-ritual indeed. For having eaten food at other *Samṣkâras* than these, however, the best of the twice-born by engaging in a fast becomes purified from having taken censured food." At the rite of the *Simantonnayana* and the like, moreover, *Dhaumya*, states a special rule : "At the *Brahmaudana*, as also at a *Soma* sacrifice and at the *Simantonnayana* likewise; at the birthday *S'râddha*, as also at the *Navaśrâddha*, a twice-born should perform the *Chândrâyana*." Here the rite of *Brahmaudana*¹ is part of a sacrifice as it has been associated with *Soma*.

Now for eating what had become uneatable
 PAGE 316 on account of its acceptance, the *Prâyāschitta*.

That which even though by itself unprohibited, still by reason of its being owned by a particular individual, it is declared as uneatable, that is impure on account of acceptance. In that connection, by the **Lord of the Yogis**, commencing with the verse² "Of that which had not been offered, of one without fire, one should not eat the food when not in distress", and by five and half verses have been set out those (persons) whose food should not be eaten. By *Manu*³ also, these same have been demonstrated a little more in detail thus : "Never at a sacrifice which is started by one not a *Śrotriya*, likewise offered by the village-priest, at one also offered by a woman, an impotent person, at any time should a *Brāhmaṇa* take food. From the arrogant, angry, or the sick, one must never take food ; nor the food of the multitude, nor that of the harlots, and also that which has been banned for the learned. Likewise, the food given by the thief, or a singer, by an artisan, or by a usurer, by one who has entered on a vow for a sacrifice, or a miser, or by one who has been bound in fetters; by one under an accusation, or by a hermaphrodite, by an unchaste woman, or by a hypocrite; by the physician, a

1. ब्रह्मौदन—This is a *Śrauta* rite, and has two stages, the *निर्वाप* and the *प्राशन*.

2 *Āchāra* Verse 160 p. 368.

3. Ch. IV 205-210

- “hunter, a cruel man, or by one who eats the remnants of the
 “meals; nor the food of an *Ugra*¹, nor that prepared by a woman
 “in confinement, nor the food meant for another, nor that of a
 “woman who has not come out ten days after delivery; or the food
 5 “given without respect, nor meat prepared for no religious purpose,
 “nor by a woman who has no warrior² (son or husband); nor the
 “food of an enemy, nor the food of the town, or the food by the deg-
 “raded, nor that over which there had been a sneez. The food given by
 “an informer, or a liar also, or of one who sells (the merit of) a sacri-
 10 “fice, likewise; the food of an actor, a weaver, or of one guilty of
 “ingratitude; of a blacksmith, of a *niṣhāda*,³ or a stage-player; of a
 “goldsmith, of the basket-maker, or of one who sells arms likewise.
 “By the trainers of (hunting) dogs, by the publicans, or by a washer-
 “man also; of a dyer, by one pitiless, nor by one in whose house
 15 “lives the paramour of his wife; nor also those who knowingly tol-
 “erate a paramour, nor of those who have been overpowered by the
 “woman in all matters; nor the food given on account of one after
 “whose death ten days have not passed, nor that which would not
 “give satisfaction”. The meanings of words here, moreover, have been
 20 explained in the Chapters⁴ on the Uneatables, and also on the *S’râddha*.

- In this connection, *Manu*⁵ states the *prâyaścitta*: “For having
 “unwittingly eaten the food of any one of these, a three days’ fast;
 “for knowingly eating, one should perform the *Kṛchhra*; as also
 “when he has consumed semen, ordure, or urine”. By *Paithînasi*
 25 also for an unintentional, a three nights’ only has been stated:
 “One having bad nails, one with blackish teeth, one who quarrels
 “with his father, one overpowered by a woman, a leper, an informer,
 “the vendor of Soma, one living by merchandise, one who officiates
 “as a priest for the village, one under an accusation, one who has
 30 “a child born from a *S’ûdrâ* woman, an elder brother whose younger

1 उग्र—a son born of the *Sâdrâ* wife of a *Kṣatriya*. See *Āchâra* Verse 92. p. 250 l. 27.

2 अवीरा—अजातपुत्रा विषया साङ्गीरा परिकीर्तिता । पतिपुत्रवती नारी वीरा प्रोक्ता मनीषिभिः ।

3 निषाद—a son born of a *Sûdrâ* wife of a *Bâhmana*. see *Āchâra* verse.

4. See *Āchâra* Chapter VII. verses 167–170 pp. 375–380 and Chapter X verses 258–259 pp. page 252.

5 Ch. IV 222.

“brother has married before him, the younger who has married before
“his elder brother, the husband of a woman who has been married after
“her younger sister, the son of a re-married woman, a thief, one
“base-born¹, and one who lives by service, also; (all) these are such
“whose food should not be eaten, are ostracised from company at 5
“meals, do not deserve to be treated² at a *śrāddha*; for having eaten
“food from these or for having given either unwittingly, a three
“nights’ (fast)”. By *Saṅkha*, after reciting these and some more,
the *Chândrâyana* has been stated; that relates to the habitual. By
Gautama, moreover, after having enumerated³ those from whom 10
food should not be eaten i. e. “The *Uchhiṣṭa*, an unchaste woman,
“one under an accusation, and the like”, has been stated the *prayaś-
chitta* thus⁴: “Before the five-toed animals, vomiting, and the
drinking of ghee also”; that relates to distress.

For one, however, who is made to eat under compulsion, a special 15
rule has been stated by *Āpastamba*: “Those, however, who by force
“having been made slaves by the *Mleñchha*, *Chândāla* or the *Dasyus*,
“are made to perform an unrighteous act, such as killing a cow and
“other animals, as also scouring the dinner plates, and eating the
“remnants at meals likewise; as also eating the flesh of a donkey, 20
“camel, or a village-pig; sexual intercourse with their women, and the
“taking of food along with them likewise; for having thus passed
“a month, for the twice-born, however, the *Prâjâpatya* is the purifi-
“cation; the *Chândrâyana*, however, for one who had consecrated the
“Fire, or the *Parâka* may be observed. The *Chândrâyana* and the 25
“*Parâka* also should one perform who has lived for a year. A *Sûdra*
“who has thus passed one year, should drink the barley meal for a
“half month; a *Sûdra* who has (thus) lived for a month only, by
“a quarter of a *Kṛcchra* he becomes purified. For a period exceeding

1 काण्डपृष्ठ.—It also indicates one of the military profession, a soldier. It is, however, used as a term of reproach स्वकुलं पृष्ठतः कृत्वा यो वै परकुलं त्यजेत् । तेन दुश्प्रतिनोसो काण्डपृष्ठ इति स्मृतः ॥ See *Mahāvîra Charita* where *Jâmadagnya* is styled by *Satânanda* as काण्डपृष्ठ. (cp. एकद्वया in Marathi.)

2 अभाद्वर्हा—May mean both, either those to whom a *śrāddha* may not be offered or those who do not deserve to be invited at a *śrāddha*.

3 Ch. XVII. 17.

4 Ch. XXIII. 26.

“a year, the *prāyaścitta* should be determined by the foremost of the twice-born; by three years, moreover, he becomes assimilated to them.”

- For eating the food belonging to one who is under an impurity, however, **Chhāgala** says : “The Brāhmaṇas for unknowingly having taken the food (from one) during the (period of) impurity from birth or death, after having made the restraints of breath for a hundred times, are purified from the impurity of a Sūdra; in the case of a Vaiśya, for that of a birth it shall be sixty, for a Kṣatriya twenty, and of a Brāhmaṇa, ten. For a day, for three days, for five, and for seven nights, abstention from food; thereafter comes about the purification of these, and then one should drink the five cow-products.” Commencing with the Brāhmaṇa, and in respective order, the one day, three days &c. should be used. This is in regard to the unintentional.

- For an intentional, however, **Mārkaṇḍeya** says : “For having eaten during the (period of) impurity for a Brāhmaṇa, the twice-born should perform the *Sāntapana*; for having eaten, however, during a Kṣatriya’s impurity, the *Taptakṛcchra* is ordained; during a Vaiśya’s impurity, likewise, for having taken food, one should perform the *Mahāsāntapana*; for having eaten similarly during a Sūdra’s, one should perform the penance for three months”. As to what has been stated by **Śaṅkha** : “For having eaten during the period of impurity of a Sūdra, for six months one should perform the penance; for having eaten of the Vaiśya similarly, for three months should one perform the penance; for having eaten of the Kṣatriya likewise, for two months should one perform the penance; and for having eaten during the impurity of a Brāhmaṇa, similarly, for a month should one observe the penance”, this, moreover, refers to a habitual repetition. This *prāyaścitta*, moreover, should be understood to be after the period of impurity, as **Viṣṇu** has stated in his *Smṛti* : “During the period of the impurity of the Brāhmaṇas &c. one who eats food once only, for him the impurity is so long as (it may be) for them; after the expiration of the (period of) impurity, however, he should perform the *prāyaścitta*.”

For eating the food of the sonless or the like, **Likhita** says : “For
“having eaten the food of a usurer, or one who has not taken a vow,
“or of the sonless also, of a S’ûdra likewise ‘having eaten, for three
“nights shall there be abstention from meals.” Similarly : “Of
“one who has ceased cooking for others, and also of one who is 5
“addicted to the cooked food of another, and of one who does not
“prepare food, for having eaten the food of these, the twice-born
“should perform the *Chândrâyana*.” This, moreover, has a refer-
ence to the habitual. The characteristics of one who has ceased
cooking for others (*Parapâka nivr̥tta*), and the like others, have 10
been stated by the same also :—“After having taken on the
“(sacred) Fire, one who has deposited it away, and one who does
“not offer out the five great sacrifices, such a one is called by
“the sages *Parapâka nivr̥tta* (one who has ceased cooking for
“others). One, however, who after performing the five great sacrifices 15
“expects subsistence from another’s food, always after getting up in
“the morning, such a one, however, is called *Parapâkaratîh* (one who
“is addicted to another’s food). While following the path of a
“householder one who avoids making donations, is called an *Apacha*
“by the sages knowing the principles of Dharma.” 20

As to what **Vṛddha Yājñavalkya** has stated regarding the eating of
the food from the celibate student and the like, viz. : “An ascetic and a
“celibate student, both may possess cooked food; their food must not be
“eaten; after having eaten, one should practice the *Chândrâyana*.”
As to what **Bharadvâja** has said about eating the food of him who 25
does not perform the *Pârvaṇa S’râddha* and the like : “During a fort-
“night, or even during a month, one from whom the Divinities do
“not receive food, after having eaten the food of this wicked soul,
“the twice-born should perform the *Chândrâyana*”, these both are in
reference to the habitual. 30

Those who habitually conduct themselves in ways which are
prohibited, other than those enumerated before, for eating the food
of these, however : “Of a Brâhmana who is devoid of good conduct,
“as also of one who resorts to prohibited ways of life, after
“having eaten the food, a twice-born should for one day abstain 35
“from meals,” this rule thus stated in the *Ṣaṭtriṃśanmata* should be

observed. In this connection also, for a repetition for a year, in the *Ṣhaṭtrimśanmata* itself has been stated: "After having continuously "eaten without a break the food of one tainted with an *Upapâtaka*, "the twice-born should perform the *Parâka* as the purification."

- 5 This group of purifications particularly stated as part of the portion treating of the *prâyaścittas* for eating the uneatables, is for the foremost of the twice-born only. For the Kṣatriyas and the rest, however, it works by the reduction of a quarter, and a quarter (for each), vide this Smṛti of Viṣṇu: "For a Brâhmaṇa, however, 10 "the entire should be administered; less by a quarter has been stated "to be for a Kṣatriya; for a Vaiśya, a half; while one quarter has "been added for those of the S'ûdra castes."

Here ends the Chapter on Eating the Uneatables.

- On the occasion of enumerating the causes, after the *Upapâtakas*, 15 those which bring about a deprivation of caste have been enumerated.¹ There, the *prâyaścittas* are, being stated. There Manu²: "For committing with intent any of the acts which cause loss of caste, one "should perform the *Sântapana Kṛchhṛa*; the *Prâjâpatya*, when "unintentionally. The purification for acts which bring about the 20 "degradation to mixture of caste, or render a man unworthy for the "purification, is the *Andava* for a month; for those which involve "impurity, shall be the heated barley (*Tapta Yâvaka*) for three days. The clause *anyatamam*, 'any of these,' is connected everywhere.

- By Yama also, here a special rule has been stated: "For having 25 "done an act causing degradation to a mixed caste, one consumes for "a month the (*Yâvaka*) barley; or the *Kṛchhṛâtikṛchhṛa prâyaś-* " *chitta* one may perform. For having committed an act which "renders one unworthy, by the *Taptakṛchhṛa* is one purified: or by the " *Sitakṛchhṛa* is the purification, or by the *Mahâsântapana* either; for 30 "those which involve one into an impurity, the *Taptakṛchhṛa* is the "purifier." By Brhaspati also in regard to an act which involves the degradation to a mixed caste, a special rule has been stated: "For having caused injury to a Brâhmaṇa, or for killing a donkey or

1 See Manu Ch. XI. 67-70 p. 1705 above ll. 12-22,

2 Ch. XI. 124-25,

"the like; from the censured, for the acceptance of wealth, one should
"perform half of a *Kṛcchra* as the penance." Of

PAGE 318 these *prâyaśchitta* which involve degradation to a
mixed caste and the like, stated by **Manu** and others, by
regard to the caste, capacity etc., the subject should be distributed (290). 5

In this way, in regard to the eatables and the uneatables has
been briefly pointed out the *Prâyaśchittas*, as was at the heart of the
Lord of the Yogis. Now we resume the topic in hand.

Vîramitrodaya

For the acceptance of a gift from the unrighteous included among 10
the *Upapâtakas*, by the word *cha*, 'also', the Author states a *prâyaśchitta*

Yājñavalkya, Verse 290

The badness of the accepted gift is censured particularly by a
reference to the donor, the time, the place and the object of the
donation. *Payah* i.e. milk; and one having its vow, i.e. one subsisting 15
on that alone; the remainder is clear. (290)

Śûlapâṇi

Yājñavalkya, Verse 290

In the cow-pen etc. From the sin of having accepted a donation from
persons accused of a crime such as stated by **Sumantu**, or from the actor, 20
dancer etc. as stated by **Yama**, one becomes free by performing the
penance of a residence in the cow-pen and the like. So **Manu**¹: " By
"performing the *japa* of the *Sāvitrî* three thousand times with concentration,
"and for one month by drinking milk in a cow-pen, one becomes free from
"(the sin of) the acceptance from the unrighteous." Also, " That wealth 25
"which the *Brâhmanas* acquire by means of censured acts, by the abandon-
"ment of that they become purified, or by renunciation or by austerities".
Hence, after making an abandonment in water, or to a *Brâhmaṇa*,
of the wealth acquired by acceptance, the *prâyaśchitta* should be
performed. (290)

30

Here ends the Chapter on the *Upapâtakas*.

The *Mahâpâtaka*, *Atipâtaka*, *Anupâtaka*, *Upapâtaka* and the *Prakîrṇakas* (Miscellaneous), in this way the five-fold classes of sins have been stated. There, having stated the *prâyaścitta* for the four varieties, the Author states the *prâyaścitta* in regard to the *Prakîrṇakas* (Miscellaneous)

Yājñavalkya, Verse 291

With the restraint of breath having bathed in water, one who has travelled in a donkey-carriage or a camel-carriage, for having bathed naked, as also for having taken food, and also for having had intercourse during the day-time with a woman. (291).

Mitâksharâ :—The conveyance which has a donkey attached to it is a *donkey-carriage*, *kharayânam*; with a camel yoked to a conveyance, it is a *camel-carriage*, *uṣṭrayânam*; such as a chariot or any other conveyance. With that, for having travelled over a way, one without any clothes on, *i.e.* taking away all the clothes having bathed, during the *day-time*, *i.e.* during day-light, for having held intercourse with one's wife, after having bathed in a tank or in a bathing pool or the like and having held the restraint of breath, one becomes purified. This, moreover, is in regard to what was done unintentionally: "For having intentionally ridden a camel-carriage or a donkey, one should plunge into water with clothes on, and by a restraint of breath one becomes purified". *vide* this text of *Manu*¹. If unintentionally, a mere bath should be administered. For riding a donkey directly, however, a double repetition should be administered, as it is a more serious sin. (291).

Śûlapâṇi

Yājñavalkya, Verse 291

With the restraint of breath etc. Yoked with a donkey or a camel, by such a carriage etc. for intentionally going, for bathing naked, or for having eaten at day time, (also) for having intercourse with a woman, in the water thrice the restraint of breath, one should perform after bathing. (291)

Yājñavalkya, Verse 292

For having treated the *Guru* with (the expletive) *Humh*, or addressed him as 'thou,' for having vanquished a *Vipra* in argument, or for having tied him with a cloth, immediately should one propitiate him and observe a fast for the day. (292)

5

Mitākṣharâ :—Moreover, **Gurum**, such as the father and others ; **twam kṛtya**, for having addressed as 'thou' such as 'you spoke in this way,' 'you have done this,' etc. in this way with the singular ending of the pronoun 'thou' for addressing them, and for having censured them. **Vipram**, or a *Brâhmana*, whether older, equal or younger, for having in anger addressed with contumely with the expletive '*Humh*' 'keep silent,' '*Humh* don't talk much' or in the like manner ; or by verbal arguments ending in success, **vipram nirjitya**, for having vanquished a *vipra*; by the neck, **vâsasâ**, with a cloth even-though one with a soft touch—*badhwâ*, having tied; **kṣhipram**, immediately, by falling at the feet and the like acts, **prasâdya**, having propitiated i.e. having made him give up the anger, **dinam upavaset**, one should observe a fast for a day, i.e. without eating, should pass the entire day.

10

15

As to what has been stated by **Yama** : "For having vanquished a *Brâhmana* in a discussion, with a desire to perform a *prâyaścitta*, "after having observed a fast for three nights, and having bathed, "with humble salutations one should propitiate him," that has a reference to the habitual. (292).

20

Śûlapâṇi

Yājñavalkya, Verse 292

25

To a *Guru humh* etc. For having treated with contumely a superior *Brâhmana* by addressing him as 'thou,' or vanquished him on a point in an argument, or for tying in the neck or other part with a cloth or the like, immediately by prostration and the like, having propitiated him, one should observe a fast for the rest of the day. (292)

29

Moreover, the Author says

Yājñavalkya, Verse 293

For an attempt (to strike) with a stick a Brâhmana, the *Kṛchhṛa*, while the *Atikṛchhṛa* for letting (it) fall; the *Kṛchhṛâtikṛchhṛa*, when
5 blood has fallen; the *Kṛchhṛa*, for internal blood. (293)

Mitākṣharâ :—With the object of striking a *vipra*, i.e. a Brâhmana, *daṇḍâdyudyame*, for an attempt with a stick or the like, *Kṛchhṛa* is the means of purification; *nipâtane*, for letting it fall, i.e. for striking, the *Atikṛchhṛa*; *asṛkpâte*, when blood has fallen, i.e. upon the blood oozing
10 out, moreover, *Kṛchhṛâtikṛchhṛa*. *Abhyantarasonitepi*, for internal blood even, *Kṛchhṛa* is the means of purification. By *Bṛhaspati* also in this connection a special rule has been stated :—“For having beaten
“with a wood or the like, when the skin is broken in, one should
“perform the *Kṛchhṛa*; when a bone has been broken, the *Atikṛchhṛa*;
15 “for a wound in a limb, however, there shall be *Parâka*.” For striking with the foot, however, says *Yama* : “For having touched
“a Brâhmana with the foot, one desiring to perform the *prâyaścitta*,
“after having fasted for a day and having bathed, and by prostrating
“himself, one should propitiate him.” By *Manu*¹, however, other
20 miscellaneous *prâyaścittas* have been pointed out : “Without water,
“or in water even, being under great pressure, one who has relieved the
“necessities of nature, by jumping in from outside with
PAGE 319 * “his clothes on, and by touching a cow, he becomes
“purified.” “Without water” i.e. even when it
25 was not near at hand; *śārīram*, ‘necessities of nature’; such as the discharge of urine, ordure etc. This has a reference to the unintentional. When, however, intentional : “Without being in distress,
“one who discharges the bodily necessities, after having fasted for a
“day, one should enter the water with clothes on,” this rule stated
30 by *Yama* should be understood. As for the text of *Sumantu* viz.:—
“For having discharged the fœces in the water or the fire, the *Tapta*—
“*Kṛchhṛa*.” that has a reference to one who is not diseased, or relates to intensive habit.

For a lapse of the ordinary *S'rauta* and other performances, however, **Manu**¹ says: "For the transgression of the ordinary performances prescribed by the Vedas, as also for the non-observance of the *Snâtaka* vows, the *prâyaścitta* is abstention from eating." "As regards those prescribed by the Vedas,' such as the *Darśa*, 5
Paurṇamâsa, and the other performances, or 'those prescribed by the Smrtis such as the daily sacrifices and the like, the cumulation in the form of a fast is in the place of the *prâyaścitta* prescribed for each, such as a sacrifice etc. The *Snâtaka* vows, moreover, are² "One should not put on tattered or sordid clothes when one 10
"has wealth," such and the like stated before. In regard to the *Snâtaka* vows, by **Kratu** also has been stated: "Of these rules of "conduct, for the transgression of each, after having performed the "japa of the *Gâyatrî* for one hundred and eight times, one becomes "purified." For the non-performance of the five great sacrifices, 15
however, says **Brhaspati**: "Without completing the great sacrifices, "the house-holder who takes his meals every day when he is not ill, "and has money, by the performance of a half-*Kṛchhṛa*, he becomes "purified. One who has consecrated the fires, and who does not offer "the prayer standing by on the occasion of a *Parva*, or one who does 20
"not approach the wife at the menstrual period, such a one also should "perform the half-*Kṛchhṛa*." Upon the death of the second wife etc., however, says **Devala**: "One who cremates the second wife who "is dead with the *Vaitânika* fires, when the first is living, that is equal "to *surâ*-drinking." For one who levels an imprecation against his 25
wife, however, says **Yama**: "When, however, through anger a man "makes a declaration regarding his wife that she would not be "approached, a Brâhmaṇa shall perform the *prâyaścitta*; the "Kṣatriya for nine nights; for six days, however, should the *Vaiśya* "perform; and for three nights should the *S'ûdra* observe." For 30
taking meals without a bath, and the like, **Hârîta** says: "For carrying "an empty bowl, or taking meals without having bathed, by a day "and a night shall be the purification, and also by performing *japa* "for a day."

1 Ch. XI. 203

2 See Manu Ch. IV. 34

3 See Manu Ch. IV. 34

For serving differently out of friendship etc. those seated in one line at dinner, Yama says :—" Never should one offer unevenly in " one line at meals, nor should one cause to be served; he who de-

- 5 " By the *Prājāpatya Kṛcchra* is one emancipated from that act. For " one who destroys the confluence of rivers, as also for one who " creates difficulties for a maiden, and also for one who causes " discord in harmony, no expiation can be prescribed. For these " three, when they seek for an expiation, with the fruit obtained by
10 " alms-begging the twice-born should perform the *Chândrâyana*." *Saṅkrama*, 'confluence' i.e. the passage of the water-fall; 'one introducing discord in harmony', such as in the matter of respect etc.

- For a sight etc. of the rain-bow or the like, *Rṣhyaśṛṅga* says :—
15 " If one shows to another the rain-bow or the *palāśa*-fire, the *prāyaś-*
" *chitta* is for the day and night; the bow and the staff are the " *dakṣhinā*." For a close conversation with the degraded and the like, however, *Gautama*¹ says : " Never with the *Mlechha*, the impure, or " the irreligious, should one hold close conversation. After having " conversed, one should contemplate in mind the meritorious, or one
20 " might hold converse with a *Brāhmaṇa*. For the destruction of the " wife, food, money or gain, for each, a year."

- For raising impediment i.e. for creating obstruction, in the matter of the securing of a wife, food, wealth etc., in the case of each, for a year the ordinary vow of a Celibate student. Likewise,
25 without the sacred thread, for the discharge etc. of the faeces, urine etc., in another *Smṛti* a *prāyaśchitta* has been stated: " Without the " sacred thread, if a twice-born becomes *Ucchiṣṭa*² the *prāyaśchitta* is " for a day and night, or one hundred and eight of the *Gâyatri*". There, if the contamination is in regard to the upper parts, a fast,
30 for one who has been defiled in the lower parts in regard to the drinking of water etc. the *Gâyatrî* japa; this is the adjustment.

If, however, unintentional (then): " For drinking or dis- " charging the excreta, or eating without the sacred thread, the

1 Ch. VII. 17-19.

2 अचिष्ट—ordinarily it is used in reference to one who has not washed his hands and mouth after meals, and hence is considered impure. It is also, therefore, used in reference to one who has not washed other impurities also, such as answering the calls of nature etc.

“restraint of breath three times, six times, or for the daytime; these
“three in their respective order”; this rule stated in **another Smṛti**
should be observed. After taking meals, without cleaning oneself or
sipping water, if one gets up, then: “If one gets up without sipping
“water after taking his meals or without eating from there, he 5
“should immediately perform a bath; otherwise he shall become
“degraded.” This rule stated in **another Smṛti** should be observed.

For letting off a thief or the like **Vasiṣṭha**¹ says:

PAGE 320* “For letting² off one who had incurred a punishment,
“the king should observe a fast for a night; for 10
‘three nights the *Purohita*. The *Kṛcchra*, for the *Purohita* for
“punishing one not deserving punishment; three nights for the king.
“One with spoiled nails or with blackish teeth, after performing the
“*Kṛcchra* for twelve nights may elevate themselves.” ‘Shall elevate
themselves,’ i.e., the meaning is, shall take out the rotten teeth and the 15
nails also.

For taking meals in the same line along with the thieves and
the degraded, however, **Mārkaṇḍeya** says:—“That foremost among
“the twice-born who takes his meals in the same line as that of one
“who has been ostracised for meals, after remaining on fast for a 20
“day and night, with the five cow-products he becomes purified.”

In regard to the Indigo, however, **Āpastamba** says:—“When a
“**Brāhmaṇa** puts on his body a cloth dyed with indigo, (then) by
“remaining on a fast for a day and night, with the five cow-products he
“becomes purified. When through the hair cavities the juice of the 25
“indigo enters the body of any one, the common purification for all
“the members of the three *varṇas* is the *Taptakṛcchra*. By guarding,
“as also by selling and earning a subsistence by dealing in it, a
“**Brāhmaṇa** would be a sinner; by the three *Kṛcchras* he wipes it off.
“When an indigo-wood pierces through the body of a **Brāhmaṇa**, and 30
“where blood is seen, there the twice-born should perform the
“*Chândrâyana*. It does not involve a sin in regard to a bed for the
“sexual enjoyment with women.” By **Bhṛgu** also has been said:—
“The indigo put on by a woman on a bed does not involve a sin
“for a **Brāhmaṇa**; for a **Kṣatriya** it may be put on on an auspicious 35

1 Ch. XIX. 40-43 and Ch. XX. 6.

2 On p. 320 l. 1 for दण्डोत्सर्गे read दण्डोत्सर्गे.

"occasion, and by a Vaiśya otherwise than on a *parva*." Likewise if put on particular clothes there is a counter-exception, *Vide* the *Smṛti viz.* : "In regard to a blanket, as well as in a silken yarn, the "indigo dye does not defile."

- 5 In regard to mounting a bedstead prepared from a tree, *Śaṅkha* says:—"By establishing a bed, and preparing a conveyance, a seat, "and the sandals likewise, prepared of the *palāśa* tree, a twice-born "should for three nights remain on penance. A Kṣatriya, however, "for turning his back on a battle-field solely engrossed in the safety
10 "of his life, for a year should perform a penance, also for having cut "down a tree which was yielding fruit. When one passes through "between two Brāhmaṇas, or a Brāhmaṇa and fire, or a couple, "or a cow, and the foremost of the twice-born pass, he should perform "the *Kṛcchra Sântapana*. At the time of the *homa*, likewise at the
15 "milking-time, during the period of study, or at the time of marriage, if "a twice-born passes through between; one should perform the *Chândrâ-
"yana*." At the milking time *i. e.* as part of the *Sānnâyya*². This, moreover, has a reference to the habitual. For a sight of a prospective evil indicated in the text, 'through an aperture' etc. *Śaṅkha*
20 says:—"For the sight in a dream foreboding an evil or the like, "one should donate ghee and gold also."

- At some places even for going to a particular region also *Devala* says:—"For having gone to the region of the Indus, *Saurâra*, or the " *Saurâṣṭra*, likewise the region of the borderland, and the *Anga*,
25 " *Vaṅga*, *Kaliṅga*, and the *Andhra*, one incurs a consecration." This moreover, should be observed to be otherwise than for going on a pilgrimage.

- For a sight of one's own fœces, *Yama* says:—"With the face "toward the Sun one should not discharge the fœces. Nor should
30 "one look on one's own ordure; after having a sight of the Sun, "one should have a sight of a cow, the Fire, and a *Brāhmaṇa* "likewise." *Śaṅkha* also says:—"For having warmed one's "feet, as also for placing the fire on the ground, after rubbing the feet "with the Kuśa grass, for one day should one remain on a penance."

- For offering obeisance to Kṣatriyas and the like, *Hārīta* says:
35 "For offering salutation to a *Kṣatriya* one should observe "a fast for a day and night; for saluting a *Vaiśya* two nights; for

1 पर्व—certain specified days in a month such as the eighth &c. and other important days.

2 साक्षायः—सम्यक् नीयते होमार्थमिति । Any substance mixed with clarified butter and offered as an oblation to the fire.

“saluting a *S’ûdra*, a fast for three nights.” Also, “For offering
“salutations to one who had mounted the bed-stead; one who has
“the sandals or shoes on his feet, one who had not washed after
“meals, one who was standing in darkness, or one who was perfrom-
“ing a *S’rôddha*, or one who was intent on *japa* or the worship of the 5
“gods, for three nights there shall be a fast; as also for taking
“meals at one place when invited at another, three nights”. For
one who has in his hands the *Samidhs*, flowers etc., this same rule holds
in regard to salutation:—“One should not offer salutations to a
“twice-born who has in his hands the *Samidhs*, flowers, *Kuśa*, ghee, 10
“water, earth, food, the *Akṣhatās*; as also one who is performing *japa*
“or offering oblations”, thus in this text of *Āpastamba* these having
been set out along with the *japa* and the rest. Also for one who offers
the salutation, the same is the *prâyaścitta* : “Never with a water-pot in
“one’s hands should one offer salutation, nor while going round the 15
“begging of alms, nor with flowers, ghee, and the like in the hand,
“nor when impure, nor while making a *japa*, nor while performing
“the worship of the gods or the manes, nor while sleeping” in this
text a prohibition having been laid for him also by *Śaṅkha*. In this
manner other texts also may be gathered from other *Smṛtis*; out of 20
fear for swelling the treatise, (these) are not being written here. (293).

Thus ends the Chapter on *Miscellaneous (prakīrṇa) prâyaścittas*.

Vīramitrodaya

Hereafter, for sins suggested as on account of certain causes and
certain occasions and described as *Miscellaneous sins*, the Author 25
mentions in regard to some the *prâyaścitta*

Yājñavalkya, Verses 291, 292, 293

A conveyance in the form of a donkey, or a conveyance in the
form of a camel, one riding such a conveyance and proceeding;
or while naked, as such even either performing a bath or taking a meal; 30
or during day-time one having sexual intercourse with his own
wife; for the purification, after having bathed in permanent water, he
should remain holding a restraint of breath. By the use of the word
cha everywhere, upon an intentional act, bathing merely is added in all
cases. (291) 35

Towards a *Guru* such as the father, the preceptor and the like,
for having addressed him as ‘thou’ i.e. menaced him with the word

- ‘thou’, or for having treated a Brāhmaṇa with ‘*Humh*’ ‘keep silent,’ or by like words, reviled; also by argument such as in a discussion or the like, having vanquished a *Vipra*; or also for having tied the *Guru* or *Vipra* with a cloth; after propitiating him, one should observe a
5 fast for one day; in this manner one becomes purified. (292)

- With the object of striking a Brāhmaṇa, for raising a stick, the *Kṛchhṛa Prājāpatya* is the means of purification; for a blow to a Brāhmaṇa with a stick, however, the *Atikṛchhṛa*; when blood¹ has appeared only internally, the *Kṛchhṛa* when unintentionally done.
10 For an intentional act, however, a couple of *Kṛchhṛas*. In the case of the *Atipātakas* the *prāyaścitta* has been stated before, viz. “After
“having cut off the organ, the killing likewise”. In regard to the sins causing the deprivation of caste and the like, *Manu*¹: “For having
“committed intentionally any act which would cause a deprivation of.
15 “caste, one should perform the *Sāntapana Kṛchhṛa*, the *Prājāpatya* if
“intentional. For acts which bring about a mixture (of the *varṇas*), or
“render one unworthy, for a month the purification is the *Aindava*. For
“such as render him impure, shall be performed the penance of barley-
“gruel for three days.” (291-93)

20

Śūlapāṇi

Yājñavalkya, Verse 293

- Vipra* etc. With the object of killing a Brāhmaṇa, for a mere attempt by lifting up a stick, the *Kṛchhṛa*. Of the same, for the felling of it only, the *Atikṛchhṛa*. When blood oozes out, the *Kṛchhṛatikṛchhṛa*. When
25 blood flows internally, the *Kṛchhṛa*, (293)

On account of the endlessness of the causes, it being impossible to state a *prāyaścitta* in each individual case, generally in regard to matters stated or not stated, and with the object of letting a particular *prāyaścitta* to be known, the Author states this (rule)

30

Yājñavalkya, Verse 294

Country, time, age, capacity, and the sin also, after having examined carefully, (then) the *prāyaścitta* is to be determined, where no expiation has been prescribed. (294)

Mitākṣharâ:—Whichever varieties of *prâyaścittas* have been stated, or may be stated hereafter, these by taking into consideration the country etc., in such a manner as will not jeopardise the life of the performer, in that manner should be determined in regard to particular subjects. Otherwise, there will be the danger of the disappearance of the chief object itself. So, the Author will hereafter¹ state in the text “Subsisting “on air, standing during the day, spending the night in water, gazing at “the Sun etc.”; there, if remaining in water is directed for those living in the vicinity of a snowy mountain, or when extreme cold is pervading such as in the *S’isira* and the like season, then there might be loss of life; therefore the (penance of) remaining in water should be determined by avoiding such country or season. Likewise, by regard to particular age also, e. g. for one who is ninety years old or the like, or one who has not completed his twelfth year, if a twelve years’ *prâyaścitta* be directed, then there will be loss of life. So such *prâyaścitta* should be decided upon in the case of others than those of these ages. And hence also in another *Smṛti* : “At some place half, at “some place a quarter,” thus in the case of the aged and the like, a reduction of the *prâyaścitta* has been stated. That, however, has been detailed before; likewise, by regard to the capacity for the donation of wealth or the performance of austerities also. For, indeed, not in the case of a moneyless person will the rule² “to a deserving person by donating wealth in abundance” and the like will hold. So also the *Parâka* or the like for those in whom billiousness etc. has manifested in excess, nor also the *japa* and the like for the women, *S’ûdra* etc. and hence also has it been stated³ for one who is unable to donate an elephant or the like, in the text : “When unable to make a donation, one should perform one *Kṛchhṛa* “for the purification in each case.” Likewise : “A half of the “*prâyaścitta* the women and the diseased also should have”; in this text, for one who is unable to perform austerities, a reduction of the *prâyaścitta* has been stated before in another *Smṛti*. The sin, likewise, in the form of the *Mahâpâtaka* and the like having carefully taken into consideration whether consciously or unconsciously done, the single

1 See verse 312 onwards.

2 See verse 250 above, p. 1736.

3 See above verse 274, p. 1860

- or the repeatedly habitual perpetration etc. the *prāyaścitta* should be determined by taking a collective view of the entire *Dharmaśāstra*. Thus what has been ordained for the unintentional, the same when deliberately made would become double, and for a deliberate repetition, four-fold; thus in this manner should be determined in accordance with other *Smṛtis*.

- Similarly in the text¹ “With a *Mahâpâpa* or *Upapâpa* one who “accuses another falsely, should remain for a month subsisting on “water”, has been stated. There, it is improper to have an equal *prāyaścitta* for the *Mahâpâpa* and the *Upapâpa*; as compared with that for the *Mahâpâpa*² in the case of the *Upapâpa* a reduction in the monthly penance should be determined. There also; one should neither laugh, nor yawn or clap suddenly.

- In the text: “The husband of a pregnant woman should not bathe “in disturbed waters, nor should he cause the hair to be cut; surely “she becomes childless”, and in similar texts a *prāyaścitta* has not been stated; even there, by regard to the country etc., the *prāyaścitta* may be determined.

- Indeed, some little cause is available in those for which no expiation has been stated, e. g. “A hundred times the An objection “restraint of breath should be made for the wiping “off of all sins; of those generated by *Upapâtakas* as “also of that for which nothing has been prescribed.” in this text³ even for those for which expiations have not been stated, a *prāyaścitta* will have been stated. By Gautama⁴ also:—“These also where “nothing has been prescribed may be optionally performed.”, thus in this text one day’s and the like have been demonstrated.

- The answer is, true, there is indeed generally the statement of a *prāyaścitta*; still, in all cases there is always a scope for the exercise of a discretion by regard to the country, time; and the like. Indeed, in the case of laughter etc. a hundred *prânâyâmas* would not always be proper,

1 See verse 286 above.

2 On page 231 l. 19 for पापपेक्षया read महापापपेक्षया

3 Verse 306 onwards p. 1975

4 Ch. which XIX. 18,

as the cause is very petty. Therefore, by regard to the sin, a diminution should be determined, or another *prāyaścitta* (be stated).

Indeed how can there be the smallness or a sin by which the reduction in the *prāyaścitta* could be determined ?

Another objection There, it may be said that the *prāyaścitta* was small, 5
from the very fact that an expiation has not been stated.

True; but by the statement of a reason, and by regard to the attendant circumstances of the intentional or
The Answer unintentional nature of the act, the smallness or 10
greatness of the sin is easily ascertainable. Like-

wise, by regard to the reduction or increment of punishment also is the heaviness or the smallness of *prāyaścitta*. As for example, in the case of an attempt of an attack upon a *Brāhmaṇa*,

PAGE 322 in regard to the members of the same caste the 15
Prājāpatya and the like have been stated. In such a case, when the attempt at striking is made by persons of the higher or lower orders, or by the *Mārdhavasikta* or the like, then by the greater or less degree of punishment the smallness or gravity of the sin being ascertained, the heaviness or the smallness of the *prāyaścitta* 20
also may be determined. The greater or less character of a punishment has been pointed out in the text¹: “In the case of the abuse of “one of a superior class, the fine is two-fold and three-fold respectively,” by this and like others. (294)

Vīramitrodaya

25

On account of the endlessness of causes, it being impossible to state in each individual case, in regard to the *prāyaścittas* not mentioned, the Author generally mentions the rule for determination

Yājñavalkya, Verse 294

After having carefully examined the smallness or greatness of the 30
sin in regard to which a *prāyaścitta* has been stated, as also the region etc. in regard to particular cases where particular expiation has not been mentioned, smaller or greater *prāyaścittas* should be determined. By the use of the word *cha* twice, is included the (consideration of the) act being done intentionally or unintentionally. (294) 35

1 See Vyavahārādhyāya, verse 207, p. 1250 above.

Śūlapāṇi

Yājñavalkya, Verse 294

- Country etc. By regard to the country, the period etc. the *prāyaśchitta* should be administered. As for example, in the Northern part
 5 during the cold season, lying in the water; for one below sixteen years, as also one afflicted with a disease, never the entire *prāyaśchitta*. So also the *Vishṇu Purāṇa*: "One who had reached eighty years, or an infant also
 "less than sixteen, are entitled to a half *prāyaśchitta*, as also those afflicted
 "with a permanent disease." So also *Chyavana*, "For the infant, the aged,
 10 "and the women, half the *Prāyaśchitta*; until sixteen, are (regarded as)
 "infants; above seventy, the aged." For one less than eleven years, however, a quarter of a *prāyaśchitta*, *vide* the text: "A quarter should be
 "administered for the infants".

- Where, however, no expiation has been stated, i.e. in regard to which sin
 15 a *prāyaśchitta* has not been declared, there, from the statement of the assembly (*parṣhat*), should be determined. "If it be asked how it should
 "be with respect to the (points of) law which have not been specially
 "mentioned, (the answer is), 'that which *Brāhmaṇas* (who are) *Śiṣṭas*
 "may propound, is doubtless the law". *Saṅkha* and *Likhita*¹: "Many
 20 "are the eatables and the uneatables which for the *Brāhmaṇa* are
 "numerous; there as the *Śiṣṭas* may declare, that should be done; so
 "is the *Smṛti*". (294)

- In this manner for one who has become degraded on account of
 a *Mahâpâtaka* and the like, the *prāyaśchitta* has been stated. One,
 25 however, who out of impudence, this does not wish to perform, for
 such a one what should be done? So the Author proceeds

Yājñavalkya, Verse 295

- A (water) pot with a *Dâśî* should the *bândhavas* cause to be emptied
 outside the village; they should place the degraded person outside, and also
 30 similarly in all dealings (295).

Mitākṣharâ:—Of one who has become degraded even when living,
 those members of the *Jñâtis* and *Bândhavas* on the

- The rule as regards the breaking of a jar against one who has become degraded.
 35 father's and the mother's side, all having collected
 together should send a *dâśî*; by her who was dispatched by the *Sapindas* and others, the jar full of
 water brought by her should be caused to be emptied
 outside the village. This should be caused to be

done on the *vikṭā tithis*¹ such as the fourth and the like, during the fifth period of the day in the presence of the *Guru* and others. *Vide Manu*²:
“For one who has become degraded the (ceremony of) water should
“be caused to be performed outside by the *Sapinda Bāndhavas* on an
“inauspicious day in the evening, and in the presence of the *Jñātis* 5
“the religious preceptor, and the *guru*”. Or the *dāśī* herself when
appointed by the *Sapindas* and the others should carry, as says
*Manu*³: “A *dāśī* shall hurl with her foot a pot filled with water
“like that as for a dead person, and (they) shall observe the (period of)
“impurity for a day and night along with the *Bāndhavas*”. ‘Like that 10
‘as for a dead body’, this is used with a view to include facing the
southern direction and putting the sacred thread on the left side.

This act of pouring out water, it should be observed, is to be
performed at a time subsequent to the offering of the water libations,
the *piṇḍas* etc., to the deceased person. As *Gautama*⁴ has observed: 15
“(Of him) the teachers of the lores, as also the relations by consangui-
“nity, collecting together all should perform all the rites for a dead
“person, such as the water libations and the like. A pot also should
“be upturned as for him. The *dāsa* or a hired person having brought
“a filthy pot from a dust-heap and having filled it from the jar with 20
“the *dāśī* with his face turned towards the south should turn it pro-
“nouncing the name and saying ‘I make him bereft of the water
“libations.’ All the kinsmen shall touch him with their sacred thread
“on the left, and with the top-braid loosened. The teachers of the lores
“and the relations by consanguinity shall witness; and after touching 25
“the water they should enter the village.”

This ceremony of expulsion, moreover, should be observed only
when although being urged by the kindred he does not perform
the *prāyaścitta*, as *Śaṅkha* has stated:—“In his case in the presence
“of the *Guru*, the *bāndhavas*, and also the king, after having pronounced 30
“his sins and explained to him, and after having asked him again
“and again to resume his course of conduct, and even then if he is
“not restored to a proper line of thought, then a pot should be
“hurled down to him.”

1 The others are the 9th and the 14th.

2 Ch. XI. 182.

3 Ch. XI. 183.

4 Ch. XX. 2-7.

- Thereafter, *tam, him, i. e.* the degraded who had received the water (rite), *sarwakāryeṣhu, in all dealings*, such as conversation, sleeping together, and the like, *bahiḥ kuryuḥ, should put outside i. e.* should avoid. To that effect is also *Manu*¹ :—"Thereafter,
- 5 "they should withdraw from conversation and sitting together "on the same seat, and also the giving out of a share in the inheritance and the like, and the worldly dealings." When out of friendship etc. he holds conversation, then a *prāyaścitta* should be performed.
- 10 "After that, for having conversed with him, one should remain for "one night making the *Sāvitrī japa*, if unwittingly; if it be intentional, then for three nights."² (295).

Śūlapāṇi

Yājñavalkya, Verse 295

- 15 *Dāśi Kumbha* ' etc. : A pot, full of water brought by a *dāśi*, having taken it outside the village, the *Sapiṇḍas* of one who has become degraded should offer that water to the degraded like the *Sapiṇḍa* water libation at him. The degraded they should exclude from all transactions of the *jñātis*. (295)

- When, however, an account of the renunciation by the kindred
- 20 or otherwise, he is affected with repentance and 'a *prāyaścitta*' also has been performed, then what should be done ? So the Author says

Yājñavalkya, Verse 296

- One who has performed a penance and has returned, they shall upturn a fresh jar; and they should not avoid him, and should associate together
- 25 with him in all matters. (296).

- Mitākṣharā* : When one who has performed the *prāyaścitta* and has again approached his kindred, his *sapiṇḍas*
- PAGE 323.* and the rest in company with him shall empty a fresh unbroken pot full of water. This emptying
- 30 process, moreover, should be observed after a bath in a holy pool or the like. As *Manu*³ has stated : "When, however, a *prāyaścitta*

1 Ch. XI. 184.

2 See Gautama. Ch. XX. 8-9.

3 Ch. XI. 186,

"has been performed, a new jar filled with water they should throw
"down along with him also, after having bathed in a holy water-
"reservoir". Here by Gautama,¹ however, a special rule has been
stated: "He, however, who becomes purified by a *prāyaścitta* on
"his becoming so purified, a golden pot having caused to be filled from 5
"a very holy lake or from the flowing rivers, from that they
"should sprinkle water upon him. Thereafter they should give
"that pot to him. Having received it, he should repeat 'appeased
'has been the heaven, appeased the earth, and appeased is the auspi-
"cious sky, that which is brilliant I take on at this place.' With these 10
"*Yajus* and the *Pāvamāni*², *Taratsamandhi*³, and *Kūṣhmāṇḍis*⁴, also
"he should offer oblations into the fire with ghee, and should donate
"gold to the *Brāhmaṇas*, or a cow to the *Āchārya* also. One, how-
"ever, for whom is the death-ending *prāyaścitta*, such a one becomes
"purified (only) when dead. This same rite of water-purification is in 15
"regard to all the *Upapātakas*." Thereafter, him who has performed
a *prāyaścitta*, these should never hold in contempt; likewise in all
transactions, such as sale, purchase, and the like, they should hold
dealings with him. (296).

Śūlapāṇi

20

Yājñavalkya, Verse 296

Charita etc. One who has performed the penance when returned
home, the *jñātis* taking up a new pot filled with water and after having
bathed in a holy water-reservoir should throw out the water along with
him. Having done this, however, they should not avoid him. They 25
should carry on with him with the same water-pot. (296)

Of the aforestated rule regarding the renunciation of the
degraded, the Author states an extended application

Yājñavalkya, Verse 297

This same rule (stated) for the degraded, for women has been 30
declared; a residence in the corner of the house should be given; and food,
clothes, together with protection. (297).

1 Oh. XX. 10-17.

2 R. V. VI.7-16.

3 R. V. VII. 10-15.

4 R. V. यदेवादेवहेजम् ।

Mitākṣharā:—The same ritual for the abandonment of men, such as the offering of the *Pinḍas* and the water libations, as also in the case of those who have performed the *prāyaścitta*, the ritual of taking back also, the same process should be understood to be in the case of the degraded women also. This, however, is the distinction : In the case of women, even though they are degraded when the water rites etc. have been performed, still to them should be given a cloth, a cottage-house made of thatch and leaves in the vicinity of the main residential house. Likewise, food sufficient to sustain life, a soiled cloth avoiding the possibility of an intercourse with another man, should be given. (297)

Vīramitrodaya

Of the perpetrators of the *Mahāpātakas*, by (the performance of) the *prāyaścittas* their admissibility into dealings has been stated ; if however, out of impudence the degraded person does not perform the *prāyaścitta*, then what should be done ? so the Author says

Yājñavalkya, Verses 295, 296, 297,

Brought by a *dāst*, who was asked by the *Sapiṇḍas*, a jar filled with water, the kindred and the *Bāndhavas* of the degraded, these should empty it outside the village *i.e.* should throw it down. By the use of the word *cha*, 'also', it is added that the *dāst* herself when asked by the *Sapiṇḍas* and others may empty it, *vide* the text of *Manu*¹: "A *Dāst* should fling down with her foot a jar filled with water; for a day and night they should observe mourning along with the *bāndhavas*".

Gautama²: "After having brought a pot and having filled it from a jar, facing the south, when one throws it down round with the word " 'I make you devoid of water' pronouncing his name, all these shall touch each other with their sacred thread on the left side, with the top-knots loose. Those senior in learning as well as the relations by marriage should witness; after touching water, they should enter the village". In this manner after the throwing down of the water pot, the man who had been degraded, they should exclude from all dealings, such as marriage, conversation, friendly meetings, and sittings, *Śrāddhas*, and purifications and the like others. By the use of the word *eva*, 'also', the Author excludes even a friendly relationship. (295)

If, however, on account of the renunciation by the relations or otherwise also, he has felt remorseful, the degraded ostracised person has performed a *prāyaścitta* in regard to a *Mahāpātaka* unwittingly committed, then however, the Author says *Charita* etc. 'one who has performed etc.' After performing the *prāyaścitta*, when he has come back near them, the *bāndhavas* should empty a new pot filled with water. They should not censure him. They should resume dealings with him. By the use of the first *cha*, the insult which was stated, the Author prohibits. By its use a second time is the admission into the dealings, such as marriage, etc. By the use of the word *api*, are added all the proceedings in connection with the upturning of the new jar; that says *Gautama*': "He, however, who becomes purified by a *prāyaścitta*, when he has thus become pure, a golden pot having been filled from a very "sacred water reservoir or from flowing rivers either, from that these "should sprinkle water upon him; thereafter—to him that pot they should "give and having duly received it, he should repeat—' May heaven be " appeased, appeased may be the earth, appeased is the auspicious sky, " him who is brilliant, here I accept him " with these *Yajus* hymns and "with the *Pavāmāns*, *Taratsamāns*, and with the *Kūshmāṇḍis*, also one "should offer oblations of *ghree* into the fire, and should donate gold, "and a cow also to the *Āchārya*. He, however, for whom the *prāyaścitta* "is deathending, such a one becomes pure (only) when dead. This very " *S'anti* water is also in all the *Upapātakas*". (296)

The procedure for the exclusion of a degraded man, the Author extends to women who have fallen—' Of those fallen etc.' This procedure i.e. the various details about the renunciation as well as of the inclusion of other *prāyaścittas* also, has been stated by the sages for degraded women. This, however, is the difference—even after the upturning of the jar, for women a residence near one's house should be given; food, and a cloth with a view to protect her from a dultery should be given. (297)

Śûlapâṇi Yājñavalkya, Verse 297

Patita etc. Of the women who have become degraded, this same rule as has been stated before has been prescribed. But this is the particular point. A residence near the home, food, and cloth also, together with a

man as the watchman, and should not be driven out like a man. To that effect is **Bṛhaspati**: "That penance which has been prescribed for men in regard to the wives of others of equal (status), on an adultery from the husband the woman should practise that completely. One who has been
5 "enjoyed when she was unwilling, should be kept under protection in the house. With a soiled body, sleeping on the ground, and getting nourishment just sufficient for sustaining the body. An expiation should be caused to be performed by her, the *Kṛchhṛa* and *Parāka* by one who had been associated by a residence, while one who had been enjoyed by one
10 "of an inferior *varṇa* should be abandoned or may deserve to be killed". The expression "that completely" negatives a half *prāyaścitta*. *Samam i. e.* with a man of the same caste. Enjoyed by one of an inferior *varṇa*, here 'if willing' is to be implied. As says **Vasiṣṭha**¹. "The women of the *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* *varṇas* who had intercourse with a
15 "Śūdra, if no child is born, may become purified by a *prāyaścitta*, not the others". **Samvarta**: "Four indeed are to be abandoned, one who has intercourse with a pupil, who has intercourse with a Guru likewise, the husband-killer, and particularly one who has resorted to one of the "lowest class". *Juṅgita*, despised, born of a *Pratiloma* connection.. (297)

20 Indeed, who are the degraded women for whom is this rule of the renunciation of the degraded? So the Author says

Yājñavalkya, Verse 298

Sexual intercourse with the low, causing abortion, causing injury to the husband, in particular are the causes for the degradation of women,
25 these even undoubtedly. (298)

Mitākṣharâ :—Having intercourse with one of a lower order, causing abortion, even by a woman not a *Brāhmaṇī*, causing injury to the husband, even though a non-*Brāhmaṇa*; these are the special causes for degradation, (particularly for women). By the use of the word
30 *api*, 'even', it is indicated that those causes which lead to the fall of men viz., the *Mahāpātakas* and the *Atipātakas* other than the *Upapātakas* and also the habitually committed *Upapātakas*. These also undoubtedly *i.e.* certainly, become the causes for bringing about the fall of women. Hence also **Saunaka** :—"Those causes for a fall
35 "which are in the case of a man, for the women even these also. A "*Brāhmaṇī* woman by resorting to one of a lower *varṇa* falls low."

As for what is stated by Vasīṣṭha¹ :—"Three are the sins of women
"in this world which those conversant with *dharma* know, the husband's
"murder, foeticide, and the abortion of one's own embryo", in
which the destruction of an embryo is inclusively mentioned, that is by
way of an illustration, and not, moreover, with the object of excluding 5
the other *Mahāpātakas* as the sources of a fall. Even as to what by the
same² also in the text :—"Four, however, should be abandoned ;
"one who has an intercourse with a pupil, as also one who has an
"intercourse with a *Guru*, and more particularly the husband-killer, as
"also one who has secret intercourse with one of a degraded caste," 10
has been stated that, of the four only should be the abandonment,
still, however, among those who do not wish to perform the
prāyaścitta, of the four only, viz., the one having an intercourse with
the pupil and the others, the abandonment should be made by cutting
off the means of livelihood such as clothes, food, residence in a house 15
and the like, and not of others ; this is the import. And, therefore,
it appears in regard to others also who have fallen, even though not
performing the *prāyaścitta*, 'a residence in the corner of the house
to be given,' and the like should be done. (298)

Vīramitrodaya

In the case of women not only the Brāhmicide and the rest of the
five *Mahāpātakas*, as also the *Upapātakas* which are the cause of their
degradation which would lead to the throwing off of the water-pot,
but that there are others also, so the Author says

Yājñavalkya, Verse 298

Adultery with one of a lower *varṇa*, destruction of a conception
even from one other than a Brāhmaṇa, or the murder of a husband ; in the
case of women these even other than in common with the men are the
causes which surely i.e. decidedly, lead to degradation. By the use
of the word *api*, 'also', are included the causes of degradation of men. 30
(298)

Śūlapāṇi

Yājñavalkya, Verse 298

Niṣa etc. Lowest i.e. the Śūdra. Not only the Brāhmicide and the
like are the causes for a fall of women, but having regard to the man, for 35
having intercourse with the lowest also are causes for a fall. (298)

They should not avoid him; and they should associate together with him in all matters;’ to this rule¹ the Author states an exception

Yājñavalkya, Verse 299

One should not, however, associate together with those who cause injury
5 to those who have resorted as suppliants, or to the infants or to women, even though these had completely performed the penance, and (also) with the ungrateful ones. (299)

Mitâkṣharâ :—Śaraṇâgata, those who had resorted as suppliants, and like others, those who cause their destruction, *kṛtaghnasahitân*, with the
10 ungrateful, by the performance of the *Prâyaścitta*, although with diminished sins, one should not carry on dealings. This is an express prohibition. What is this express text? One may not obey it; not indeed is there any great pressure of any express text, and therefore, although for the destruction of an adulteress woman the *prâyaścitta*
15 is comparatively small, still this prohibition as to dealings has been express. (299)

Vîramitrodaya

To the statement ‘one who has performed a penance and has returned etc. which has been made before, the Author states an
20 exception

Yājñavalkya, Verse 299

Those who kill, those who have resorted to them for protection, however, along with the ungrateful, although they have performed the *Prâyaścitta*, and in regard to whom the water-pot has again been up-
25 turned, with these one should not associate. *i. e.* carry on transactions. This is the meaning. (299)

Śûlapâṇi

Yājñavalkya, Verse 299

Śaraṇa etc. Those who had resorted as suppliants, who had been
30 ungrateful, even though they had performed the *prâyaścitta*, one should not hold dealings with them by conversation or the like. In the **Skanda Purâṇa** : “In regard to a Brâhmicide, a *surâ*-drinker, and a thief, as also “the violator of the Guru’s bed, an expiation has been ordained; for the un-

1 See Verse p. 296 above up. 1952

2 See v, 296 above,

"grateful there is no expiation. One who prepares a *pinḍa* for the master, as also one who takes away the *pinḍa* prepared for the manes; after having received education from him, one who does not give away the *dakṣhiṇâ*; one who hates the sons and the women also; as also the man who kills these; one who declares the flaw in what has been done for him, as also one who does not do the desires, one also who does not remember an obligation done, as also one who contaminates the orders (in life), all these "Manu has declared, along with the Sages, ungrateful". (299)

5

Thus in due course, in regard to the women having stated a special rule in regard to the performance of the penance itself, the Author states a special rule

10

Yājñavalkya, Verse 300

When the (water) jar has been thrown down, being placed among the kindred, the fodder for the cows he should give; one who has been cordially received by the cows, for him indeed is a cordial reception. (300)

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Mitākṣhara :—Ghaṭepavarjite, when the jar has been thrown down, filled with water drawn up from a water-reservoir when the pot has been thrown on the ground, such a one who had performed the penance and *madhyastho*, being established in the midst, of the *Sapinḍas* and others, to the cows he should give fodder. By these first being cordially received i.e. honoured, afterwards by the relations and the kindred, the reception should be made. His respectful reception by the cows is the consuming itself of the fodder given by him. If the cows do not accept the fodder offered by him, then he should resort to a fresh *prâyaścitta*, as says Hârîta : " Having taken the fodder on his own head, he should offer to the cows; if these accept, then they (the " people) should allow him to resume the dealings." Otherwise not, is what is intended. . (300)

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Vîramitrodaya

After the performance of the *Prâyaścitta* one upturns the water-pot; the Author states his duty

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Yājñavalkya, Verse 300

The fodder i. e. the food for the cow one should donate. Indeed, since, by consuming the fodder-food given by him he comes to be respected first by the cows; for such a one, a respectful reception should

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be given by the kindred etc. The meaning is that one who has not been respected by the cows (e. g.) by their not eating the fodder, should be made to perform the *Prāyaścitta* again. (300)

Sûlapâṇi

5

Yājñavalkya, Verse 300

Ghaṭa etc. It has been Stated¹ that when one who has performed a penance and comes back, they should cause a jar to be emptied. When the ceremony of emptying the pot has been performed, and he has been re-established in the midst of the kindred, he should give mouthfuls of grass to the cows. When the cows have eaten the mouthfuls given to them, he is respected by the cows, and then the reception by the kindred would be proper. (300)

10

In regard to the group of sins of the five kinds such as the *Mahā-pātaka* and the others, having stated the entire (performances) in each case, now the Author states a law common to all the penances

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Yājñavalkya, Verse [301 (1)]

One who has declared his guilt, should perform a penance as is approved by the *Parṣhat*. [301 (1)]

20

Mitākṣharâ :—The sin which was committed by the offender when it is declared i. e. known to others than him, one who had committed such a sin should perform a penance as directed by the *Parṣhat*. Although he himself is an adept in the interpretation of the meaning of the whole *S'âstra*, still after having approached the *Parṣhat* and conferred along with it, he should do only what is approved of it. In regard to approaching it, by *Āṅgiras* a special rule has been stated :—“When a sin has undoubtedly been committed, one “should not take his meals without respectfully approaching; by “taking his meals he would enhance the sin so long as he has not “declared it in the *Parṣhat*. Having bathed with clothes on, with

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“dripping garments and bent attention, when allowed by the *Parṣhat*, “the man should declare the whole truth; and having received the “penance, thereafter having bathed, he should perform the penance.” The declaration should be made after the donation of the *dakṣhiṇâ*. As says *Parâsara* :—“The sinner should declare the sin after having

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“donated a cow and a bull likewise.”

This, moreover, has a reference to the *Upapâtakas*. In the case of the *Mahâpâtakas* and the like, more should be determined. As to what has been said : “ Therefore a twice-born who is involved in a “ sin, having once plunged into water. and having declared the sin to “ the members of the *Parṣhat*, after having donated a little, should “ perform the penance,” that relates to a *Prakîrṇa* sin. The characteristics of a *Parṣhat*, moreover, have been pointed out by **Manu**¹ : “ Three persons who each know one of the three principal “ Vedas, a Logician, a *Mīmāṃsaka*, one who knows the *Nirukta*, one “ who recites the works on *Dharma*. and three men belonging to the “ first three orders. shall constitute a *Parṣhat* or assembly consisting “ of not less than ten members.” A *Haitukah*, i.e., one who knows the principles, such as of the *Mīmāṃsâ*, interpretation and the like. *Tarkî*, a Logician, an adept in the science of logic. Likewise other two *Parṣhats* also have been pointed out by **him**² : “ One who knows “ the *Rgveda*, one who knows the *Yajurveda*, and also one who “ knows the *Sāmaveda* shall be known as (to form) another “ *Parṣhat* for the decision of a doubtful point of law.” Also : “ That which even one who knows the Vedas declares with concen- “ trated attention to be the law, that should be understood to be the “ Supreme Law, and not that which is declared by millions of the “ ignorant.” Of these *Parṣhats*, however, the arrangement should be made by regard to possibility, or by regard to *Mahâpâtaka* etc.

As to what has been stated in another **Smṛti** : — “ In the “ case of the *Pâtakas*, a hundred shall be the

PAGE 325* “ *Parṣhat*; in the case of the *Mahâpâtakas*, and the rest

“ a thousand shall be the *Parṣhat*; for the *Upapâta-
kas*, five hundred; small, in the case of small,” that even is intended as demonstrating the greater or smaller nature of the *Par-
ṣhat* in pursuance of the sin of a *Mahâpâtaka* and others, and not moreover as relating to the number, as there would be the fault of contradiction with important *Smṛtis*, like that of **Manu** and the rest.

Likewise by **Devala** also a special rule has been pointed out in this connection : — “ By themselves indeed, the *Brâhmanas* should “ declare the expiation in cases of minor offences; while the king

- “as well as the *Brāhmaṇas* in the case of serious ones after deliberate consideration.” Likewise, also by the *Parṣhat* the penance should necessarily be directed, as *Āṅgiras* has stated in the *Smṛti* : “Those of the twice-born who do not, though knowing, offer *prāyaścittas* to the afflicted, and who are also seeking for the same, they are reduced to an equality of position with these.” Moreover, by the *Parṣhat* also the penance should be prescribed only after knowing well. As *Vasiṣṭha* has stated : “Without knowing the *Dharma S’āstras* he who declares a *prāyaścitta*, the person who performs the *prāyaścitta* becomes purified, and the sin goes to the *Parṣhat*.”

- For the *Kṣatriyas* and the like who have perpetrated sins, a special rule has been indicated by *Āṅgiras* in regard to the direction of the *Dharma* : “According to law a *Brāhmaṇa* should quickly direct the entire penance to the *Kṣatriya* and the like others who have committed a sin, excepting a *Brāhmaṇa*. Likewise having met a *S’ūdra* who always has been keeping according to *Dharma*, a *prāyaścitta* should be given which should be devoid of *japa* and *homa*.” There, for those who by habit are used to the performance of sacrifices etc. should be declared *japa* and the rest. For the others, however, the austerity. Those who are devoted to religious performances, as also those who are devoted to the performances of austerities, if on any occasion they are involved in a sin, for them the *japa* and the *homa* is particularly prescribed. Those who are *Brāhmaṇas* merely in name, are fools, and are devoid of wealth, to them in particular one should prescribe the *Kṛcchra*, *Chândrâyana*, and the like.” [301 (1)]

Here ends the Chapter on **Open Prāyaścittas**.

Now The **Secret Prāyaścitta**.

- After having expounded the series of penances destructive of sins which have been declared, the Sage describes the one which would remove the current of sins secretly committed. There, first The Author states the general rule common to all the penances in regard to secret offences

Yājñavalkya, Verse 301 (2)

- One whose sin has not been declared, however, should perform secretly a penance [301 (2)]

Mitākṣharâ :—One whose sin has not been declared to others than the perpetrators; such a one should perform the secret i. e. undeclared *prâyaścitta*. Therefore in the case of sexual enjoyment with a woman and the like as she herself is one of the participators in that act, it should be understood that the secret penance is in regard to the sin not known to others than her. In such a case, if the 'actor' himself is an adept in the *Dharmasâstra*, then without declaring to others, he should perform the *prâyaścitta* which is appropriate for the cause in his case. Where, however, he himself is ignorant, then 'by some one has been perpetrated the Brâhmicide in secret, there what is the secret *prâyaścittu*?' In this way under a ruse as for another. having ascertained the secret *prâyaścitta*. one should perform it. Hence also for the women and the *S'ûdras* also, in this same manner the knowledge of the secret penance being established, their amenability is also established.

Nor, indeed, should it be said that in the case of a secret penance the *japa* and the like having a prominence, and for the woman and *S'ûdras* who are illiterate that being incongruous, that there would be no capacity. Since the prominence of the *japa* and the like in the secret penance is not without exception, as donation also is prescribed; and also as stated by **Gautama**, there being a possibility as to the restraint of breath also. For the others even it is only useful for conferring a capacity for the observance of the repetition of the *mantras*, the *Davatas*, the *Rṣhi* and the metre, and it cannot be in regard to others.

Indeed, in regard to the construction of a tank etc. it is not proper to contend that the knowledge regarding the *Jyotiṣṭoma* and the like is necessary, but the knowledge about the *Devatâ* etc. is necessarily to be expected. As **Vyâsa** has stated in his *Smṛti* : "One who without knowing the *Rṣhi*, the metre, the Deity, and the purpose also, either teaches or repeats the Vedas, such a one is born a sinner." Here also where a particular food has not been stated, the milk and the like, where a particular period has not been stated, the year etc., where a particular region has not been stated, an elevated hilly place as stated by **Gautama**¹ and others, should be determined as in the case of the open *prâyaścittas*. [301(2)]

Vîramitrodaya

In this manner having stated the offences together with the *Prâyaścitta*, the Author states the proceeding preliminary to the *Prâyaścitta*

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Yājñavalkya, Verse 301

Having approached thus the *Parîṣhat* consisting of an assemblage of Brâhmanas conversant with the *Prâyaścittas* in the three and other Vedas, one whose offence has been known to others, in accordance with their opinion he should perform the penance *i. e.* the *Prâyaścitta*. One, however, whose offence has not been known to others, the secret *i. e.* unpublished *Prâyaścitta*. (301)

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Śûlapâṇi

Yājñavalkya, Verse 301

Vikhyôta etc. One whose sin has been known to the public, should perform a *prâyaścitta* which is approved of by the *Parîṣhat*.

15

One, however, whose sin has not been known to the people, should perform the *prâyaścitta* ordained for secret offences. Viśvâmitra states a special rule. "Whatever has been declared publicly, a twentieth part in "secret, a thirtieth part, sixtieth part should be determined by regard to caste etc" (301)

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In this manner, after having stated the general rules common to all the secret penances, like as for the open *prâyaścitta*, in the same order as the Brâhmicide etc., the Author states the secret *prâyaścittas*

25

Yājñavalkya, Verse 302

For three nights having remained on a fast, after having performed the *japa* of the sin, destroying hymn in the midst of water, the Brâhmicide becomes purified; also after having donated a profusely-milk-yielding Cow (302).

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Mitâkṣharâ :—Trirâtramupoṣhitontarjale, for three nights who has been on a fast and in the midst of water. The *Sûkta* which was observed by the *Maharṣhi Aghamarṣhana* known as *Aghamarṣhana* ' *Rta* as well 'as the *Satya*, ' etc. consisting of three *Rks*, in the *Ānuṣṭubh* metre, and with *Bhāvavṛtta* as the Deity, having silently repeated, and at the end of three nights *payasvinim gâm dattvâ brahmahâ viśudhyati*, after having

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donated a profusely milk-giving-cow, the Brāhmicide becomes purified. The
japa, moreover, while immersed in the midst of water is to be repeated
three times. As says Sumantu : “ One who has struck a Deity, a
“twice-born, or a *Guru*, after being in water should repeat three times
“the *Aghamarṣhaṇa Sūkta* ; for having held an intercourse with 5
“a mother, a sister, the mother’s sister, the daughter-in-law, a
“friend. or with any other having held an intercourse, by
“three times repeating the *Aghamarṣhaṇa* itself in the midst
“of water, one becomes purified from that.” This, moreover,
has a reference to what is done unintentionally. As to what 10
has been stated by *Manu*¹ :—“ Accompanied by the *Vyāhrtis*
“and the syllable *Om*, the restraints of breath sixteen times
“purify even a foeticide by a month when performed from day to
“[day]”, that also should be understood to be for one who is
unable to donate a cow in regard to this same subject-matter. As to 15
what has been stated by *Gautama*² after having prescribed the penance
for thirty-six nights :—“ One should observe the same penance also in
“regard to the offences of the Brāhmicide, *Surā*-drinking, gold-theft, and
“violation of a guru’s bed, with the restraints of breath after bath
“one should repeat the *Aghamarṣhaṇa*,” that is in reference to an 20
unintentionally committed murder. As to what has been stated by
*Baudhāyana*³ :—“ From out of the village having come out towards the
“east and the northern direction, one who has taken a bath and has
“become clean, put on clean clothes, having on the banks of the water
“besmeared an altar, one with dripping clothes, with a clean 25
“hand facing towards the Sun, should repeat the Vedic *Aghamarṣhaṇa*;
“in the morning a hundred, in midday a hundred, in the after-noon a
“hundred has been stated as the measure. With the appearance of con-
“stellations one should drink a handful of the barley-gruel. From the
“*Upapātakas*, whether perpetrated deliberately or committed unwitting- 30
“ly, one becomes emancipated after seven nights ; after twelve nights,
“from the *Mahâpātakas* excepting the Brāhmicide, *surā*-drinking
“and gold-theft ; after twenty-one nights these also he gets over”,
that has a reference to what was intentionally done or to the
unintentional murder of a *S’rotriya*, *Āchārya* or of one seated at a 35

1 Ch. XI. 248.

2 Ch. XXIV. 9.

3 III. 9. 4; III. 5. 2-7.

sacrifice. As to what has been stated by Manu¹ :—" Or in a forest, "by having repeated three times with concentration the *Veda-Saṃhitā*, "one is released from all sins; one who has been purified by three "*Purākas*" that has a reference to an intentional murder of a
5 *S'rottriya* etc. and in regard to others for deliberate repetitions.

As to what has been stated by Brhad Viṣṇu: "After having committed "Brāhmicide, having come out of the village by the eastern or northern "direction, and ignited the fire with profuse fuel, one should offer "eight thousand oblations of ghee with the *Aghamarṣhaṇa*, thereafter
10 "he becomes purified from this", that has a reference to the murder of one who was devoid of any qualifications, or in regard to the murder of an abettor. As to what has been stated by Yama :—" For "three days one should remain on a fast fully engrossed; for three "days going near water, one is released from all sins by thrice
15 "repeating the *Aghamarṣhaṇa*," that has a reference to the murder of one endowed with qualities, or in regard to the murder of a *Prayojaka*² (instigator), or an *Anumantā* (adviser). As to what has been stated by Hārita :—" When a *Mahāpātaka*, the *Atipātaka* and the
20 "*Upapātaka* have been concentrated together at one time, one should "repeat three times the *Aghamarṣhaṇa*." that has a reference to one who brings about the cause.

In this manner after having searched for other passages of the Smṛtis also, in the same manner are to be distributed over the topics. Out of fear for swelling the treatise, these are not being written.

25 This same group of penances should be performed less by the fourth part for the murder of a woman seated at a sacrifice, or an *Ātreya* woman of the *Kṣatriya* or the *Vaiśhya* class, or the wife of one who has consecrated the Fire, or of a pregnant woman whose pregnancy was not known. (302).

30 Now the Secret Prāyaścitta

Śūlapāṇi

Yājñavalkya, Verse 302

35 *Trirātra* etc. 'for three nights'; one who has committed the murder of a Brāhmaṇa, after having observed a fast for three nights, and in the midst of water having thrice repeated the *Aghamarṣhaṇa Sūkta* viz. '*Rtaṃ cha satyam* etc.', and at the end, after having donated a profusely-milk-yielding cow, one becomes purified. (302).

The Author states another *prâyaścitta*

Yājñavalkya, Verse 303

Or, After having subsisted on air for a day, and remaining in water, 'to the lomas, this oblation', with this, one should offer forty oblations of ghee. (303)

5

Mitākṣharâ :—Or alternatively, after remaining on a fast for a day and night, and at night after having made his residence in water, and in the morning after having come out of the water "to the *lomas* this oblation" commencing with this, with the eight *mantras*, five oblations each with one; in this manner forty oblations of ghee one should offer into the fire. This, moreover, has a reference to the same subject as has been stated before, having regard to the extreme hardship of a residence in water. (303)

10

Śûlapâṇi

Yājñavalkya, Verse 303

15

Lomabhya etc. Or after having observed a fast, and having stayed in water during the night with the *mantras* such as '*Lomabhya*' and the others one each or five each time, one should offer twenty-four oblations of ghee into the fire. This, moreover, should be observed in the case of the murder of a particular kind of *Brâhmaṇa*. (303).

20

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Reached in due course, the Author states the *prâyaścitta* for *surâ*-drinking

Yājñavalkya, Verse 304 (1)

Having fasted for three nights, and after having offered the oblations of ghee with the *Kûṣhmândî* hymns, one becomes pure. [304(1)]

25

Mitākṣharâ :—The *surâ*-drinker, 'the forty oblations of ghee this¹ is repeated—for three nights being on a fast, with the *Kûṣhmândîs* viz. commencing with *Yaddevâ devahedanam*, and the rest observed by the sage *Kûṣhmâṇḍa*, in the *Anuṣṭubh* metre, and accompanied by the *mantra*, the *liṅga*, and the *deity*, with these *Rks*, after having offered forty oblations, one becomes pure. To that effect has been stated by *Baudhâyana*² also: "Afterwards one should offer obla-

30

1 See above l. 4.

2 Ch. III. 7, 1, 3-4.

"tions with the Kūṣhmāṇḍis, who considers himself to be impure. And "he is liberated from all sins excepting that of a foeticide; (also) for "having discharged the semen at other than a female organ otherwise "than in a dream."

- 5 As to what has been stated by Manu¹: "For a month having "repeated the mantra *Apa* etc. and the three *Rks* observed by *Vasiṣṭha* "commencing with *Prati* etc. and also the *Māhitrya* and *S'uddhāvati* "hymns, even the *surā*-drinker is purified," by which the *japa* of any of these three has been stated, that should be understood to be for
10 one who is unable to perform the *Kūṣhmāṇḍa* sacrifice after a fast for three nights, for a month every day sixteen times *apa naḥ śośuchad agham' Pratistomebhiruṣhasam*, may the waters suck up dry the sin *Vāsistham*. *Māhitriṇāmavostvetonvindrāmstavāma*.

- This, moreover, is to be understood for drinking once, unwittingly the *Paishṇi* as also for the repetitions of the *Gaudī* and the *Mādhvī*.
15 As for what has been stated by Manu² in the text: "That twice-born "who with the mantras for the *S'ākala* sacrifices after having offered "oblations with ghee for a year, such a one cuts down a sin "even though very great. Or by making the *japa* of the *Rk Nama*
20 "etc.", has stated for a year every day the oblations with the eight *Rks* commencing with *Devakṛtasyainasa* or the *japa* of the *rk Nama idugram nama āvivāsa*, that has a reference to an intentionally committed act. As for the text³: "One who has been "affected by a *Mahāpātaka* should follow the cows with concentrated
25 "attention. Having thus repeated for a year with the *Pāvamānī* hymns, "subsisting on alms begged, one becomes purified", that has a reference to the habitually repeated or to the accumulated *Mahāpātaka*.
[304 (1)].

- 30 The Author states the *prāyaścittas* for the Theft of gold
Yājñavalkya, Verse 304 (2)

A Brāhmaṇa stealing gold, however, repeating the *japa* of Rudra standing in water [304 (2)].

1 Ch. XI. 262.

2 Ch. XI. 256

3 Of Manu Ch. XII. 257

Mitākṣharâ:—Brāhmaṇaḥ suvarṇahâri, a *Brahmana*, stealing gold, moreover, who has fasted for three nights standing in the midst of water and engaged in the repetition of the *japa* of the *S'atarudra* viz. *Namaste Rudra manyave*, becomes purified. By *Śātātapa*, in this connection a special rule has been stated:—"For having drunk wine and also for having sexually approached the wives of *Guru*, for having committed a theft, and also for having committed Brāhmicide, one besmeared with *bhasma* and sleeping on a bed of *bhasma*, and repeating the Vedic portion of "Rudra becomes emancipated from all sins." The *japa*, moreover, should be made eleven times, Vide the text of *Atri*:—"Or one knowing the *Dharma*, having repeated *Rudras* eleven times, although affected by *Mahâpâpas* is emancipated; no doubt, here". As to what is stated by *Manu*¹ in the text :—"Having once repeated the *Asya vâmiya*, as also the *S'ivasankalpa*, even after stealing gold, one becomes free from all taint." By which the repetition once of the *japa* of the *śūlta* containing fifty-two *ṛks* and commencing with *Asya vâmasya palitasya hotuḥ*, as also of the six *ṛks* contained in the *S'ivasankalpa* commencing with *Yajjâgrato dâramudaitu daivam* has been stated, that should be observed in the case of a thief endowed with qualities, stealing the gold from an owner who is extremely devoid of qualifications; or has a reference to a small quantity of gold, or as relating to a supporter, or instigator. In case of repetitions, however, the rule stated in the text²:—"One who is affected by a *Mahâpâtaka* should go after " etc., should be observed. [304 (2)]

Śūlapâṇi

Yājñavalkya, Verse 304

Trirâtra etc., The *Surâ*-drinker after having fasted for three nights, on the fourth day with the *Kûṣhmāṇḍi* hymns viz. *Yad devâ deva heḍanam* and the other three hymns together, and not one each hymn, after having offered oblations with ghee, becomes purified. By regard to persistence etc., the choice or the number of oblations should be determined.

One stealing a Brāhmaṇa's gold, however, after having fasted for three nights, and having remained in water, becomes purified by the repetition of the *Rudrâdhyâya*. Here the choice as to number should be made by regard to the surrounding circumstances. (304).

Reached in due Course, the Author states the *prâyaścitta* for the violation of a Guru's bed

Yājñavalkya, Verse 305

One repeating the *japa* of *Sahasra S'rṣha* however, is emancipated as
5 a violator of a Guru's bed.

A Cow should be donated at the conclusion of the penance separately by these, one profusely-milk-yielding. (305).

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Mitâkṣharâ:—Gurutalpagastu, one who has committed the sin of violat-
10 ing a guru's bed however, repeating the *sûkta*, *Sahasraśrṣhaḥ* etc., con-
taining sixteen ṛchas observed by Nârâyana, with *Puruṣha* as the deity, in
the Anuṣṭubh metre ending in *Triṣṭubh*, is emancipated from that sin.
In the expression *Sahasraśrṣhajâpi* from the termination indicating a
habit, a repetition is inferred; hence also has been stated by Yama:—
15 "By repeating the *Puruṣha sûkta* one is released from all sins". In
regard to the inquiry as to the number of repetitions, the number
forty contained in the verse below¹ is inferred. Here also the
clause contained in the foregoing verse viz. 'Having fasted for three
nights' is connected; hence also Brhad Viṣṇu:—"Having fasted for
20 "three nights with the *japa* of the *Puruṣha sûkta*, and with oblations
"into the fire, the violator of a *Guru's* bed becomes purified". By
these, moreover, i.e. by the three viz. the *surâ*-drinker, the gold-thief,
and the violator of *guru's* bed, each separately at the end of the three
nights' penance a profusely-milk-yielding cow should be donated.

This has a reference to the unintentional. As to what has been
stated by Manu²:—"By repeating the *Haviṣhpântiya* hymns, as also
"the Rk commencing with *Na tamahaṃ* etc., and by also the words
"Iti and the *Puruṣhasûkta*, the violator of the *Guru's* bed is
"released", in which the repetition forty times every day for a
30 month of the sixteen ṛks of any of the four *Sûktas* viz. *Haviṣhpân-*
tamajaram svarvidam, *Na tamahaṃ na duritam*, *Iti va iti me*
manah, *Sahasra śrṣhâ* etc., that also has a reference to the uninten-
tional only. For the intentional, however, the rule stated by Manu³

1 See verse 325 p. 2007 l. 30.

2 Ch. XI. 251.

3 Ch. XI. 256 see above p. 1968.

in the text :—" With mantras relating to the *S'âkala* sacrifices etc. " should be observed. As to what has been stated in the *Ṣaṭtrimśanmata* :—" By the twice-born a sacrifice with the oblations of sesamums " with the *Mahāvyaḥrtis* should be performed a thousand times " for the purification from an *Upapâtaka*; one who is affected by a " *Mahâpâtaka* is purified by a hundred thousand of oblations. ", that 5 has a reference to repetitions. As to what has been said by Yama :—" Or one should repeat the *japa* of *Asya vâma* etc. or also of the *Pôva-* " *mânîya Rks*, as also the *Kuntâpa*, of the *Vâ lakhilya*, the *Nivât*, the " *Praiṣhas*, *Vṛṣhâkapi*, the *Hotrs*, and the *Rudras*, having repeated 10 " once, one is free from all sins ; " that has a reference to an intercourse with an adulteress.

These, moreover, which relate to an extended application of the sin of the violation of a *guru's* bed, or equal to it, and known as the *Atipâtakas*, and *Upapâtakas*, in regard to these should be understood to be less by a quarter, and less by a half respectively. The rule stated by *Hârîta* should be observed viz :—" The *Pâtaka*, *Atipâtaka*, *Upapâtaka* or *Mahâpâtaka*, when one is affected by either " one of these, he should repeat three times the *Aghamarṣhaṇa* " only. " For the associates with the *Mahâpâtakins*, moreover, from 20 the text¹ :—" Such a one should perform the same penance as for " him, " by whomsoever is the association, the *prâyaścitta* is the same as prescribed for him.

It should not be argued that in such a case the association on account of teaching etc. having a reference to the acts of more than one, the suggestion as to its secretness would be inapplicable. Since although many take part in its performance, as in the case of the offence of adultery with another's wife, there is the secretness by the very fact that it is not known to any third party excepting the actual actors. Therefore the secret *prâyaścitta* does certainly remain. 25 In this manner also for the associates in the *Atipâtaka* etc. the same *prâyaścitta* as for them should be understood "(305). 30

1 See Manu Ch. XI. 181 cited above it page, 1796 l. 26.

Śûlapâṇi

Yājñavalkya, Verse 305

- 5 *Sahasra* etc. The *Surâ*-drinker, the thief, and the violator of the Guru's bed, having performed the penance and the *japa* to a considerable extent, having regard to the circumstances such as persistency etc., as the conclusion of each, a profusely-milk-yielding cow each should donate. (305).

Here ends the Chapter on the secret *Prâyaścitta* for *Mahâpâtakas*.

- 10 Reached in due course, the Author states the *prâyaścitta* for the fifty-six *Upapâtakas* such as cow-killing and the like

Yājñavalkya, Verse 306

The restraint of breath a hundred times should be made for the wiping off of all the sins generated by the *Upapâtakas*; as also of that for which no penance is declared. (306).

- 15 **Mitâkṣharâ** :—In regard to the group of fifty-six *Upapâtakas* such as cow-killing, and the rest¹ about which the secret penance has not been stated, as also those which cause a loss of caste and the like others, for the wiping off of all these a hundred times the restraint of breath should be made. Likewise, for the wiping off of all those
- 20 commencing with the *Mahâpâtakas* and ending with the *Prakîrṇas*² the restraints of breath should be made. These, moreover, in the case of the *Mahâpâtakas*, four hundred; in the case of the *Atipâtakas*, three hundred; in the case of the *Anupâtakas*, two hundred; in this way a diminution in the number should be determined. In regard
- 25 to the open *prâyaścittas*, a one-fourth of the *prâyaścitta* for a *Mahâpâtaka* having been ordained for the *Upapâtakas*, for the *Prakîrṇa* also a reduction should be decided upon. Hence also has been stated by **Yama** :—“With four-hundred restraints of breath “accompanied with the ten *pranavas*, one is emancipated from the sin
- 30 “of Brâhmicide; what more of the remaining sins”? By **Baudhâ yana**³ also a special rule has been stated in this connection: “Even in “regard to the transgressions of speech, eye, ears, skin, nose, and mind

1 Verse 234-242. p. 1701

2 *Prakîrṇa*-are such acts as amount to sins, but cannot be grouped under any of the named varieties such as the *Mahâpâtaka* etc. This has been referred to hereafter either as the Miscellaneous or *Prakîrṇa*. 3 Ch. IV, I. 5-11.

“ even with three times the restraint of breath one becomes purified.

“ For having intercourse with a S'ûdra woman, or

PAGE 329.* “ eating their food, for each separately for seven

“ days seven times one should hold the restraint of

“ breath. For the consumption of that which ought not to be 5

“ swallowed or eaten, or of an impurity, or likewise for the sale of an

“ unvendible commodity, excepting honey, meat, ghee, oil, lac, salt,

“ the juicy substances, and cooked food, another also which is affected

“ similarly, for twelve days, one should hold restraints of breath each 10

“ twelve times every day. For other transgressions excepting a *Pâtaka*

“ and an *Upapâtaka*, which is accompanied with similar consequences,

“ for a half month one should hold restraints of breath twelve times each

“ every day. For¹ any other similar act excepting an *Upapâtaka* causing

“ loss of caste for a month, one should hold restraints of breath twelve

“ times each day. For any other like acts excepting a *Pâtaka*, for twelve 15

“ half months, one should hold twelve restraints of breath each for every²

“ day. And in regard to *Pâtakas*, for a year twelve times each, one

“ should hold the restraints of breath.”

In this passage the three restraints of breath about speech, eye, etc., are in reference to the Miscellaneous. The forty-nine restraints 20

of breath stated in the passage “ In an intercourse with a S'ûdra

“ woman or eating their food etc.” are intended as in regard to

particular *Upapâtakas*. Only Likewise the restraints of breath

stated to be of a hundred and forty-four times stated in the passage

“ things which should not be consumed or eaten etc ” even, are 25

intended as in regard to a particular *Upapâtaka* also. And the

restraints of breath a hundred and eighty times stated in the passage

“ excepting the *Pâtaka* and *Upapâtaka* etc.,” are in regard to such as

cause loss of caste. Now the restraints of breath three hundred

and sixty times stated in the passage, “ The *Pâtakas* excepting 30

“ those which bring about degradation ” are intended in regard to

cow-killing and the like *Upapâtakas*. And the restraints of breath two

1 On page 329 ll. 4-5 for उपपातकपतनीयवर्ज्य &c. प्राणायामान् धारयेत्, read as follows: उपपातकपतनीयवर्ज्य यज्ञाप्यन्यदेवं युक्तं स्यान्मांसं द्वादशद्वादशाहान् द्वादशद्वादश प्राणायामान् धारयेत् ।

2 On p. 329 l. 6 for अर्धमासान् द्वादशप्राणायामान् read अर्धमासान् द्वादशद्वादशप्राणायामान्.

thousand one hundred¹ and sixty times stated in the passage "Excepting the Pâtaka etc." are intended as regarding the *Atipâtaka* not being an *Upapâtaka*. And the restraints of breath four thousand three hundred² and twenty times stated in the passage "in regard to Pâtaka etc." have a reference to the *Mahâpâtakas*. These five-fold *prâyaścittas*,— moreover, stated in the passage "The unconsumable "and uneatable etc." have a reference to the intensively habitual or to the cumulation.

- As to what has been stated by *Manu*³ in the text: "One desirous
10 "of wiping out the *rsin* whether big or small, should repeat for a year "every day the *japa* of the Rk *Ava* etc. or *Yatkiñchedam* etc." in this text has been stated the *japa*, at periods which are not detrimental to other duties, of the Rk *Ava te halo Varuṇa* or of the Rk *Yatkiñchedam* etc., and also of 'Iti vâ iti me manaḥ that, also has
15 a reference to habitual repetition. (306)

Sûlapâṇi

Yājñavalkya, Verse 306

- Prâṇâyâma* etc. For the wiping down of the sins big or small, one should perform the restraint of breath a hundred times in the midst of
20 water. For those sinners also who have been affected by the *Upapâtakas*, and for which a penance has not been prescribed, this same. To that effect Śaṅkha and Likhita:—"In the case of a secret (offence) the *Gâyatri*." After having repeated the, *Gâyatri* in the midst of water, one should perform the restraint of breath a hundred times. (306)

- 25 The Author states an (exception) to (the performance) the restraint of breath a hundred times which had been reached in connection with the *Upapâtakas*

Yājñavalkya, Verse (307)

- 30 Consecrated by the *Oṃkāra*, the Soma juice, the purifier, should drink the foremost of the twice-born, for having swallowed semen, ordure, or urine (307)

1 On p. 329 l. 11 for दिशत read for शत.

2 On p. 329 at l. 12 for दिनोक्तश्रुतःसहस्र &c. read विंशत्यधिकशतत्रययुक्ताश्रुतःसहस्र.

3 Ch. XI, 252.

Mitākṣharā :—A twice-born, for having consumed semen, ordure, or urine, should drink the juice of the Soma creeper over which the *Oṃkāra* has been repeated, as the means of purification. This, moreover, has a reference to what has been unintentionally done. For an intentional, however, has been stated by **Sumantu**:—"For having consumed semen, ordure, or urine, or for having eaten garlic, onion, carrot, the *Kumbhika*, or any of these and others which are uneatable, or for having eaten the flesh of a swan, a village-cock, dog, jackal and the like, thereafter having entered water as far as the neck, and having performed the restraint of breath with the purificatory hymns, having drunk water along with the *Mahāvyaḥrtis* so that it reached the heart, one becomes purified from it." By **Manu**¹ also for consuming the seven of the uneatable varieties another *prāyaścitta* has been stated: "For having accepted a donation of what should not be accepted as a gift, as also for having eaten censured food so that it would reach the heart, by repeating the *japa* of *Taratsamandī* a man becomes purified by three days". "Unacceptable as a gift", such as poison, weapon, *surā* etc., as also the wealth of the degraded. When, however, one discharges in water bodily excreta, such as semen, ordure, urine etc. then even has been stated by **him**² also:—"For having committed a blameable act in the water, one should remain for a month subsisting on alms begged." (307).

Sūlapāṇi

Yājñavalkya, Verse 307

Oṃkāra etc. For having consumed the semen etc., the twice-born, after having observed a fast should drink the purifying juice of the soma creeper over which a hundred of the *Oṃkāra* mantra had been repeated. When, however, the reading is *Somam salīlam*, then *Soma* means the juice of the Soma creeper; when that is not available, one should drink water. This is the import. (307).

1 Ch. XI. 253.

2 Ch. XI. 225.

Committed unwittingly, of a *Prakîrṇaka* as also for a mental *Upapâtaka*, the Author states a *Prâyaścitta*

Yājñavalkya, Verse 308

During the night, or during the day even, whatever may have been done through ignorance, by the performance of the *Sandhyâ* at the three periods, all that becomes extinct. (308)

Mitākṣharâ :—At night, or during the day, whatever *Prakîrṇaka* sin has been unwittingly committed, whether mentally, by, speech, as also an *Upapâtaka*, all that perishes entirely by the performance of the *Sandhyâ* worship ordained for the three periods of the morning, mid-day etc. To that effect also is *Yama* : “What sin during day-time one
“commits either by an act, or in mind, or by speech,
PAGE 330* “while seated towards the west worshipping the
“*Sandhyâ*, by the restraints of, breath, one destroys
“the same”. By *Śâtâtapa* also has been stated:—“Falsehood as well as
“the smell of an intoxicant, as also sexual intercourse during the day-
“time, and the food of a *Sûdra* also, the *Sandhyâ* worshipped outside
“purifies.” (308).

Sûlapâṇi

Yājñavalkya, Verse 308

‘At night, or during the day even, what may have been done through ignorance etc.’, of this the meaning is clear. This *sandhyâ-worship*, however, is to be performed outside (the town). Also *Śâtâtapa* :—“A falsehood, the smell of an intoxicant, as also sexual intercourse during the day, and the food from a *Sûdra*, the *Sandhyâ-worship* performed outside the village purifies.” (308).

The Author states the sacred mantras common to all the *Mahâ-pâtakas* etc.

Yājñavalkya, Verse 309

The *japa* of the *S’ukriyâraṇyaka*, and of the *Gâyatrî* in particular; these are the destroyers of all sins, the *Rudraikâdashini* likewise. (309).

Mitākṣharâ :—*Sukriya*, is a particular *Āraṇyaka*, *Viśvâni deva savitar* &c., is stated in the *Vâjasanîya Samhitâ*. *Āraṇyaka*, moreover, is of *Yajurveda*¹ viz. *Rcham Vâcham prapadye; mano yajuh prapadye* etc., is stated in the same also; the *japa* repetition of these two removes all the *Mahâpâtakas* and the like. Likewise, of the *Gâyatrî* also, in the case of

1 See *Taittirîya Āraṇyaka Chitti Upaniṣad*.

the *Mahâpâtakas* one hundred thousand for the *Atipâtaka* and the *Upapâtaka* ten thousand, in the case of the *Upapâtaka* a thousand, for the *Prakîrṇakas*, a hundred, in this manner the *japa* is effective for the removal of all sins. So also in regard to the *Gâyatrî* a declaration has been made by **Śaṅkha** : “By repeating the *japa* a 5
“ hundred times, the *Sâvitri* becomes the annihilator of *Mahâpâtakas* ;
“ when, however, that is repeated a thousand times, likewise, the
“ liberator from *Pâtakas* ; by the *japa* a ten thousand times, she is
“ the destroyer of all sins ; by the *japa* being performed a hundred
“ thousand times, that Divine Goddess is the destroyer of a *Mahâ- 10*
“ *pâtaka*. A Brâhmaṇa who has stolen gold, has committed Brâhmicide, has violated a *Guru*’s bed, or has drunk *Surâ*¹, all these
“ become purified after having performed the *japa* a hundred
“ thousand times; no doubt.”

As to what has been stated in the **Chaturvîṃsatimata** : “One 15
“ who performs the *japa* of the *Gâyatrî* ten millions of times washes
“ off (the sin of) Brâhmicide; he, however, who makes the *japa* eight
“ millions of times, is released from the sin of *Surâ*-drinking; seven
“ millions of the *Gâyatrî* purifies a gold-thief, while by six millions of
“ the *Gâyatrî*, is liberated, the violator of a *Guru*’s bed” that, by reason 20
of its heaviness has a reference to an open offence.

Also, **Rudraikâdaśini**—of the eleven *anuvâkas* of the *Rudra* put together, is the *Rudraikâdaśini*; that, moreover, when particularly repeated becomes the remover of all sins. “Or even, one who 25
“ knows the *Dharma*, by repeating eleven times the *Rudras*, such a
“ one indeed is liberated from Great sins; here there is no doubt” ;
in this text, in regard to the *Mahâpâtaka* an eleven times repetition having been pointed. In regard to the *Atipâtakas*, a diminution by a quarter each is to be used. The word *cha* is intended to include the *Aghamarṣhana* and the like; as says **Vasiṣṭha**² : “Hereafter I shall state 30
“ the sacred hymns of all the Vedas, by the *japas* and the oblations of
“ which, are (the sinners) purified; no doubt here: The *Aghamarṣhana*³,

1 On p. 330 l. for परापश्र read सुराप. 2. Ob. XXVIII, 10-15.

3 ऋतं च सत्यं चाभिधात्तपसोऽभ्यजायत R. V. VIII. viii. 48

- “the *Devakṛta*¹, the *Suddhavantyaḥ*², the *Taratsamâḥ*³, the *Kūṣhmāṇḍis*⁴,
 “the *Pâvamânis*⁵ also, the *Durgâ*⁶, the *Sâvitri*⁷ also; the *Abhishāṅgâḥ*⁸,
 “the *Padastomâḥ*⁹, the *Sâmas*, the *Vyâhṛtis*¹⁰ likewise, the *Bhâra-*
 “*dandas*¹¹, *Sâmas*, the *Gâyatra*, the *Raivata*¹² likewise; the *Puruṣa-*
 5 “*vṛta*¹³, the *Bhâsa*¹⁴, the *Devavratas*¹⁵ likewise; the *Ārtviga*¹⁶, the
 “*Bârhaspatya*¹⁷, the *Vâksûkta*¹⁸, the *Madhurchas*¹⁹ likewise; the
 “*Sâtarudriya*²⁰, the *Atharvasiras*,²¹ the *Trisuparṇa*²², the *Mahâvṛata*²³,
 “the *Gosûkta*²⁴, the *Aśvasûkta*²⁵, the two *Indra-suddha*²⁶ *sâmas*, the
 “three *Ājyadahas*, the *Rathantarâs*²⁷ also the *Agneravratam*, the
 10 “*Vâmadevya*²⁸, and the *Brhat*²⁹ also; these songs purify the created
 “beings; and one can acquire the capacity to remember births if he
 “so desires”. (309).

-
- 1 देवकृतस्यैनसोऽव्ययजनमासि—Taittiriya Nârâyana Upaniṣad.
 - 2 एतोऽविदं स्तवाम् R. V. VI. v. 37.
 - 3 तरत्समन्दी R. V. VII. i. 15.
 - 4 यद्देवा देवहेडनम् Sahavai Upaniṣad.
 - 5 स्वादिष्ठया मदिष्ठया R. V. VI. vii. 16.
 - 6 जातवेदसे स्तवाम् R. V. I. vii. 7.
 - 7 देवस्य त्वा सवितुः प्रसवे Taitt. Āraṇyaka.
 - 8 Particular mantras of that designation
 - 9 उत्सादिवो हिरण्यया
 - 10 भूरभये च पृथिव्यै च महते च Nârâyana Upa.
 - 11 अग्न आयाहि Tait. Br. III. V.
 - 12 रेवतीर्निसधमा II. ii. 30.
 - 13 वैश्वानरम् R. N. III. i. 26.
 - 14 अग्नेव्रतपते Tait. Sam. II. ii.
 - 15 अचुतात्सत्यमुपैमि Tait. Br. I. ii. 1.
 - 16 आर्त्विगं, ऋत्विग्नेषमन्त्राः बौधायनीयाः
 - 17 बृहस्पतेः प्रथमं वाचो R. V. VIII. ii. 25.
 - 18 ओष्ठापिधान &c.
 - 19 मधुवाता ऋतायते R. V. I. vi. 18.
 - 20 नमस्ते रुद्र मन्यवत Tait. Sam IV.
 - 21 देवा ह वै स्वर्गमायरन् Taitt. Āraṇyaka.
 - 22 ब्रह्मेतुमाम् मधमेतुमाम् Nârâyana Up.
 - 23 अथ महाव्रतमित्यादि.
 - 24 आगावो आगमन्तु भद्रमक्रन्
 - 25 अयं ते अस्तु हव्यं R. V. iii. iii. 8.
 - 26 इन्द्राय सामगाय R. V. VI vii. 1 आज्यदेिहम्
 - 27 रथन्तरं सामविषेश
 - 28 कया नश्चिन्नाभवद् R. V. III. vi.
 - 29 बृहत्साम सामविशेष

Śûlapâṇi

Yājñavalkya, Verse 309

Śukriya etc. *Āranyakam* etc. such as *Rcham vâcham prapadye* and the rest. A thousand times *i. e.* of the number one-thousand and the like according to repetition etc. *Rudrakâdaśam i. e.* the performance in which there is a repetition of the *Rudrâdhyâya* eleven times Such, in that manner. These remove all sins. (309)

PAGE 331*

Yājñavalkya, Verse 310

Wherever, moreover, a twice-born thinks himself to be affected, there, on those occasions, the oblation with sesamums and the reading of the *Gâyatrî* likewise (310)

Mitākṣharâ :—Moreover, *yatra yatra, wherever*, as *e. g.* in connection with the murder of a *Brâhmana* or the like, with the multitude of sins generated by it, a twice-born thinks himself **saṅkīrṇam**, *to be affected, i. e.* involved, **tatra tatra, there on those occasions**, with the *Gâyatrî*, the oblation with the sesamums should be performed.

There, in regard to the *Mahâpâtakas*, with the *Gâyatrî*, one hundred thousand of oblations should be offered, as **Yama** has stated:—
“By a hundred thousand of oblations with the *Gâyatrî*, one is “released from all sins.” In the case of the *Atipâtakas*, a reduction by a quarter each should be determined. Likewise, with the sesamums, the reading and the offering should be done. To that effect in connection with secret penances says **Vasiṣṭha**¹ :— “On the full moon day of (the month of) *Vaiśākha*, five or seven *Brâhmanas* with “black sesamum with water and honey should be made to repeat “‘May the Lord of Dharma be pleased,’ or whatever one has in his “mind ; the sin committed during the whole life-time, at that very “moment, becomes extinct.” A donation not limited as to any time has been mentioned by **him**² also: “On the hide of a black antelope having “placed sesamum, gold, honey, and ghee, one who gives, donation to “a *Brâhmana* crosses over all the sins.” Likewise, by **Vyâsa** also has it been said : “One who donates a sesamum-cow, with self-restraint “to a twice-born, becomes liberated from the sins of *Brâhmicide* “and the like others ; no doubt here.”

- The collection of donations as stated here, and others mentioned in the Chapter on the Secret (*prāyaścittas*), should be understood to be for the unlearned twice-born, and for the women and Śūdras also. As to what has been stated by Yama : “One who makes a gift of
- 5 “sesamums, in the morning, he who touches the sesamums or eats, “one who takes a sesamum bath, and offers oblations of sesamums, “gets over all the sins.” Also :—“On the two eighth days of a “month, on the fourteenth likewise also ; the *amāvāsyā*, the full “moon day, the seventh, and the two twelfth days; for a year by not
- 10 “taking food, always keeping the organs under control, one gets “emancipated from all sins, and goes to the region of Heaven also.” As also what has been stated by Atri :—“In the milky ocean, “on the coach of the *Śeṣha*, on the *Āśhādhi*¹ enters the “Divine Hari ; he renounces sleep on the *Kārtik*² ; on these
- 15 “two days, one should devoutly worship Hari ; the sin of “Brāhmicide and the like is wiped off immediately”; all that should be adjusted to those who are devoid of learning, by regard to the intentional, or unintentional act committed once or by repetitions (310).

Śūlapāṇi

Yājñavalkya, Verse 310

- 20 Yatra etc. Wherever one considers himself to be affected by the sin of contact through a pot etc., on such occasions oblations should be offered into the fire with the *Gāyatrī* according to capacity. The *japa* even of the *Gāyatrī* also. So Brhaspati :—“One affected by a sin of
- 25 “association, after having bathed, should repeat the *Aghamarṣhaṇa* and also “perform the restraint of breath : the repetition of the *Gāyatrī Sūkta* “and also the oblation of the sesamum into the fire, according to capacity,” (310)

Moreover, the Author says

Yājñavalkya, Verse 311

- 30 One who is intensively devoted to the study of the Vedas, who is of a forbearing nature, and who always performs the five sacrifices ; him never touch in this world the sins, even though resulting from the Mahâpâtakas (311)

1 i. e. the eleventh day of the month of *Āśhādha*.

2 i. e. the eleventh day of the month of *Kārtika*.

Mitākṣharâ :— “ First receiving the instruction in the Vedas, “ contemplation, then repeated study, and the *japa* ; the imparting of “ it to the pupils ; in this way the study of the Vedas has five parts.” In the order stated, one who is intently devoted to the study of the Vedas and endowed with forbearance, and is devoted to the perform- 5
 ance of the five great sacrifices, such a one the sins generated from the *Mahâpâtakas* even do not touch, what of those produced by the *Prakârnaka* ones, or the *Upapâtakas* which spring up from speech, mind etc. ? This is the import of the word *api* used here as may be noticed. This, moreover, has a reference to what is done intentionally, and 10
 hence also in the **text**¹ :—“ Even if a hundred of acts which ought “ not to be done have been done, if the Veda is retained, in the entire- “ ty, all that of his, the fire of the Vedas burns down as the fire the “ fuel,” having made this statement as relating to the *Prakârnaka*, sins it has been stated by **Vasiṣṭha**² further :—“ By taking shelter under 15
 “ the power of the Vedas³, one should not get addicted to sinful deeds, “ it is only an act committed in ignorance or through mistake that is “ burnt, and not any other.” (311).

Śûlapâṇi
 Yājñavalkya, Verse 311

20

Veda etc. “ First the acceptance of the Veda, the contemplation, “ the study, the repetition, and imparting it to the pupils ; this indeed is “ the study of the Veda in five kinds”. One who is given to the five-fold study of the Vedas in the manner there stated by **Dakṣha**,⁴ one who is for- 25
 giving by nature, who is devoted to the performance of the *Pañchamahâ-
 yajñas*, such a one, the sins do not touch, although resulting from the commi-
 ssion even of a *Mahâpâataka*.

This, moreover, is for what is unwittingly committed. To that effect **Manu** :—“ Never on the strength of the Veda should one get addicted to 30
 “ sinful acts; what is committed through ignorance as also through mistake “ it burns : not any other.” (311)

1 Ch XXVII, 1.

2 Ch XXVII. 4.

3 On p. 331 l. 29 for देवबल read वेदबल.

4 II. 27.

Yājñavalkya, Verse 312

Subsisting on wind, standing during the day, by passing the night in water, gazing at the Sun, having repeated the *japa* of the *Gâyatrî* a thousand times, one would become purified, excepting from the Brâhmicide. (312)

- 5 Mitākṣharâ :—Moreover, with a fast, remaining for a day *i. e.* passing, and dwelling in the water; after having passed the night, after the rise of the Sun, having performed the *Sâvitri japa* a thousand times, one is released from the multitude of all kinds of sins such as the *Mahâpâtaka* and the like, with the exception of the murder of a
- 10 *Brâhmana*, and hence also in regard to the *Upapâtakas* it should be understood only in the case of repetitions or in
- PAGE 332* the accumulation of numerous sins, as it would be against logic to equalize discrepant topics. And hence also by *Vṛddha Vasishṭha* in regard to the *Mahâpâtaka* and *Upapâtaka* has been stated a particular penance for a particular period ;
- 15 as says he: “ Over the barleys whether handful or cavity-full, while “being boiled or already boiled, one should repeat this *mantra* ‘ O “barley ! you are the prince of corns, sprung from Varuṇa, accompanied “with honey, the destroyer of all sins, you have been declared by the
- 20 “*Rṣhis* as the holy one.’ With this or with the following :—‘ The “barley are the ghee, the barley are honey, the barley are the holy “nectar ; may these purify the whole of my sin produced by speech, “mind or body. ”

- “ The fire-worship, one should not perform with it, the *Bhûtabalî*
- 25 “likewise. Nothing further, not the alms, nor the hospitality to a “guest, nor should one abandon what remains after eating. Those “gods born of the mind or linked with the mind, are ever-vigilant, “and the ancestors who are also vigilant, may these protect us; “may these defend us; bow to these, this oblation to these;’ In this manner
- 30 “one should offer oblations to oneself for three nights for the develop- “ment of the intelligence; for the annihilation of sins, for three nights; “for seven nights in the case of Brâhmicide etc., for twelve nights, one “born of the degraded etc.” By following this direction, other *Smṛti* texts also should be interpreted. (312).

Vīramitrodaya

In regard to the sins committed in secret should the aforestated penance be performed or not? So the Author says

Yājñavalkya Verses 302-312

One who has killed a *Brāhmaṇa*, such a one after a fast for three nights, after having repeated three times the *Aghamarṣhaṇa Sūkta* in the midst of water, and thereafter having donated a profusely-milk-yielding cow, becomes purified. (302) 5

Yadvā, or alternatively, for one day and night subsisting on wind *i.e.* remaining on a fast, having remained in the water, and in the morning coming up, with the eight mantras beginning with *Lomabhyasvāhū* &c. with each one, five oblations for each, in this manner forty oblations of clarified butter, one should offer into the fire. There, from the hardship due to remaining in the water is the equality with the three nights' fast. (303) 10 15

The *surā*-drinker, however, having remained on a fast for three nights, with the *Kūṣhmāṇḍī* hymns having offered twenty-four oblations of clarified butter, becomes purified.

One who has stolen the gold of a *Brāhmaṇa*, however, after having remained on a fast for three nights, and remaining in the midst of water, having performed a hundred times the repetition of the Rudra hymns commencing with 'Bow to you O! Rudra! etc.,' becomes purified. (304) 20

The violator of a Guru's bed, however, by the constant repetition of the *Sūkta*, *Sahasraśirṣhā* is liberated from the sin. Here, by the use of the termination *in* indicative of a similarity of conduct, a repetition is inferred; "having repeated the *Puruṣa Sūkta*, one is freed "from all the sins." As in a direction for repetition the number is contemplated the number twenty-four is inferred. 25

The *Prāyaścitta* for association has been expounded by the *Prāyaścitta* for the *Brāhmicide* and the like. 30

By these *i.e.* by the *Surā*-drinker, gold-stealer, and the violator of a Guru's bed, each severally at the end of the performance in the form of a *Prāyaścitta* a profusely-milk-yielding cow should be donated. (305)

For the wiping off of all the sins generated by the *Upapātaka*s, such as the cow-killing etc., a hundred times the restraint of breath should 35

be made. By the use of the word *cha* is added four hundred times the restraint of breath for the *Mahâpâtaka*, and a couple of hundred for the *Atipâtaka*. By the use of the word *eva* thereby indicative of the exclusion of the number one hundred the Author indicates a smaller number of breath-restraints in the case of still smaller sins. As *Baudhâyana* has observed thus: "In the case of transgressions by the speech, the eye, the ear, the skin, the nose, and the mind, with three times the restraint of breath, one becomes purified. In the case of an intercourse with a *Śûdra* *stree* or taking the food from her, separately for each for seven days one should hold seven times the restraint of breath." The word *hi* is used as a metrical supplement. (306)

The Author mentions an exception to the text 'of those generated by the *Upapâtaka*, *Omkâra* etc.' A *Brâhmana*, for having consumed semen etc. should drink the juice of the *soma*-creeper over which the *Omkâra* has been chanted, so that it would become the means of purification. The word *hi* is used as before. (307)

During the day-time or even at night. By the use of the word *api* at the period of the eves also whatever may have been done unwittingly all that Miscellaneous as well as the mental *Upapâtaka* becomes extinct by the *Sandhyâ* worship at the three periods, the morning, mid-day, and the evening. (308)

The Author states the *Prâyaścitta* common for all the *Mahâpâtakas* and the rest. *Śukriya* etc. *Śukriyam*, such as *Viśvâni deva Savitâ* etc. stated in the *Vâjasaneyâ*; *Aranyakam* such as *Rçham vâcham prapadye* etc.; the *japa* of these and the *japa* of the *Gâyatrî* also particularly in pursuance of the particular number. *Rudraikâdaśini* i.e. the repetition of the eleven *Rudra-anuvâkas* put together. These each by itself, are effective in the removal of all the sins.

The rule, particularly, moreover, has been pronounced by *Śaṅkha* : " When a hundred times repeated, that Divine Goddess becomes the annihilator of all the sins; likewise, when repeated a thousand times she releases from the sins. By the *japa* a ten thousand times, she destroys all the effect of all impure acts and when, however, repeated a hundred thousand times that venerable Goddess destroys the *Mahâpâtakas*."

As to what has been stated in the *Chaturvimsatimata* viz : " One repeating the *Gâyatrî* a ten millions of times destroys the sin of the *Brâhmicide*. He, however, who repeats eight millions of times is liberated from the (sin of) *Surâ*-drinking. The seven millions of *Gâyatrîs* purifies a gold thief, while by the six millions of the *Gâyatrî* is

“liberated the violator of the *guru's* bed”, that, on account of its heaviness, is in regard to the *Mahāpātakas* openly committed. By the use of the word *cha* has been included the *japa* of the *Aghamarshana* etc. The word *hu* as before; or is indicative by regard to its import, of certainty, as, indicative of the removal of a doubtful sin. (309) 5

The Author mentions the *Prāyaścitta* common for all the ambiguous sins. *Yatra* etc. Where one considers himself to be affected by a Miscellaneous sin, or by a doubtful one, and is not able to decide definitely, there with the *Gāyatri* should be the sesamum oblations. Likewise, in the manner stated by *Vasiṣṭha* the repetition *i.e.* the repetition of the benedictory hymns preceded by the donation of the sesamum, together with it would be the *Prāyaścitta*. *Yama*: “By the oblations a hundred thousand times with the *Gāyatri*, one becomes “free from all the sins.” In the case of *Atipātakas* etc. a reduction by a quarter should be determined. *Vasiṣṭha*¹: “On the full Moon day of the month of *Vaiśākha*, one should, with black sesamum saturated with water, cause seven or five *Brāhmaṇas* to repeat ‘may the Lord of Dharma be pleased,’ or whatever may be in the mind; all the sin that may have been committed during the whole of the life-time is at that very moment annihilated.” By the use of the word *cha* is included the donation of the skin of the black antelope. Vide this text of *Vasiṣṭha*²: “Having spread on the hide of the black antelope, the sesamum, gold, honey and clarified butter, one who donates to a *Brāhmaṇa* gets over all evil deeds.” (310) 10 15 20 25

Moreover, one who is intently devoted to the study of the Vedas, and is always engaged in the performance of the *Pañchamahāyajñas*, him do not touch in this world the sins although consequent of the *Mahāpātakas* committed unwittingly in secret; what more of other similar sins? (311) 30

Subsisting on the wind, with the observation of a fast during the daytime *i.e.* for the day standing up, and having passed during the night remaining in water, in the morning at the sight of the Sun after having repeated the *Gāyatri* a thousand times, one becomes purified from all the sins excepting that of the *Brāhmicide*. (312) 35

Śûlapâṇi

Yājñavalkya, Verse 312

- 5 *Vâyubhakṣho* etc. One who has abstained from food, and has during the day been standing i. e. not sitting, similarly having passed the night in the midst of water, observing the rising Sun, standing in the water itself, after having repeated the *Gâyatri* a thousand times, becomes released from all sins excepting the sin of Brâhmicide. **Vasiṣṭha**¹:—
“When there is a mixture of all the sins, the repetition of the *Gâyatri* ten thousand times shall be the purification.” (312).
- 10 Here ends the Chapter on **Secret Prâyaścitta**.

In response to a desire to know the difference in the characteristics of the multitude of penances prescribed, and of what nature they are, briefly the characteristics are being stated now

- 15 There, first, the Author mentions the rules which are part of all the open and secret penances

Yājñavalkya, Verses 313, 314

The Celibate's vow, compassion, forbearance, donation, truthfulness, sinlessness; abstaining from killing and theft, sweetness, self-control, are declared to be the restraints (*yama*). (313).

- 20 Bathing, silence, fasting, sacrifice, Vedic study, Control of the genital organ, are the *niyamas*, (as also) service of the Guru, cleanliness, absence of anger, and avoidance of errors (314).²

- 25 **Mitâkṣharâ**:—**Brahmacharayam**, the Celibate's vow, **upasthanigraha**, restraint of the genital organ, i. e. curbing the male organ, indicated under the maxim 'Cow and the bull'; **akalkatâ**, sinlessness i.e. non-crookedness. The rest are well-known. What, moreover, has been stated by **Manu**³:—“One should practise harmlessness, truthfulness, “abstinence from anger, and straightness,” that even is an extension of these, and not restricting enumeration. Here, moreover, although compassion, forbearance etc. are already included in
- 30

1 Oh. XXV. 12.

2 यम, नियम—यम is any great moral or religious duty or observance; नियम is its opposite. They are always considered together and are thus distinguished, शरीर-साधनपक्षं नित्यं यत्कर्म तद्यमः । नियमस्तु स यत्कर्म नित्यमागंतुसाधनम् ।

3 Oh. XI. 222

the objects¹ of life, their statement again is as a part of the *prâyaścitta*. In some places there is special reason also, as in regard to marriage etc. although false speaking is permitted, the special rule as regards truthfulness is with the object of excluding that. The rule as to harmlessness is with the object of stating that even the sons, pupils etc., should not be beaten and like these. (313-314) 5

Vîramitrodaya

In this manner having stated the *Prâyaścitta* for the Secret sins, the Author mentions the rules as part of the open and secret *Prâyaścittas*.

Yājñavalkya, Verses 313-314

10

Celibate student's vow, i.e. abstention from the seven kinds of intercourse, such as the hearing and the like, other than sexual intercourse. By the use of the expression the control of the genital organ, an abstention from sexual intercourse is intended to be stated. Compassion etc. although it is one of the worldly objects to be accomplished, it is in this text stated as being a part of the *Prâyaścitta*. *Akalkatâ*, 'sinlessness' i.e. freedom from imposture; 'abstention from theft,' i.e. abstention from stealing, excepting flowers for the gods; 'sweetness,' i.e. speaking agreeable language; 'sacrifice' i.e. the performance of the *Pañchamahâyajñas*. These *Yamas* i.e. the restraints of the external organs, and the service of the *Guru* as a person to be worshipped, knowledge, cleanliness and the like also; and the *Niyamas*, the mental restraints stated in the *Smṛtis* have been enumerated in the *Smṛti* texts as part of the, *Prâyaścitta*. By the use of the word *cha* is added the constant service of the *Guru*. (313-314) 15 20 25

Sûlapâṇi

Yājñavalkya, Verses 313-314

Brahma etc. *Snâna* etc. The Celibate's vow here is the avoidance of the prohibited sexual intercourse. *Dhyâna*² i.e. the contemplation of the Supreme Soul. *Akalkatâ*, 'Sinlessness', i.e. avoidance of imposture; 'sweetness,' i.e. sweet speech. Attention to necessary duties. Of these *Yamas* and *Niyamas* is the statement by the inclusion of the *Ângas* to be stated hereafter. 30

1 पुरुषार्थतया प्राप्तानामपि.

2 Sûlapâṇi reads ध्यान for दान in the Mitākṣharâ.

- Baudhâyana¹ also states other duties in regard to the penances:
 “During the *Kṛchhṛa*, water-ablutions at the three *Savanas*, sleeping on
 “the ground, putting on one cloth; removing the hair on the head and
 “the hair on the body and the face, the nails and other hair. This also
 5 “for the women, excepting the removal of the hair.” Jâbâla: “At the
 “commencement of all the *Kṛchhṛas*, and at the conclusion in particular,
 “with the clarified butter indeed in the house-hold fire, should one offer
 “oblations and the *Vyâhrtis* separately. By the women, the oblations
 “should not be offered, and the *Pañchagavya* likewise also”. (313-314).

- 10 In this connection, the Author mentions first the penance called
Sântapana

Yājñavalkya, Verse 315

- Cow's urine, cow-dung, milk, curds, and ghee, *Kuśa*-water, after
 having consumed, on the next day one should remain on a fast; this is
 15 *Kṛchhṛa Sântapana*, the highest. (318)

- Mitākṣharâ:—On the previous day, by abstaining from any other
 diet, the cow's urine and the like five products of the cow, these five
 articles together with the *Kuśa* water, after having mixed together
 and drunk on the following day, one should remain fasting; thus
 20 covering two nights is the *Sântapana Kṛchhṛa*. The mixing together,
 moreover, is inferred from the statement as to separateness in the follow-
 ing verse. *Kṛchhṛa*, this is an appropriate designation, as it has to be
 accomplished by hardship in the form of austerities. Of the cow's
 urine etc. the measure will be stated hereafter.

- 25 When, moreover, having fasted on the previous day, on the next
 day having mixed together with the *mantras*, and with the *mantras*
 also the mixture of the five cow-products is swallowed in, then it is
 called the *Brahmakûrcha*; as says Parâsara: “Cow's

- PAGE 333* “urine, cow-dung, milk, curds, ghee, and *Kuśa*-water
 30 “this is declared as the *Pañchagavya*. Each, however,
 “is the body-purifier. The cow's urines should be of one of the red colour,
 “while of one of the white colour, the cow-dung; milk, of the yellow-
 “coloured; of the blue-coloured likewise, the curds; ghee, moreover,
 “of the black-coloured, or the whole of the *Kapilâ* when (cows of) all the

“colours are not available; this is the rule in regard of the five
“cow-products.

“Of the cow’s urine eight *Māṣhakas*, of the cow-dung,
“however, sixteen; of the milk, however, twelve have been
“stated; of the curds, however, ten have been declared; like the 5
“cow’s urine, eight of the ghee; while half of it, the *Kuśa* water.

“With the *Gâyatrî* having taken up the cow’s urine, with the
“mantra *Gandhadrârâ* the cow-dung; with *Āpyâyasva*, the
“milk; while with the *Dadhikrâvṇâ* the curds; with the *Tejosi*
“*S’ukram* the ghee, and with *Devasya tvâ* the *Kuśa*-water. 10

“The *Pañchagavya* thus consecrated by the Rks, one should
“offer as an oblation near the Fire. Such of the *darbhas* as have
“some blades whose ends have not been cut and which have a white
“lustre, lifting up with these, the *Pañchagavya* should be offered as
“an oblation according as ordained. The *Irāvati*, *Idam Viśhvur*, *Mâ* 15
“*nastoke*, and the *S’amvati* hymns; with these hymns only should the
“oblation be offered. The remnant after the offering of oblations, the
“twice-born should drink. After stirring it with the *Pranava*, and hav-
“ing pronounced the *Pranava mantra*, having lifted it with *Pranava*,
“one should drink it with the *Pranava*; or with the middle leaf of 20
“the *Palâśa*, or with a lotus leaf either one may drink. Or with a
“golden pot, or a copper one, or with the *Brâhmatîrtha*. Whatever evil
“produced in the skin or bone may be in the human body, the
“*Brahmakârcha* fasting burns it down, as fire the fuel”.

When, however, this same *Pañchagavya* mixed is repeated for 25
three nights, then it receives the designation of *Yatisântapana*, as
S’ankha has stated: “This same when repeated for three nights is declar-
“ed the *Yatisântapana*”. By *Jâbâla*, however, has been mentioned a
Sântapana to be accomplished in seven days: “The cow’s urine,
“cow-dung, milk, curds, clarified butter, and *Kuśa*-water, by drinking 30
“each of these every day, and for a day and night abstaining from
“meals; the *Kṛchhṛa* is named *Sântapana*, the destroyer of all sins.”
Of these heavy and small *Kṛchhṛas*, the adjustment should be deter-
mined by regard to capacity etc. In this manner, later on also, the
adjustment should be ascertained. (315) 35

Vîramitrodaya

Hereafter the Author explains by twelve verses the characteristics of the *Prāyaścittas* as penances stated before

Yājñavalkya, Verse 315

- 5 The six articles such as the cow's urine and the rest mixed together, and by the giving up of any other diet having drunk in one day, and by observing a fast is the *Sântapana* to be accomplished by three days; this is the meaning. In this connection **Parâśara**: "The
10 "cow's urine, of the red coloured, of the white-coloured, moreover, the
"cow-dung; the milk of the gold-coloured; and of the blue-coloured
"likewise, the curds. Also the butter-milk of the black-coloured; or
"all of the *Kapilâ* cow, when those of all the colours are not available."
This is the law regarding the cow-products. (315)

Now the characteristics of the penances to be performed

15

Śûlapâṇi

Yājñavalkya, Verse 315

- Kuśa*-water etc. The *Sântapana* can be accomplished by two days. The quantity of the *Kuśa*-water etc. should be ascertained from what is stated in the *Brahmakûrcha*. As says **Parâśara**¹:—"Milk of the yellow
20 "coloured, and of the white only the cow-dung; the cow's urine from the
"red coloured, and from the yellow likewise, the clarified butter; and the
"curds from the white coloured, thus this is the combination of the five cow-
"products (*Pañchagavyam*). The cow's urine should, however, be eight
"māśas, while of the cow-dung sixteen; of the milk twelve have
25 "been stated, and of the curds ten have been proclaimed; like the
"cow-urine have been stated those of the clarified butter; by a
"half of it, the *Kuśa*-water. This measure of the articles is for the
"purification of the body. Having taken up with the (repetition) of
"the *Gâyatrî*, the cow's urine, and with the (hymn) *Gandhadvârâ*, the
30 "cow-dung, with *Āpyāyasya*, the milk, with *Dadhikrâvâ* the curds,
"with *Tejosi Sukram*, the clarified butter, with *Devasya tvâ*, the *Kuśa*
"water, and with *Āpohiṣṭhâ* having stirred thereafter, one should
"drink it with the *Pranava*." When these are not available such even
may be taken as may be had of one of an available colour. *Vide* the
35 **Padma Purāṇa**:—"For the absence of the colour there is no fault; but one
"should avoid the absence of the measure." (315)

The Author states the *Kṛchhra* called *Mahâsântapana*

Yājñavalkya, Verse 316

Distributively with the *Sântapana* articles, for six days remaining on a fast ; by the seventh day, indeed this *Kṛchhra* is declared the *Mahâsântapana*. (316) 5

Mitākṣharâ :--That *Kṛchhra* which has been completed by seven days is known by the name *Mahâsântapana*. How ? to such a question it has been stated : One should subsist on each of the six, such as the cow's urine and others separated, and each being taken on a day distributively and the seventh day by a fast. 10

By **Yama**, however, a *Mahâsântapana*, to be completed by fifteen days has been stated : " For three days, while one should " drink cow's urine, indeed for three days one should consume the " cow-dung ; for three days, curds ; for three days, milk ; and for three " days clarified butter ; thereafter he becomes pure. *Mahâsântapana*, 15 " indeed, is this, the destroyer of all sins." By **Jâbâla**, however, a *Mahâsântapana* has been stated which would be completed by twenty-one nights : ' Of these six, each should one utilise for three nights, " and for three nights should one observe a fast in the end. This is " regarded as the *Mahâsântapana*." 20

When, however, of the six articles for the *Sântapana* each is used for two days, then it is *Atisântapana*, as says **Yama** : " These " also one should so drink each for two days ; it is called *Atisânta-* " *pana* ; it can purify even a dog-eater." The expression ' it can purify even a dog-eater ' is merely a declaratory¹ assertion. (316) 25

Here ends the *Mahâsântapana* and the *Atisântapana*.

Vîramitrodaya

Yājñavalkya, Verse 316

With the six articles stated in connection with the *Sântapana*, such as the cowdung etc. with the drinking of each, for each one having passed 30

1 अर्थवाद---as distinguished from a विधि, नियम or परिसंख्या. It usually recommends a विधि by stating the result arising from its proper observance, and then its arising from its omission, and also adducing historical instances in its support. It is of three sorts गुणवाद, अनुवाद and पुनार्थवाद. विरोधे गुणवादः स्यादनुवादोऽवधारिते । पुनार्थवादस्तद्वानादर्थवादश्चिन्ता मतः (अर्थसंग्रह.)

one day—six days i.e. the collection of six days—on the last day together with a fast, in this manner by seven days has been stated the *Mahāsāntapana Kṛçh̥h̥ra*. By the use of the word *tu* the exclusion of all other diet during the six days has been made. (316)

5

Śûlapâṇi

Yājñavalkya, Verse 316

Pr̥thak etc. With the six articles for the *Sāntapana* such as the *Kuśa*-water and the others consumed separately on each day for six days, and with a part on the seventh day, this *Kṛçh̥h̥ra* to be accomplished by seven days has been stated in the *Smṛtis* as the *Mahāsāntapana*. (316)

10

The Author states the penance known as *Parnakrçh̥h̥ra*

Yājñavalkya, Verse 317

The waters of the leaves of the *Palâśa*, *Udumbara*, lotus, *Bilva* and of *Kuśa*, by daily being drunk, it is stated to be the *Parnakrçh̥h̥ra*. (317)

15

Mitākṣharâ :—One should drink every day the decocted water of the leaves of each of the trees viz. The *Palâśa*,

PAGE 334* *Udumbara*, lotus, and the *S'rî*; and the *Kuśa* water, moreover, in one day; thus this penance to be

20

accomplished by five days is the *Parnakrçh̥h̥ra*. When, however, of the leaves of the *Palâśa* and other trees put together, a decoction is made and is drunk, then it is *Parnakûrcha*. As says **Yama** : "These also all put together, after having fasted for three days, "and cleansed after decocted when one drinks along with water, it is "called the *Parnakûrcha*".

25

When, however, the *Bilva* and other fruits, each boiled separately, are drunk for a month then they acquire the designation of *Phalakrçh̥h̥ra* and the like, as says **Mārkaṇḍeya** : "With the fruits "boiled for a month, it is called *Phalakrçh̥h̥ra* by the wise; with the *S'rî* "fruits it is called *Śrîkrçh̥h̥ra*; with the lotus and the *Akṣha*¹ fruits, an-
30 "other likewise; for a month with the *myrabolums* in this manner, "it is called another; with leaves it is regarded as *Patrakrçh̥h̥ra*; "with flowers it is called that *Kṛçh̥h̥ra*; it is called the *Mûlakrçh̥h̥ra* "with the roots; while *Jalakrçh̥h̥ra*, with water." (317)

In this way the *Parnakrçh̥h̥ra* of eleven kinds.

1 i.e. The पुष्पकुच्छ.

Vīramitrodaya
Yājñavalkya, Verse 317

The leaves of the *Palāśa*, *Udumbara*, the water-born lotus, and the *Bilva* i.e. the waters of their decoction, and the *Kuśa* water also, with these each i.e. on every day in the respective order, having been drunk, has been declared by the authors of the *Śāstra* the *Parna-kṛchhṛa* to be accomplished by five days. (317) 5

Śūlapāṇi
Yājñavalkya, Verse 317

Parna etc. With the decoction of waters containing the leaves of *Palāśa* and the other leaves, by being drunk every day one each in respective order, is this *Parna-kṛchhṛa* which can be accomplished by five days. So also *Śaṅkha* and *Likhita*: "The waters of the lotus, *Bilva*, "*Palāśa*, *Udumbara* and *Kuśa* each separately and all together make the "*Parna-kṛchhṛa*." "As much can be taken up once, so much should one consume." From this text of *Uśanas*, at one time what has been taken with one hand; so much only should one consume, and not more. (317). 10 15

The Author states the *Taptakṛchhṛa*

Yājñavalkya, Verse 318

Of boiled milk, ghee, and water, each on every day should one drink ; and also for one night a fast ; this has been declared as the *Taptakṛchhṛa*. (318) 20

Mitākṣharâ :—Of milk, ghee, and water boiled, every day i.e. day by day, having consumed, one should remain on a fast. This which is to be completed by four days is **Mahātaptakṛchhṛa**. 25

With these also all together, accompanied by a fast, that which is to be accomplished by two days is *Taptakṛchhṛa* with *Sântapana*. By *Manu*¹, moreover, has been mentioned as one to be completed by twelve nights : "A Brāhmaṇa performing the *Taptakṛchhṛa*, water, "milk, ghee and wind, each for three days when heated, should drink "after having a bath once, and with concentration." The measure of the milk &c., however, should be observed as stated by **Parāśara** : "Of the water, one should drink three *palas*; while two *palas*, the "milk ; one *pala*, should one drink the ghee, and for three nights the 30

“hot wind.” The meaning is that as supplementing the three nights’ wind, one should drink hot water.

- When, however, cold milk &c. is drunk, then the Śītakṛchhṛa, as Yama has stated : “For three days should one drink cold water,
5 “for three days cold milk should one drink ; for three days having “drunk cold ghee, one should consume the wind for three days as “the last.” (318)

Thus the Taptakṛchhṛa is of four varieties.

Vīramitrodaya

10 Yājñavalkya, Verse 318

- Of the three boiled, on each day having drunk for three days, one should remain on a fast on the fourth day; thus has been declared the Mahān Taptakṛchhṛa. Of the three mixed together drinking on one day and a fast on the second day is the Śuddha-Taptakṛchhṛa; this is the
15 meaning of the word cha. (318)

Śûlapāṇi

Yājñavalkya, Verse 318

- Tapta etc. ‘Of the heated milk’ etc. with the observance of the procedure as stated in the Taptakṛchhṛa, this can be accomplished by
20 four days. By Manu, however, has been stated to be completed by twelve days. In the Taptakṛchhṛa only once a bath has been ordained. Therefore like that here also, as it is Taptakṛchhṛa, once only it is proper to be made. Manu¹: “For performing the Taptakṛchhṛa a Brâhmaṇa “should drink for three days each time water, milk, clarified butter and
25 “wind; should bathe once and remain in concentration.” (318).

The Author states the Pâdakṛchhṛa—a quater Kṛchhṛa

Yājñavalkya, Verse 319

By taking one meal a day, likewise, without asking for it ; and by a fast also, this has been declared to be Pâdakṛchhṛa. (319)

- 30 Mitākṣharâ :—Ekabhuktena, taking one meal a day, i.e. eating once during daytime only, as in the expression Naktēna, in the

evening, has been separately stated; and hence also, during the daytime only and once only by taking food, one should pass one day and night. There, by the word 'day' the night is excluded. By the expression 'at one time' 'two times' or the like is excluded; by the expression 'taking food' is excluded the abstention from food. This, moreover, the *Kṛchhṛa* and the others being in the form of penances, and thus taking food for a worldly purpose being excluded, this direction as to the taking of food is prescribed as part of the *Kṛchhṛa* penance. To that effect is also *Âpastamba*¹: "For three days eating otherwise than at night, and thereafter for three days eating otherwise than during the daytime; observing the vow of taking food unasked² for three days, and not eating anything (thereafter)". Here, moreover, in the expression *anaktâśi* by the use of the termination in-indicating a direction for a penance, and by the exclusion of the night, the Author indicates the restrictive rule regarding taking food during day time. By *Gautama*³ also this same has been made clear: "Having eaten sacrificial food and edibles in the morning, for three nights one should not eat at night." In the same manner also, in regard to the rule as regards eating at night.

The meal in which is not included food which is asked for is called unasked (*Ayâchitam*); therefore, as no particular period has been specified, it may be during the daytime or at night, but only once as the *Kṛchhṛas* are in the form of austerities, a second meal would be incongruous with these. By the expression *Ayâchita*, 'not asked for', not only is there the prohibition for asking for another's food, but one's own food also should not be asked for from the attendants, the wife, and the like, as begging is a common word for a demand or a request. Therefore even in one's own house, if the attendants, the wife, and the others, without being ordered even, if bring food, then should be eaten, and not otherwise. With this object also has been stated by *Gautama*⁴:—"Thereafter, for three days, one should not beg of any one."

1 I. 27. 7.

2 अयाचितवतः

3 Ch. XXVI. 2.

4 Ch. XXVI, 4.

Here, moreover, the rule as to the number of mouthfuls to be eaten has been indicated by **Parâśara** : “In the evening, twelve “mouthfuls ; in the morning, fifteen have been stated ; twenty four, “unasked ; other than these is declared as not eating.” By **Âpastamba** however, has been stated otherwise : “In the evening twenty-two “mouthfuls, in the morning twenty-six have been stated. Twenty- “four, unasked ; thereafter without eating, three ; of the size of the “egg of a cock, so as it would easily enter the mouth.” Of these alternatives the option should be by regard to the capacity.

- 10 By **Âpastamba**, however, after having divided the *Prâjâpatya* penance into four kinds, and having made four *Pâdakṛchhṛas* by regard to the *Varnas* an adjustment has been pointed out : “For “three days, not eating anything is one *pâda* (quarter) ; the *Ayâchita* “or the not-begged *pâda* (quarter) is for three days ; in the evening
15 “for three days, likewise is a *pâda* ; and a *pâda* in the morning like- “wise is for three days. The morning *pâda* (quarter) should the “*S’ûdra* perform ; the evening should be administered to the *Vaiśya*, “the *Ayâchita* or unbegged to the *Kṣatriya*, and that for the three “nights has been stated to be for the *Brâhmaṇa*.” When, however,
20 the performance is for three days or two days with the *Ayâchita* and the fast, then it is **Ardhakṛchhṛa**. And excepting the evening ; the observation of the three others for three days should, however, be known as less by a quarter, as the same **Author** has stated : “Without the evening and the morning,
25 it would be *ardha* (half) ; and it would be ‘*pâdona*’ (less by a quarter) “when it is without the night.” Another variety also of the *Ardhakṛchhṛa* has been pointed out by him also : “In the evening, “in the morning likewise, each time for two days without asking for “it, and for two days one should not eat ; that has been declared as
30 “*Kṛchhṛârdha* (half *Kṛchhṛa*).” (319)

Vîramitrodaya

Yājñavalkya, Verse 319

- By eating only once *i.e.* taking meals during the day only on one day taking the meal in the evening, on one day and on one day eating
35 the food not asked for, and on one by not eating *i.e.* with a fast.

Thus this to be accomplished by four days has been declared to be the *Pādakṛchhṛa*. By the use of the word *tathā* and by the use twice of the word *cha*, 'also', is added the restrictive rule as regards the number of the mouthfuls at the meals on the three days. That says **Parāśara**: "In the evening, however, are twelve mouthfuls; in the morning have been stated to be fifteen; twenty-four for the food unasked for; and thereafter has been declared abstention from eating." By the use of the word *eva* is the exclusion of taking food a second time in all cases. (319)

5

Śūlapāṇi

Yājñavalkya, Verse 319

10

Eka etc. The morning and the evening are the two periods for taking meals. Here the word 'morning' is used in the sense of daylight. Thus, on the first day in the morning by eating only once things which are fit for a sacrifice, the second day by the evening taking the meals at night, and on the third day eating what was obtained without begging, at midday—"The, *Ayāchita*, however should be at mid-day for twenty-four nights". Vide this text of the *Brahma Purāṇa*. On the fourth, by a fast; in this order that to be accomplished by four days and called the *Pārikṛchhṛa*. So **Pañhinasi**:—"In the morning, in the evening with what was not asked for and also a fast for one night". For the women, infants, and the aged is this *Kṛchhṛa*. **Parāśara**¹ states the number and the quantity of the mouthfuls:—"In the evening twenty-two mouthfuls, in the morning twenty-six likewise; of the un-asked food twenty-four; and thereafter non-eating has been stated. Of the measure of the egg of a cock or as much as may enter the mouth, this one should know as the mouthful intended for the purification, the body-purifier" (319).

15

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25

The Author states the *Prājāpatya Kṛchhṛa*

Yājñavalkya, Verse 320 (1)

In some manner triplicated, this is called the *Prājāpatya*. [320(1)]

30

Mitāksharâ:—This same *Pādakṛchhṛa* in some way or other by being repeated like the measurement by a rod, or by an increase of the place of each, or even there either in the direct or inverse order, or likewise accompanied by the *japa* or without it etc., to be stated hereafter, when thrice repeated is called the *Prājāpatya*. There, the

35

alternative of a repetition like the rod-measure has been pointed out by **Vasiṣṭha**¹: “For a day in the morning, for a day at night, for a “day without begging, and for a day the *Parâka* on a fast. In this “manner for the two following days for the four periods. For the
5 “benefit of *Vipras*, **Manu**, the best of the supporters of *Dharma*, for “the infants, the aged and the diseased has stated this *S'isukrçhṛa*”.

The alternative of an increment in the direct order by regard to one's position, however, has been stated by **Manu**²: “For three days “in the morning, for three days in the evening, for three days one
10 “should eat what is obtained without begging. Thereafter for three “days, moreover, one should not eat; the twice-born should perform “this *Prâjâpatya*.” The repetition in the inverse order, however, has been pointed out by **Vasiṣṭha**: “A *Brâhmana* should perform in “the inverse order the *Krçhṛa* after the *Chândrâyana*.”

15 The alternative without the *japa* etc., however, has been pointed out by **Âṅgiras**: “Therefore, when one meets a *S'ûdra* who has firmly “stood by the path of the *Dharma*, a *prâyâśchitta* should be offered, “exclusive of the *Japa*, *homa* etc.” The alternative involving *japa* etc. by the rule of deduction and by their incapacity also has a reference to the
20 members of the three *Varnas*. That, moreover, has been pointed out by **Gautama**³ and others: “Now, therefore, we will expound the *Krçhṛas*. Having “eaten the morning meal consisting of food fit for sacrificial oblations, “for three nights one should not eat. Thereafter, for the three follow-
“ing days, one should each in the evening; and for the next three days,
25 “one should not ask food of any body whatever; and for the next three “days, one should be on a fast, remain standing during the day, and “may sit during the night. One who desires to be free quickly, should “speak the truth, should not hold conversation with the *Andryas*; shall “always engage himself in the repetition of the *Raurava*⁴ and *Yodhâ*-
0 “*japa*. At each period for the *savana*, a bath in the water, and should “sprinkle himself with the three purifying *Rks*, *Āpo hi śhṭha* &c.

“and with the eight such as *Hiranyavarṇâḥ*
PAGE 336* “*śucharyaḥ pāvakaḥ* &c., Next the *tarpana* with
“water:—‘Adoration to him who creates self

1 Ch. XXIII. 43.

2 Ch. XI. 211.

3 Ch. XXVI. 1-17.

4 Another reading is योधाजय

"consciousness, who creates matter, who confers gifts, who destroys,
 "who performs austerities, to Punarvasu, adoration. Adoration to him
 "who is worthy of (offerings) consisting of *Muñja* grass, who is worthy
 "of (offering of) water, who conquers wealth, who conquers the uni-
 "verse, bow to him. To him who gives success, who gives good 5
 "success, who gives great success, who carries (all undertakings) to a
 "successful issue, adoration. To Rudra, the lord of cattle, to the great
 "God, the triocular, solitary, the supreme Lord, Hara, to Śarva, to
 "Īśāna, the dreadful who carries the thunderbolt, to the fierce, who
 "wears matted hair, adoration. To the Sun the offspring of Aditi, 10
 "adoration. Bow to the blue-necked god, whose throat is dark-blue.
 "Bow to the black one, to the brown one. To the best, the eldest,
 "the most ancient Indra, to Harīkeśa with the semen held up, adoration.
 "Adoration to the truthful, the purifier, the fire-coloured, Kāma, who
 "can assume any form as desired. Adoration to the brilliant, of 15
 "resplendent lustre. Bow to the fierce, whose form is fierce. Bow
 "to the gentle, to the *Puruṣa*, the *Mahāpuruṣa*, the *Madhyama*
 "*Puruṣa*, the *Uttama Puruṣa*, the celibate student. Bow to him
 "who wears the moon on his forehead, whose garment is the elephants'
 "hide." "This itself is the standing worship to the Sun. These them- 20
 "selves are the oblations to the fire with clarified butter. At the end
 "of the twelfth night, after having boiled rice, to these Deities one
 "should offer the oblations ; to the Fire, this oblation ; to the Somā, this
 "oblation ; to the Fire and Soma, to the god Indra and Fire, to all the
 "Gods, to the Brahman, to *Prajāpati*, to *Sviṣṭakṛt*." In this manner 25
 at the end the feeding of the Brāhmaṇas.

There, "one must remain standing, at night may sit, one who
 "wishes for an immediate fruition of his desire." The meaning of this
 text is this : He, however, who 'from even a great sin, quickly *i. e.*
 by one *Kṛcchra* only, should I get free,' has such a desire, such a one 30
 during day time, during such intervals as are not detrimental to the
 performance of the penance, should remain standing; at night he may
 sit. In this manner, the *japa* of the Sāma called the *Rauravayodha*, the
tarpaṇa with *mantras* such as *Namohamāya* etc., the standing worship
 of the Sun, the preparing of the boiled rice and like others, not stated 35
 by the Lord of the Yogis, one should perform. Hence also, in the

place of the couple of *Prāyaścittas* mentioned by the Lord of the Yogis and the rest, should be observed together the numerous forms of proceedings stated by **Gautama**. In this manner, other *Smṛti* texts also should be investigated particularly. [320 (1)]

5 The Author states the *Atikṛchhṛa*
Yājñavalkya, Verse [320 (2)]

This same shall become the *Atikṛchhṛa* by one taking a handful of food. [320(2)]

Mitākṣharā :—Of the same characteristics, but having the conditions of the *Prājāpatya*, such as eating once only, and the like, would become the *Atikṛchhṛa*. This, however, is the distinction : During the first three days, only a handful of the food should one eat, and not twenty-two mouthfuls or the like. Here, moreover, by reason of the repetition of the alternative as to eating, the rule having been stated that only a handful of food should be taken, as regards the last three days, the fasting which necessarily comes as the result of the extension of the *Prājāpatya*, indeed cannot be contradicted. Here also, the adjustment by quarters should be taken even as before. As to what has been stated by **Manu**¹: “The twice-born performing the
10 “*Atikṛchhṛa* should eat one mouthful for three days as before for the “three, and for three days should observe a fast”, that by reason of its limiting the quantity of food to a handful has a reference to the weak. [320(2)]

Vīramitrodaya

25 Yājñavalkya, Verse 320

The *Pādakṛchhṛa*, in some way or other such as by a repetition as in the case of a measurement by the rod, or by an increase in its own place, or even these accompanying with *japa* in the ascending or descending order, or without it, and trebled, is called the
30 *Prājāpatya*.

This also would be *Prājāpatya* only if it consists of taking a handful of food on nine days, and not, however, the one containing the meal of the quantity of twelve mouthfuls; then it is called the *Atikṛchhṛa*. Another variety of the *Kṛchhṛa*, however, in the form of
35 a fast for twelve days has been stated before. (320)

Śūlapāṇi
Yājñavalkya, Verse 320

Yathā, etc. In some way or other trebled, such as "for three days in the evening, and for three days in the morning" etc. according to the order stated by Parāśara¹; or "for three days in the morning and three days in the evening" etc. in the order stated by Manu² to be accomplished by twelve days is the Prājāpatya. This same Prājāpatya for the first three days on each subsisting on a handful of food is the Atikṛchhṛa. This is an exception to the text. "In the evening twenty-two mouthfuls" etc.³ (320).

5

10

The Author states the *Kṛchhrātīkṛchhṛa*

Yājñavalkya, Verse 321 (1)

The *Kṛchhrātīkṛchhṛa* is on water for twenty-one days [321(1)]

Mitākṣharā:—For twenty-one nights remaining on water should be known as the penance called the *Kṛchhrātīkṛchhṛa*. By Gautama⁴, however, has been stated that "subsisting on water for twelve nights is the *Kṛchhrātīkṛchhṛa*". "Subsisting on water it is the third, the *Kṛchhrātīkṛchhṛa*⁵." And hence, by regard to capacity, the adjustment should be made as regards the two. [321(1)]

15

The Author states the *Parāka*

Yājñavalkya, Verse 321 (2)

By a fast for twelve days is declared a *Parāka*. [321(2)]

Mitākṣharā:—Plain is the meaning of this verse. [321(2)]

20

Vīramitrodaya

Yājñavalkya, Verse 321

25

For twenty-one days with water i.e. with water as the only food, would become the *Kṛchhrātīkṛchhṛa*. The *Parāka*, however, would be the form of a fast for twelve days. (321)

1 VI. 39-47.

2 XI. 21.

3 See above Parāśara, X. 3.

4 Ch. XXVI. 15.

5 Ch. XXVI. 20.

Śūlapāṇi

Yājñavalkya, Verse 321 (1)

- Kṛchhṛa* etc. By passing twenty-one days on *paya* it is *Kṛchhṛā-tikṛchhṛa*. Here the word *paya* means water. "One performing the
5 " *Kṛchhṛātikṛchhṛa* however, should drink cold water", Vide this text of the *Brahma Purāṇa*.

Śūlapāṇi

Yājñavalkya, Verse 321 (2)

- By a fast for twelve days has been declared to be the *Parāka*;
Twenty-one nights also; during these periods, however, one should
10 remain under restraint. In regard to *Parāka*, *Bṛhaspati* states the *japa* etc. and other particulars:—"Intent on the performance of *japa* and "oblations to the fire, one should abstain from food for twelve days. This "is well-known as *Parāka*, the annihilator of all the sins." (321)

15 PAGE 337*

The Author states the *Saumyakṛchhṛa*.

Yājñavalkya, Verse 322

- Of the oil cake, the boiled fluid of the cooked rice, butter-milk, water, curds, *Saktu*, every day; for one night a fast also; this is the called *Saumya*
20 *Kṛchhṛa*. (322)

- Mitākṣharā*:—Oil cake *i.e.* sesamum from which oil has been pressed out; the overflow of the cooked rice, butter¹-milk, water, and the *Saktu*; of these five, after having eaten² one on each day, on the sixth day one should fast; this is to be named the *Kṛchhṛa* called
25 *Saumya*. The measure of the quantity of the articles should be just as much as may be barley necessary for holding the continuance of breath. By *Jābāla*, however, has been stated a *Saumya Kṛchhṛa*, extending to four days: "The oil-cake, the *Saktus*, butter-milk, and on the "fourth day non-eating; a cloth and a *Dakṣhiṇā* should be donated;
30 "this *Kṛchhṛa* is called the *Saumya*". (322)

1 उद्धृत्-उद्धेन जलेन श्रयति—butter-milk containing fifty per cent water *i. e.* two parts of butter-milk, and one part water.

2 On p. 337 l. 4 for युज्य read युज्य.

Vîramitrodaya

Yājñavalkya, Verse 322

Pinyâkah, i.e. the oil-cake; *âchâma* i.e. the skum of the boiled rice; the three i.e. the butter-milk etc. are well-known. Of these the consumption of each on every day by the exclusion of any other food, and a fast on the sixth day; in this manner this is called the *Saumya kṛchhra*. 5

By the use of the word *cha* is included the oil-cake, "The *Saktus*, "the butter-milk, and on the fourth day a fast; one should donate a "cloth and the *Dakṣhiṇâ*; this is called the *Saumya-kṛchhra*," in this text the *Saumya-kṛchhra* stated by Jâbâla to be accomplished by four days. (322) 10

Śûlapâṇi

Yājñavalkya, Verse 322

Pinyâka etc. Use is the supplement; *Pinyâka* means sesamum-cake. *Âchâma* means *Maṇḍa*, the scum of boiling rice. This is to be accomplished by six days; similarly *Śaṅkha* and *Likhita* have stated *Âchâma* and boiled rice :—"The *Âchâma*, oil-cake, the water of the boiled "rice, the barleys, and the fast also "is the *Saumya Kṛchhra*. These also each separately repeated for three days they call *Tulâpuruṣha*. (322) 15 20

The Author states what is called the *Tulâpuruṣha Kṛchhra*

Yājñavalkya, Verse 323

Of these for three nights by a repetition; of one in respective order this should be known as the *Tulâpuruṣha* of fifteen days. (323)

Mitākṣharâ :—Of these five i.e. of the oil-cake and the rest, in the respective order, by the repetition of each for three nights, thus covering fifteen days, should be understood to be the *Kṛchhra* called the *Tulâpuruṣha*. Here, moreover, on account of the rule as to fifteen days, a fast is excluded. By *Yama*, however, a *Tulâpuruṣha* has been stated as extending over twenty-one nights thus: "The over- "flow of boiled rice, the oil-cake, the butter-milk, and water and the " *Saktus*, using each for three days, and consuming the air for twice "three days. Thus extending over twenty-one nights, is called the "*Tulâpuruṣha*". Here, the detailed procedure stated by *Hârîta* and others is not being stated, out of fear for swelling the treatise. : 25 30 35

Vīramitrodaya

Yājñavalkya, Verse 323

- Of these *i.e.* the oil-cake and the rest as far as the *Sakthi*, by the consumption of each in the respective order for three days (each), thus this to be accomplished by fifteen days should be known as the *Tulāpuruṣha-kṛchhra*. (323)

Śūlapāṇi

Yājñavalkya, Verse 323

- Eṣhām* etc. Of these *i. e.* of the oil-cake etc. Each one by being repeated for three nights would make the *Tulāpuruṣha*, covering fifteen days. In this way from the statement of the rule as to its being accomplished within fifteen days the fast comes to be avoided.

- Jâbâla*, moreover, says again to this effect: "Of the oil-cake weighing "one *tulâ*"; the butter-milk and the water and the *Saktus*, and for three "nights a fast, is called the *Tulāpuruṣha*." As it has been stated that with the four articles excluding the *Āchâma* and with the three fasts extending for fifteen days is the *Tulāpuruṣha*. By the expression *Tulâ tvekaḥ* is understood a hundred *palas* of the *tulâ*. (323)

The Author states the *Chândrâyana*

Yājñavalkya, Verse 324

- With the advance of the *tithis* one should partake of food-balls ; in the bright (half) of the measure of the peacock's egg ; one by one should one reduce the *pinḍa* in the dark (half) when performing the *Chândrâyana*. (324)

- Mitākṣharâ* :—One performing the penance called the *Chândrâyana* should partake of, *i.e.* should consume balls of the size of a peacock's egg during the fort-night, as it advances with the progress of the *tithis*. Thus in a half month beginning with the first, as there is an increase in the digits of the moon by one each, in the same manner the balls also, on the first day one, on the second day two, thus increasing by one everyday, one should eat on as far as the full-moon day. Thereafter, on the fifteenth day after having consumed fifteen mouthfuls, then in the dark half, fourteen on the first day, on the second

day thirteen, in this manner reducing the mouthfuls everyday, one should go on eating as far as the fourteenth day. Then, on the fourteenth day, after having swallowed one mouthful on the non-appearance of the moon, of course, should remain on a fast. To that effect, moreover, is **Vasiṣṭha**¹: “By one each should one increase 5
“the balls during the bright half, and during the dark half should “reduce; on the day on which the moon becomes extinct one must not “eat; this is the *Chândrâyaṇa* penance.” The performance in which is like the progress of the moon accompanied by reduction and increase that therefore, is called the *Chândrâyaṇa*. The elongation 10
is on account of the designation.

This, moreover, like the barley grain is small at the ends and big in the middle part; therefore, it is called the *Yavamadhya*.

This same penance when it is performed commencing with the first day of the dark half and is continued as before stated, then like 15
an ant it is small in the middle part, therefore, it is called the *Pipīlikāmadhya*, for in the aforestated order on the first of the dark half having eaten fourteen mouthfuls, by the reduction of one per day, one should go on eating as far as the four- 20
teenth day, thereafter on the fourteenth day after having swallow- ed one mouthful, and having observed a fast on the *Amāvāsyā* day, on the first day of the bright half should consume one mouthful only. Then with a meal with the increase of one per day passing the rest of the fortnight, on the full-moon day

PAGE 338 * fifteen mouthfuls are reached and thus it is proper 25
that it resembles the middle portion of the ant-

To that effect also is **Vasiṣṭha**²: “At the beginning of the dark half
“of a month one should eat fourteen mouthfuls, and taking his food
“by the reduction of mouthfuls one should bring the remainder of
“the fortnight to an end. In the same manner, in the beginning of 30
“the bright half one should eat one mouthful and in taking his
“meals by the increase of the mouthfuls, one should bring the
“remainder of the fortnight to a conclusion.”

When, however, in the same fortnight, on account of the in- crease or decrease of a *tithi*, sixteen days occur or fourteen, then of 35

- the mouthfuls also, an increase and decrease should be understood, as the rule is that one should consume the *pinḍas* by the progress of the *Tithis*. By Gautama¹ in this connection a special rule has been pointed out : “ Now, therefore, the *Chândrâyana* ; the general rules as to
- 5 “ that have been stated in connection with the *Kṛchhṛa*. In the case “ of a penance one should have a shave. On the day preceding the “ full-moon day one should fast. With the mantras *Āpyāyasa*², “ *Sam te payamsi*³ and *Navo nava*⁴, the *tarpana*; oblations with “ clarified butter, the consecration of the sacrificial oblations, and the
- 10 “ worship of the moon. With the four *Rks* commencing with *Yad deva* “ *deva hedanam* one should offer the oblations of the clarified butter, “ and at the end with the *mantra* beginning with *Devakṛtasya*, with the “ *Samidhs*. Each mouthful of food should be consecrated with the men- “ tal recitations of the following in the order of the mouthfuls viz.,
- 15 “ *Om Bhûh, Om Bhuvah, Om svah, Om Mahah, Om Janah, Om Tapah,* “ *Om Satyam, Yasaḥ* (fame), *S’rî* (prosperity), *Uk It Ojah* (vigour), *Tejah,* “ *Puruṣah, Dharmah, S’ivah* ; or with the words ‘ adoration ’ conse- “ crating all these mouthfuls he should consume all. The size “ of the mouthful should be such as not to cause distortion to the
- 20 “ mouth. The sacrificial oblations are boiled rice, alms obtained ‘ by “ begging, *saktu*, grains of corn, barley, gruel, vegetables, milk, curds, “ clarified butter, roots, fruit, and water, each succeeding is better than “ the one preceding. On the full-moon day, after having consumed “ fifteen mouthfuls, by the reduction of one each, one should eat in this
- 25 “ way during the second fort-night. On the *Amāvâsyâ* day after having “ observed a fast, with the increase of one per ‘ day he ’ should carry on “ to the bright half. According to some in the inverse (order). “ This is the *Chândrâyana*.”

- Here what has been stated viz., “ The quantity of the mouthful
- 30 “ shall be such as not to cause distortion to the mouth,” that has a reference to the infant ; because for them there may not be the capacity for eating fifteen mouthfuls each of the size of a pea-cock’s egg. In regard to the sacrificial articles, such as milk etc. the measurement of a peacock’s egg shall be made up by a vessel made of leaf :

1 Ch. XXVII. 15.

3 R. V. 1. 91. 18.

2 R. V. 1. 91. 17.

4 R. V. 10. 85 19.

Likewise, the measures of a mouthful such as a cock's egg, or a myrabolium fruit, and the like stated in other Smṛtis are in regard to the capacity, as they are smaller in quantitative measures than the peacock's egg.

As to, moreover, what has been said in this connection in the text: "One should fast on the day prior to the full-moon day", by which after having prescribed a fast on the fourteenth day, and on the full-moon day, under the text: "After having consumed fifteen "mouthfuls" etc., the *Chāndrāyana* extending over thirty-two days has been stated, that is with the object of pointing out another alternative; and not as a universal rule as in pursuance of the text of the **Lord of the Yogis** one comprehending thirty-two days has been pointed out; if it were universal, there would be the perpetual impossibility of the performance of the *Chāndrāyana* in a year, as also the impossibility of proceeding according to the progress of the Moon. (324)

Sūlapāṇi

Yājñavalkya, Verse 324

Tithivrdhyā etc. On the first day of the bright half commencing with one mouthful and increasing by one each upto the full moon day one should increase the mouthfuls for the eating; on the first day of the dark half commencing with fourteen mouthfuls and reducing the mouthfuls by one each upto the fourteenth day one practising the *Yaramadhya Chāndrāyana* should reduce. On the *Amāvāsya* day a fast; in this way it is to be accomplished by thirty days; this is the conclusion. With the fall and rise of the *tithis* the diminishing and the increase of the *Pinḍas* also should be inferred. This is when the commencement is with the first day of the bright half. The details of the procedure should be ascertained from *Baudhāyana*¹ and others. (324).

The Author states another *Chāndrāyana*

Yājñavalkya, Verse 325

In some way or the other, of the food balls two hundred and forty within a month only one should consume; this is another *Chāndrāyana*. (315)

Mitākṣharā:—*Pinḍānām Chatvāriṃśat, of the pinḍas forty, plus śatadvayam māsenā bhuñjīta, two-hundred, one should consume within a*

- month. **Yathâkathañchit**, in some way or other, every day at the mid-day eight mouthfuls, or in the evening and during the day four, each ; or one day four and on the other twelve; likewise after having fasted for one day, on the other day sixteen, in this way of these several methods
- 5 one should eat according to any of these according to capacity. Thus this is another *Chândrâyana* other than the two aforestated *Chândrâyanas*. Therefore, this rule as to the number of mouthfuls is not as regards these ; on the other hand, only the number of two hundred and twenty-five only. By **Manu**¹ also, these varieties have been pointed out:
- 10 “ Each time eight each, should one consume the *pinḍas* when the day “reaches the middle part; with restraint of self one should perform the “**Yati Chândrâyana** by the spiritual food. The *Brâhmaṇa* may eat four “*pinḍas* in the morning, with concentration, and four after the Sun “has set, one could perform the **Śīśuchândrâyana**. One consuming
- 15 “some way or other during the month with concentration, thrice, “eighty-*pinḍas* of the sacrificial food gets assimilated
- PAGE 339* “ with the region of the Moon”.

- Likewise, another has been stated by way of enumeration which can be accomplished with a number of mouthfuls less than two-hundred and forty. As says **Yama** : “ Three *pinḍas*
- 20 “each should one consume following firmly the vow and with restraint “of self of sacrificial food for a month; that indeed is known as the “**Rshichândrâyana**.”

- Moreover, in regard to these i. e. the *Yatichândrâyana* and others
- 25 pursuing the Moon’s course is not expected. Therefore, taking generally a month to be of thirty days when the *Chândrâyana* vow is being performed perpetually, if by some reason there be an increase or decrease of a *tithi* and a beginning is made on the fifth or the like, still there would be no flaw.

- Although a monthly vow called the *Somâyana* has been stated
- 30 by **Mârkaṇḍeya** : “ The cow’s milk one should drink for seven nights “from the four nipples of the breast, from three nipples for seven “nights, for seven nights from two nipples, from one nipple for six “nights, and for three nights one should remain subsisting on air.

"This vow called the *Somâyana* is destructive of sin." In another *Smṛti* : "For seven days the entirety of the cow's breast ; afterwards "three nipples, two; and likewise one; and then one should perform three "fasts ; then that becomes *Somâyana* by a month." that also has the attributes of the *Chândrâyana* as by *Hârîta*, commencing with the words "Now hereafter I shall enumerate the *Chândrâyana*" after having stated the *Chândrâyana* together with the procedure, has been stated by way of extension "In this manner also is the *Somâyana*."

As to what by him has been stated the *Somâyana* "commencing "with the fourth day of the dark half and continuing as far as the "twelfth day of the bright half,— commencing with the fourth "date with the four nipples for three nights, with the three nipples for "three nights, with two nipples for three nights, with one nipple for "three nights, and in this manner again commencing with one nipple "and ending with four nipples, with the recitation of the *mantras* 'That "body of yours O, Soma ! which is the fourth, with that may you "protect us ; bow to it, this oblation ; that O, Soma ! is your fifth, "sixth,' and in this manner the oblations by the *tithis* have been stated "as the objects of the sacrifice ; and in this manner having offered the "praise become purified from sins, reaches the state of equality with "the Moon, and becomes assimilated with its region and attains com- "plete identification, and thus has been stated the *Somâyana* extend- "ing over twenty-four days" that is in regard to those who are not competent. (325).

Vîramitrodaya

Yājñavalkya, Verses 324-325

One performing the penance called the *Chândrâyana* on the days in the bright half with an increase in pursuance of the increase in the digits of the moon should live on i.e. should eat the balls i.e. the mouthfuls, while in the dark half as before on each day he should reduce each ball; in this manner with a fast on the *Amāvāsyā* at the end, the penance is brought to a conclusion. This, moreover, commencing with the first day of the bright half and ending with the *Amāvāsyā* is one alternative; that, moreover, is called the *Yavamādhyā*.

Commencing with the first day of the dark half and having fasted on the *Amāvāsyā* the one which is completed on the full-moon day is the other alternative. That, moreover, is called the *Pīplikāmadhyā*. (324)

- In this manner having stated the *Chāndrāyaṇa* to be accomplished with two hundred and twenty-five mouthfuls, the Author mentions the *Chāndrāyaṇa*¹ to be accomplished with two hundred and forty mouthfuls, *Yathākathānchit* etc. Eight mouthfuls every day, or by a break
- 5 in one part, sixteen mouthfuls, one should engage himself for one month; in this manner, this is another *Chāndrāyaṇa* in the form of two hundred and fifty mouthfuls; this is the meaning. By the use of the word *eva* the Author excludes the non-eating on the *Amāvāsyā*. By the use of the word *api* is added the other alternative stated by
- 10 **Yama, viz.:** "One should consume three *Piṇḍas* each with self-restraint, observing the vow of the food fit for sacrificial oblations, "for a month; it is known as the *R̥ṣhi Chāndrāyaṇa*." (324-325)

Śûlapâṇi

Yājñavalkya, Verse 325

- 15 *Yathā* etc. The meaning is that by regulating the number of balls every day. *Jâbâla* however, has stated this to be of five varieties: "*Pipîlikâ*, and the *Yavamadhya*, the *Yatichāndrāyaṇa* likewise, the *Chāndrāyaṇa* "by the day should be known to be the fourth, the *Sarvatomukha*, and the "fifth is known on the *Śîsusâha* yielding equal meritorious points.
- 20 "A twice-born performing the *Yavamadhya* should increase the mouthful by one each. in the bright half, while in the dark half should reduce; "on the *Amāvāsyā* should not eat. By one each should one reduce during "the dark half, during the bright half in the same manner should increase; "on the full-moon day should not eat; that is the *Pipîlikâtanumadhya*.
- 25 "Every day at midday a twice-born should consume eight mouthfuls each "and should bathe at the three *savanas*. This they know to be the *Yatichāndrāyaṇa*. Four, one should eat in the morning, while four in the "evening also, and one should perform at the three *savanas* while performing the *Śîsu chāndrāyaṇa*. In some way or other one during one
- 30 "month by eating of the sacrificial food thrice eighty *piṇḍas* with concentration shall be assimilated in the Moon's region. (325).

Now, the Author states the rules of procedure for the *Kṛchhṛa* *Chândrâyana* generally

Yājñavalkya, Verse 326

Bathing at the three *savanas*, one should perform the *Kṛchhṛa* and the *Chândrâyana* likewise, should repeat the sacred texts, and also should repeat the *Gâyatrî* over the food balls. (326) 5

Mitākṣharā :—*Kṛchhṛam*, *Prâjâpatya* and the like or even the *Chândrâyana* ; *triṣhavaṇasnânayuktaḥ kuryât*, one should perform, after a bath at the three *savanas*. This, moreover, excepting the *Taptakṛchhṛa*; as, with regard to that a special rule has been stated by **Manu** thus : “Bathing once and with concentrated attention.” As to what, moreover, has been stated by **Śaṅkha** as to a bath at the three *savanas* in the text “thrice in the day, and thrice at night, should one “enter the water with clothes on,” that has a reference to those who have capacity.¹ As, moreover, to the statement by **Vaiśampâya** as to a bath at the two periods in the text : “A bath shall only be at two “periods, or at three periods for the twice-born”, that should be understood to be for one who is unable for a bath at the three periods. As to what, moreover, has been stated by **Gârgya** : “Clad in “one garment, one should go round the alms-begging; one should “not squeeze the clothes”, that also is for those who have the capacity. “Clad in one garment or in a wet cloth eating what was obtained “and sleeping by the altar,” in this text by **Śaṅkha** also having been stated partly the wearing of one cloth. In regard to the bath, moreover, by **Hârîta** a special rule has been stated : “Not less than “three times with the purifying hymn having taken the bath, and in “the midst of water having repeated the *Aghamarṣhana*, and “having put on a washed cloth which was not soiled, one should “offer prayers to the Sun with the *Saumya Sâman*. ” 10 15 20 25

After the bath, moreover, one should repeat the holy hymns. The holy hymns, moreover are, “the *Aghamarṣhana*, *Deva Kṛtaḥ*,” the purifying hymns, the *Taratsamâ* hymns, and the like set out by **Vasiṣṭha**² and others; one should repeat any of these in mid-water at such periods as may not be incongruous with the 30

1 At p. 339 l. 3 for तद्वत्तक read तद्वत्तक-
2 Ch. XXVIII. 11.

- import. "The *Sāvitrî* also one should repeat always and "also the holy hymns according to capacity," Vide this text of **Manu**¹: As to what has been stated by **Gautama**²: "one should always engage himself in the repetition of the *Rauravayodhâ japa*", that also has been stated by regard to its holiness, and not as a restrictive rule. For if that were so, there would be the incongruity of assuming another *S'ruti*, as the basis. Therefore, by one who has not studied the *Sâmaveda*, the *Gâyatrî* etc.; only should be repeated. Although after reciting the passage, "*Namohamâya, Mohamâya &c.*" has been stated, these also are the oblations with clarified butter, that too, is not a restrictive rule, but as **Manu**³ has described the oblations with the *Mahavyâhrtis* in the text "one should perform
- PAGE 340* "the sacrifice with the oblations of the *Mahavyâhrtis* "every day himself"; similarly in the *Ṣaṭtrimśan-*
15. *mata* also has been stated: "Whatever the *japa, homa* and the like, "what has been stated in connection with the *Kṛchhṛa*, if that be not "possible, all that may be performed with the *Vyâhrtis* with the "*Gâyatrî* and the *Pranava*." By the use of the expression *Ādi* 'and the like', are included water libations, and standing prayer to the
- 20 Sun and the like. Hence also **Vaisampâyana**: "After having bathed, "one should offer a prayer standing to the Sun with the Sun-hymns "with folded hands". In this manner in regard to other contradictory matters also an option should be resorted to. When there is no contradiction all may be taken together under the **rule**⁴ of resorting to another *S'âkhâ*, and the fact that performances have for their basis
- 25 all the *Smrtis*.

As regards the number of *japa* a special rule has been pointed out by him also: "The *Rṣhaha*, the *Viraja* also, and similarly also "the *Aghamarṣhana*; or one may repeat the divine *Gâyatrî* the holy

30 "mother of the Vedas. Either a hundred or eight hundred or even "one thousand as the last. Either in a low voice, or in mind; one should "offer libations to the manes and gods; thereafter having bowed down "with one's head towards men and created beings." Similarly one

1 Ch. XI. 225.

2 Ch. XXVI. 9.

3 Ch. XI. 222.

4 This is the शाखान्तराधिकरणन्याय which may be briefly summarised thus from the text of **Kâtyâyana** :—

"यस्मान्नान्तं स्वशाखायां पारवर्त्य न विरोधि च । विद्वद्भिस्तद्विमुक्तैर्यमग्निहोत्रादि कर्मवित् ॥

"आत्मतंत्रे तु यस्मिन् तत्कुर्यात्पारतंत्रिकम् ॥" see स्मृतिविष्णुकाण्डम् p. 15 ll. 18-20.

should pronounce the *Gāyatrī* over each of the *Pinḍas*. Likewise, by **Yama** also a special rule has been stated : “ One should repeat the “ *Gāyatrī* mantra over the balls held at the ends of the fingers. After “ eating it and after sipping water, similarly over another also, the “ *mantra* should be repeated.” Hence also an option of this rule 5
has been stated in regard to the rule stated by **Gautama** regarding the repetition of the *mantra* with ‘*Om Bhuh, Bhūvaḥ, Svah,*’ etc. As to what has been stated as regards the repetition of the *mantra* over the oblation before the preparation of the *Pinḍa* with the *mantras* such as *Āpyāyasva Sante payāmsi* etc., that, having regard to its separate 10
performance, is taken as additional.

These penances, such as the *Kṛchhra* and the rest, when they are being performed for the purpose of a *prāyaścitta*, there they should be resorted to by a shaving of the hair etc. as **Gautama**¹ has stated: “ One “ should have a shave and then perform a penance.” When, how- 15
ever, it is performed with a view to prosperity, no shaving certainly. By **Vasiṣṭha**² also in this connection a special rule has been stated : “ For the *Kṛchhra* and the like when in the form of penances the hair “ on the head, face etc., should be caused to be removed excepting in “ the armpits, the secret parts, and the top-knot.” The inference is 20
that the shaving etc., as part of the *Kṛchhras* are being stated as in the form of penances.

The taking of a *prāyaścitta* prescribed by the *Parṣhat* should be done in the evening preceding the performance of the penance. As says **Vasiṣṭha** : “ In regard to all the sins when 25
“ a *prāyaścitta* is intended to be performed, I now describe “ the process of taking up all the vows according to rules. “ At the end of the day having pared off the nails, the “ hair etc. one should perform the bath accompanied by the ashes, cow- “ dung, earth, water and the five cow-products, preceded by the 30
“ brushing of the teeth and with the *Pañchagavya*. The removal of “ the impurities should be made with a view to bring about external “ cleanliness. The vow should be taken at the commencement of the “ night outside at the sight of the stars, after sipping water.

“Thereafter, holding silence, contemplating in mind one’s evil deed,
“one should go through acute mental pain and internal regret.”
‘Outside,’ i.e. outside the village.

By a woman also in the same manner should the acceptance of
5 a vow be made ; not, however, the removal of the hair. on the head
or on the body, nor the nails. As **Baudhâyana** has stated : “In
“regard to *Chândrâyana* and others this same for a woman excepting
“the shaving of the hair.”

For one, however, who is unwilling for a shave, a special rule has
10 been stated by **Hārīta** : “Whether a king or the son of a king, or
“whether a *Brâhmana* who is well-versed in the Vedic studies, he should
“perform the *prâyaścitta* after causing the removal of the hair ; for
“the preservation of the hair, however, one should perform the
“penance duplicated ; with a duplicated penance, however, having
15 “been performed the *Dakṣhinâ* shall be duplicated.”

This, moreover, should be observed as intended in connection
with particular sins, such as the *Mahâpâtakas* and the
like. As **Manu** has stated : “In the case of the learned *Brâh-*
“*mana*, a king, and a woman, removal of the hair is not intended in the
20 “performance of a penance for a *Mahâpâtaka*, or cow-killing, or also for
“the *Avakīrṇa*.” By **Jābâla** also a special rule has been stated in this
connection : “In the commencement of all the *Kṛcchhras* and at the
“conclusion in particular, with cooked food only should one offer ob-
“lations separately with the *Vyâhrtis* in the household fire. One should
25 “perform the *S’râddha* at the end of the penance ; the cow, gold etc.
“is the *Dakṣhinâ*.” By **Yama** also a special rule has been stated : “Rep-
“entance, recession also, a bath also has been stated as a part in the
“case of all special performances ; and a declaration also of the same.”

Also : “Anointment of the limbs, anointment of the
30 PAGE 341* “head, the betel nut, the besmearing of the body,
“while performing the penance one should avoid ; as
“all these also any other which is done by force or desire.” These and
other rules of procedure may be sought from other *Smṛtis*.

In this manner pursuing this procedure, after having taken on the
35 vow, it must be completed ; otherwise, however, there would be sin, as

Chhâgala has stated: "Having first taken on a vow, if however, one "does not perform it under the infatuation of lust, he becomes, while "living, a *Chândôla*, and when dead he is born a dog." Thus enough of prolixity. (326).

Vîramitrodaya

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The Author states the procedure common to the *Kṛchhṛa* and *Chândrâyaṇa*.

Yājñavalkya, Verse 326

One regularly bathing at the three *savanas* i.e. bathing in the morning, mid-day, and in the evening, should perform the *Kṛchhṛa*, *Chândrâyaṇa* etc., as also the *Sântapana*. The sacred hymns such as the *Aghamarṣhana* and the rest he should then repeat; he should also repeat the *Gâyatri* mantra over the articles to be consumed. From the text 'should bathe once with concentration,' it is not that in regard to the *Kṛchhṛa* the bathing at the three periods does not follow. By the use of the word *tathâ* is included the observance of the rule of prohibition viz. 'After bathing, one should not squeeze the cloth,' and by the use of the word *cha* the procedure laid down by *Garga* and others viz. "With one cloth and with a wet cloth eating what was obtained "and sleeping at the altar" is included. (326)

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Śûlapâṇi

Yājñavalkya, Verse 326

Kuryât etc. One who habitually bathes at the three *Savanas* commencing with the morning performs the *Prâyâpatya* and the others. Likewise the *Chândrâyaṇa* also. "With wet clothes on, one should "perform the *Kṛchhṛa* after having bathed, one should not squeeze the "cloth;" from the text of *Yama* putting on the wet clothes should be understood. One should repeat the *Aghmarṣhana* and other *Śûktas*: and the *Gâyatri* should be repeated over the *pinḍas*, for the purpose of eating. *Yama* states a special rule:—"One should repeat the *Gâyatri* over the "mouthful resting between the ends of the fingers; after consuming and "having touched water, again also one should repeat the *mantra*. One "should avoid an iron or a metal pot, or one produced on a wheel, for "the *Asuras* indeed is that vessel; the pot for the gods is the one not "prepared by the wheel. For these is by the leaves of sacrificial trees "which had fallen by themselves." (326)

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In this manner having stated the characteristics of the *Chândrâyana* and the rest, the rules of application of which had already been stated, the Author, states their application in other matters also

Yājñavalkya, Verse 327

- 5 In regard to sins for which no direction has been given, the purification is by the *Chândrâyana*, however ; one who performs this in the interest of *Dharma* goes to the region of the Moon. (327)

Mitākṣharâ :—That which is prescribed is what is dictated ; the sins in which such prescribed *Prâyaścitta* does not exist, in regard
10 to these by *Chândrâyana* is the purification. By the use of the word *cha*, by the *Prâjâpatya* and others, by the *Kṛchhṛas* together with the *Aindavas* or without these even is the purification. To that effect also has been stated in the *Śhaṭtriṃśanmata* : “ Whatever sins of whatever
15 “sort heavy and heavier still (as they may be), by the *Kṛchhṛa*, *Atikṛchhṛa* “and the *Chûndra* are purified ; so said Manu.” Here the cumulation of the three has been stated and demonstrated. By *Uśanas*, however, the cumulation of two has been stated. “ Of the evil deeds, evil intents, and of the sins, even though great, the *Kṛchhṛa*, and the *Chândrâ-
20 “yana* also, is the annihilator of all the sins.” *Durita* ‘evil deed’ i.e. an *Upapâtaka* ; *durishṭa* is a *Pâtaka*. By *Gautama*¹, however, by the text : “ The *Kṛchhṛa* and the *Atikṛchhṛa*, the *Chândrâyana* are
25 “*prâyaścittas* for all,” in this text by splitting them from the compound, the independance of the *Aindava* from the *Kṛchhṛa* and the *Atikṛchhṛa* has been indicated; the independance of the *Chûndrâ-
yana* by the word *iti*, moreover, and the cumulation of the three. The independance of the simple *Prâjâpatya*, however, has been stated in the *Chaturviṃśatimata* : “ In the case of the minor fault which has not
30 “been covered by the rule ‘one should perform the *Prâjâpatya*.” By *Gautama*² also the independance of the *Prâjâpatya* and the rest has been stated : “ After having performed the first, he becomes pure, “sanctified and fit for performances ; after performing the second “whatever sins other than the *Mahâpâtakas* he has committed, “from that he is released. By the performance of the third, “he is freed from all sins” i.e. even through the *Mahâ-*

1 Ch. XIX. 20.

2 Ch. XXVI. 21.

pātaka ; so it is contemplated. By *Manu*¹ also has been stated : “ This
“ *Kṛchhṛa* which is known as the *Parāka* is the destroyer of all sins.”
By *Hārīta* also has been stated : “The *Chândrāyana*, the *Yāvaka*
“also, and the *Tulāpuruṣa* also, and also the following after the cows
“ is the annihilator of all the sins.” Also “cow’s urine, the cow-dung, 5
“milk, curds, clarified butter, the *kūśa* water also, a fast for one
“night also can purify even the dog-eater.” Similarly in regard to
the *Taptakṛchhṛa* has been stated by himself : “ This *Kṛchhṛa* when
“performed twice, liberates from sins ; when performed three times in
“proper form removes the sin of killing a *S’ūdra*.” By *Uśanasa* has 10
been stated : “ Where the destroyer of the *Mahāpātaka* has been
“stated anywhere or not stated anywhere, by the *Prājāpatya*
“*Kṛchhṛa* one would wash it off ; and no doubt here.”

These, the *Prājāpatya* and others, in the case of the *Upapātakas*
for which no penance is stated should be utilised distributively or all 15
cumulatively by regard to the offence having been committed once or
repeatedly. Likewise, even in regard to those for which penances
have been prescribed, such as the *Mahāpātakas* and others should be
utilized by regard to habitual repetition. Hence also has been stated
by *Yama* : “ Where stated etc.” By *Gautama* also has been mention- 20
ed the cumulation of all the *prāyaścittas* with the object of includ-
ing those for which no expiation has been mentioned. For
although it has been stated by him also² after stating :
“ After performing the second whatever sin he committed
“other than the *Mahāpātaka* from that he is released” has 25
stated “after having performed the third he is freed from all the
sins” still even that is with regard to the *Mahāpātaka* and has no
reference to trifling sins. Nor, moreover, can it be

PAGE 342* possible for a *Mahāpātaka* to be without an expia-
tion being stated. Therefore even with regard to 30
those for which an expiation is stated the *Prājāpatya* and the rest
should be utilized.

There, in the penance extending to twelve years assum-
ing one *Prājāpatya* each for twelve days and counting with
that assumption in the twelve years’ penance, the optional per- 35

- formance of the *Prâjâpatyas* comes to be for three hundred and sixty times. On an incapacity for that so many cows should be donated; if that be impossible, three hundred and sixteen *niṣkas*, should be given. So is stated in another *Smṛti* : “A wise man who is
- 5 “unable to perform the *Prâjâpatya* penance should donate a cow; in the “absence of a cow should undoubtedly be given an equal value,” even *niṣka* half the value, or half of it either should be given by regard to capacity as it has been stated in a *Smṛti* : “When cows are “not available there may be *niṣka*, or its half, or even a quarter only.”
- 10 When one is unable for the payment of the value, even as many residences in water should be made, and if one is unable even as to that, the *japa* of the *Gâyatrî* thirty-six lakhs of times should be made as *Parâsara* has stated : “The *krçhṛa*, the *Ayuta* number “of the *Gâyatrî*, and similarly residence in water and a donation
- 15 “of a cow to the *Brâhmana* all these four are equal.”

- As to what has been stated in the *Chaturviṃśatimata* : “One “making the *japa* of the *Gâyatrî* a crore times destroys the “sin of *Brâhmicide* ; one, however, who repeats it eighty “lakhs times is freed from the sin of *Surâ*-drinking ; the
- 20 “seventy lakhs of the *Gâyatrî* purifies a gold thief, and with sixty “lakhs of the *Gâyatrî* is liberated the violator of a *Guru*’s bed,” that has been stated as laying down a law as to equality of procedure with the twelve years’ penance, and not moreover relating to one who is unable ; thus there is no contradiction. In the same manner, other
- 25 alternatives also such as “The *Krçhṛa* and the *ayuta* Divine goddess, “two hundred times restraints of breath, one thousand oblations with “sesamum, and the entire repetition of the *Veda*”, and the like stated in the *Chaturviṃśatimata*, *Manu* and other treatises should be understood in the case of the *Mahâpâtakas* to be enlarged three hundred
- 30 and sixty times. In the case of the *Atipâtakas* two hundred and seventy of the *Prâjâpatyas* should be performed, or an equal number of cows are the substitute. In the case of the *Pâtakas* hundred and eighty *Prâjâpatyas* are the substitute of the cows and the rest of the same number. So in the *Chaturviṃśatimata* has been stated : “For
- 35 “having committed from since the birth sins numerous and of different varieties short of *Brâhmicide*, one should perform

“penance for six years. In its place by one who has wealth should
“be donated hundred and eighty cows; likewise the wise make the
“repetition of the *Gāyatrī* for eight millions of times. This is also
“the basis for assuming the performance of the *Prājāpatya* each for
“twelve days in the penance extending to twelve years.”

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In this manner, in the case of the *Upapātakas* which are the sub-
ject of three years' penances, ninety *Prājāpatyas*, will be the substi-
tutes. In regard to the one extending for three months, moreover,
seven and half *Prājāpatyas* and the substitutes also such as the cows,
residence in water etc. to the same extent only. In the case of a
month's penance, however, two and a half *Prājāpatyas* and to the same
extent the substitute. In the case of the *Upapātakas*, moreover,
which are the subject of the *Chândrâyanas*, three *Prājāpatyas*. For
one who is unable for that, the substitute to the same effect only. As
to what, moreover, has been stated in the **Chaturviṃśatimata** : “Eight
“should be given in the *Chândrâyana* in the matter of the substitute
“for all times,” that also in the case of one who is wealthy has a
reference as a substitute for the *Pipilikāmadhya* and the like *Chândrâ-
yana*. In regard to the *Upapātakas* which have become the subject
matter of the *Atikṛchhṛa* for a month, seven and half *Prājāpatyas* are
the substitute, and the cows and the like to the same extent, as it has
been stated in the **Chaturviṃśatimata** : “In the case of the *Prājā-
“patya* one should donate one cow, in the *Sântapana* a couple; and
“three cows, however, in the *Parâka*, *Taptakṛchhṛa* and the
Atikṛchhṛa likewise.”

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This, moreover, should be understood to be in the alternative
of one mouthful of the size of a myrabolom stated in the text “one
“should consume one mouthful each”. In the alternative, moreover,
of taking only the handful of food a couple of cows only as
Prājāpatya is equal to a fast, and double of that is the *Ati-
Kṛchhṛa*. Even although the eating of the handful of food is for
nine days, still in the performance for twelve days continuously
there would be much hardship; it is certainly equal to a couple of
Prājāpatyas with six day's fast. The equality, moreover, of the
Prājāpatya with six fasts is proper simply; thus during the first
three days by the avoidance of three meals upto the evening, one fast

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is accomplished; in the second set of three days for the avoidance of three meals in the morning time. Similarly also in the three days for taking unasked meals, by the avoidance of three

PAGE 343* upto the evening of another and in this manner
5 by three days there are three fasts, and again in the last three days are the three fasts; therefore it is proper that it is equal to six fasts.

In the performance of the penance for the cow-killing, however, involving a fast for three nights together with the donation of
10 eleven cows of which the bull would be the eleventh, eleven and half *Prâjâpatyas* and the same number of residence in water etc. are the substitute. For the milk penance for a month, however, two and half *Prâjâpatyas*. When the *Upapâtaka* involves a *Parâka*, however, three *Prâjâpatyas*, and in the places of the *Parâka*, and *Taptakṛchhṛa* one should perform three *Kṛchhṛas*, as it has been stated in
15 the *Ṣaṭtrimśanmata* that: "Of the *Sântapana*, moreover, half as "much more in the case of an incapacity, should one perform the "penance." The *Chândrâyana*, *Parâka*, *Kṛchhṛa*, and the *Aikṛchhṛa*, however, involving three *Prâjâpatyas*, in the place of
20 the penance for twelve years should be performed twenty times more. The substitutes of these, however, such as the cows &c. three times. In the case of the *Atipâtakas*, ninety is the number of the *Chândrâyanas* and others. In the case of its equal and known by the designation of *Pâtaka*,
25 sixty in number. In the case of the *Upapâtakas* continuing for three years, thirty in number. In the case of three month's penance for cow-killing, by regard to the numerousness of the details of procedure such as a bath with the cow's urine and the like others, the three i.e. *Chândrâyana* and the others. In the monthly penance, however,
30 stated by the Lord of the Yogis, however, one *Chândrâyana* only. The substitutes, such as the cows, residence in water and the like others, however, everywhere three times only. In the case of *Prakîrṇakus* moreover, in pursuance of the *prâyaścitta* stated in each case, the *Prâjâpatya*, by a resort to its parts such as a quarter etc., should be adjusted.
35 In a repetition, moreover, the *Chândrâyana* and the others. By resorting to this method also, the adjustment should be made elsewhere.

As to what, moreover has been stated by **Brhaspati** : “ Whatever
Pâtaka or *Upapâtaka* may there be (committed) from since the birth,
 “to that extent should the *Kṛchhṛa* be repeated, until it becomes sixty
 “times ; thereafter, (for adultery) with others’ wives, two (years) ”
 as stated in this rule by **Gautama**¹, is equal to a two years’, or relating 5
 to the *Upapâtakas* where a three months’ penance is involved ; or in
 the case of the offence of an intercourse with a *Chândâla* woman or the
 like which is designated as a *Pâtaka*, for a repetition two times. In such
 a case, “when knowingly, a year’s *Kṛchhṛa* is intended, unknowingly,
 “a couple of *Aindavas*,” thus in the case of a deliberate intercourse once 10
 made, a *Kṛchhṛa* for a year having been directed, for its repetition,
 the rule of sixty *Kṛchhṛas* equal to two years is only proper. As to
 what has been stated by **Sumantu** : “ Although repeated more than
 “once, a deliberately committed great sin, that becomes purified by a
 “year’s *Kṛchhṛa*, excepting in the case of a *Mahâpâtaka*, that too is in 15
 “reference to the repetition of an *Upapâtaka* etc., or also in reference
 to the repetition of an *Upapâtaka*, involving a couple of *Aindavas* as
 stated in this text of **Yama**, viz. : “ If unknowingly, a couple of
 “ *Aindavas*. ”

He, however, who is unable for the austerity, but has plenty of 20
 corn, such a one should accomplish the *Kṛchhṛa* and the like penances
 by offering meals to the foremost of the twice-born. So in another
Smṛti : “ In the case of a *Kṛchhṛa*, five ; for the *Atikṛchhṛa*, three
 “ times ; thirty in this manner for the third ; forty, moreover, for the
 “ *Tapta* ; twenty multiplied three times, shall be in the *Parâka* ; in 25
 “ the *Kṛchhṛa* called the *Sântapana*, shall be twenty plus six ; the
 “ same less by two shall be in the *Chândrâyaṇa* ; one who is
 “ wanting in the capacity for austerities, should give meals to the
 “ foremost of the *Vipras*. ” ‘ Every day,’ is to be taken as connected
 in all cases, ‘ The third,’ i.e. the *Kṛchhṛâtikṛchhṛa*. Here, by determin- 30
 ing the days required for the *Prâjâpatya*, it comes to the meals for
 sixty learned *Vipras*.

As to what has been stated in the **Chaturvîṃśatimata** : “ Twelve
 “ *Vipras* should be fed, and the purifying sacrifice likewise also ; or

- “any other rule of purification, the sages call it equal,” in which, in the place of the *Prâjâpatya*, the feeding of twelve *Vipras* has been stated, that is in regard to one who is moneyless. As to the substituting the *Chândrâyana* even stated **there also** : “The *Chândrâ-*
5 “*yaṇa*, the lion sacrifice, and the purifying sacrifice likewise also; the
“*Mitravinda* and the *Paśu* also, the *Kṛchhṛa* for three months.”
Similarly : “Of the performances ordinary, or for special occasions,
“or for a specially desired object, in the absence of sacrifices with
“animals, the cooked rice have been stated in the *Smṛtis*.”, that also
10 is in regard to one who is unable for the *Chândrâyana*. As to the
statement “The *Kṛchhṛa* for three months likewise”, in which the
eight *Kṛchhṛas* have been substituted, that is in
PAGE 344* regard to the extremely old or the fools, as it has
been pointed out : “The *Chândrâyana* by means
15 “of three *Kṛchhṛas*.” Thus enough of prolixity. We will resume
the context.

- He, however, being desirous of prosperity, and with the object pro-
ducing the desired result in accordance with *Dharma* and *Artha*
performs this *Chândrâyana*, and not, moreover, for the purpose of a
20 penance, such a one obtains assimilation with the region of the Moon,
a particular kind of heaven. This, moreover, in regard to a repetition
for a year, vide this text of **Gautama** “After having completed
“one, one becomes free from sin, free from crime, and destroys all
“guilt. After, having completed the second, he sanctifies ten ascen-
25 “dants, ten descendants, himself and also the line. And after having
“completed a year he obtains assimilation with the region of the
“Moon.” (327)

Sûlapâṇi
Yājñavalkya, Verse 327

- 30 *Anâdi* etc. In regard to sins for which no particular *prâyaścitta*
has been stated, by the *Chândrâyana* is the purification. He, moreover,
who performs it for the purpose of prosperity, such a one reaches the
capacity for a residence at a place equal to that of the Moon. As says
Hârîta ;—“The *Chândrâyana*, or the *Parâka*, or the *Tulâpuruṣa* even, or the

" following after the cows, is the annihilator of all sins." Similarly the Prājāpatya also :—" Where stated, or where not stated either, here it is the " destroyer of sin; by the Prājāpatya Krchhra one becomes purified ; here " no doubt." In the Viṣṇu Purāṇa :—" All those Prāyaśchittas in their " entirety involving austerities and performances, of these all, the highest 5 " is the remembering Krshṇa." In this connection Yama states the purification of one who is unable to perform the Prāyaśchitta, as by repentance and the like also :—" By the emaciation of the body, with austerities, as also by the study of the Vedas the perpetrator of a sin is released " from the sin ; also by donation and also by self-control," Gautama¹ 10 has stated the divine things :—" Gold, cow, clothes, horse, land, sesamums, " butter-milk, cooked-food, these should be donated." Here, with what donation is the Krchhra equal? Anticipating this question :—" For " having killed carnivorous animals, one should donate a profusely-milk- " yielding cow." After making this statement has been stated by 15 Manu² :—" By donation being unable to wash off the sin of killing " serpents etc., the twice-born should for each perform the Krchhra for the " washing down of the sin." Thus from this the donation of a profusely-milk-yielding cow appears to be equal to the Krchhra. The Krchhra, 20 moreover, when not particularised is the Prājāpatya only. For a penance, however, extending to twelve years :—" Upon the completion of the " twelfth year, however, the man who has murdered a Brāhmana, is " purified ; the Brāhmicide, however, by performing the Krchhra for " six years becomes purified." The equality of the performance of the twelve years' penance with the performance of the six years' Krchhra 25 has been stated by Aṅgiras :—" Thus by six years it comes to be " hundred and eighty years' Prājāpatya."

In this connection a collected statement about the cow having been found in other treatises is being written here as ready-made; thus :—" For a Sāntapana which can be accomplished by two days should be donated 30 gold which is ascertained from the Purāṇas only. For a Sāntapana which can be accomplished by seven days, a couple of cows. For the Parnakrchhra which can be finished by five days, one cow. For the Taptakrchhra also which can be accomplished by four days, one cow. For the Pāṇikrchhra to be accomplished by four days, the gold which is 35 ascertainable in the Purāṇas only. For the Parāka to be accomplished by twelve days, five cows. For the Somakrchhra to be accomplished by five days, one cow. For the Tulāpurusha which can be accomplished by fifteen days, three cows. For the Chāndrāyana which can be accomplished within thirty days, eight cows. For the one laying down the 40

evening meal also, one *māṣha*; this is equal to two *Kṛṣṇaḥ*, for a fast however, three silver *māṣhas*. Here these *Kṛchhras* have been stated.

In the absence of a cow, however:—"In the absence of the cows " should be donated the cow's price in the evening; no doubt". From
5 this text of *Samvarta* its price should be given. The price of the cows, however, can be ascertained from the usage only.

As to what has been stated by *Kātyāyana* in regard to the price viz.:—
"Hereafter there may be in any sacrifices etc. the determination of the
" price of the cow and the like. By way of a substitute would have its
10 " quality in a sacrifice and like others. The cows (are valued) at
" twenty-three *paṇas*; the best is four *Kārṣhāpaṇas*; for a bull, six
" *Kārṣhāpaṇas* and for an ox, eight; a cow has ten *Kārṣhāpaṇas*; for
" a horse, fifteen only. For gold nine *Kārṣhāpaṇas*, plus seven in addition
" for cloth. For a goat, eight plus twelve in addition; for a *Vṛṣhali*
15 " fifty *Kārṣhāpaṇas* have been stated as the price"; and the like; that is in
reference to sacrifices. (327).

Moreover, the Author says

Yājñavalkya, Verse 328

One performing the *Kṛchhra* out of a desire for *Dharma* attains great
20 prosperity, as one obtains the fruit of a great sacrifice with concentration.
(328)

Mitākṣharâ:—He, however, who being desirous of prosperity
performs the *Prājāpatya* and the other *Kṛchhras*, such a one will
experience great prosperity such as a Kingdom and of the like
25 character. As the performers of great sacrifices such as the *Rājasūya*
and the like obtains their fruit such as characterised by a paramount
sovereignty and the like, similarly this one also if with concentration
together with all accompaniments without any flaw he performs—this
statement of a sacrifice as an illustration is for bringing out the immen-
30 sity of the fruit. "With concentration" by this expression, laying
down the performance according to *S'āstra* without flaw, as it is a
performance with a special desire, the Author indicates that upon any
flaw as to any portion, there would be the non-accomplishment of the
result. Hence here, not like the *prāyaścittas* is to be accepted the
35 performance according to possibility; the acceptance of a substitute
is (much more) relegated to a distance. On a repetition of the

Kṛchhṛa and the others, however, there will be the recurrence of the result (also) to the person entitled, as deduced from the **maxim**:¹

In regard to performance (the result) is to occur according to the “beginning (of it)” is certainly to be established, and so it is not that this was not intended to be stated. (328)

5

Vîramitrodaya

Having described the *Kṛchhṛa* as far as the *Chândrâyana* as to their original characteristics, the Author states the application elsewhere also of the *Chândrâyana Kṛchhṛa*

Yājñavalkya, Verses 327-328

That about which a rule is stated is a law; another *prāyaśchitta*; of sins other than these; by the *Chândrâyana*; and by the use of the word *cha*, ‘also,’ by the *Kṛchhṛa* etc. a purification takes place. “Whichever sins there may be heavier than the heavy, by the *Kṛchhṛa*, “*Atikṛchhṛa* and *Chândra*, however, are purified; so said Manu.”

10

This *Chândrâyana*, one who performs as a religious act, such a one assimilates himself in the region of the Moon. (327)

15

With a religious desire, moreover, one who performs the *Prājāpatya* and the other *Kṛchhṛas*, attains great prosperity, such as in the form of Kingly power and the like.

20

In this connection, an illustration : As one obtains the fruit of big sacrifices such as the horse-sacrifice and the like, who performs it with concentration, *i.e.* intent on accomplishing all the parts. By this illustration, the Author intends that even in cases of special performances the *prāyaśchitta* which completes all the parts is necessary. (327-328)

25

Apparently intending to state the summary of the entire matter stated before and wishing to demonstrate that the rules regarding the maintenance of the *Dharma S’âstra* have a reasoned² basis, the Author states in the form of a prayer and the proportion of a boon

30

Yājñavalkya, Verse 329

Having heard these rules declared by Yājñavalkya, the sages thus addressed the great Lord of the Yogis of immeasurable power. (329)

1 See Jaimini XI. I. 20.

2 अर्थवाद

- Mitākṣharâ** :—Here indeed, the rules regarding the *Varṇa*, *īśrama* and the like analysed¹ in six kinds have been demonstrated. All these as declared by the **Lord of the Yogis**, after having heard, the sages blooming out with great delight their faces, to the sage possessed of great qualities, and of a merit and power beyond contemplation, thus addressed in words hereafter to be stated : (329)

Yājñavalkya, Verses 330, 331, 332, 333

- Those who study this **Dharma-Śāstra** without lassitude, after having obtained fame in this world, these will go to Heaven. (330)
- 10 He who is desirous of learning, shall acquire learning; one who desires wealth, wealth likewise. One who desires longevity, likewise long life ; he who desires prosperity, great prosperity. (331)
- Even if three verses from this, one causes to be heard at a *S'râddha*, there will be contentment eternal* for his ancestors ; no doubt here. (332)

15 PAGE 345*

A **Brâhmaṇa** attains respectability, the **Kṣatriya** shall become victorious, a **Vaiśya**, moreover, shall be endowed with corn and wealth, by holding to this *S'âstra*. (333)

- Mitākṣharâ** :—In this manner with verses easy of meaning, 20 **Sâmaśrava**² and the rest, in several ways repeated the request. (330-333)

Another prayer also, the Author states

Yājñavalkya, Verse 334

- 25 That learned man, who will cause this to be heard by the twice-born on all the *parvas*, for him (shall be) the fruit of a horse-sacrifice ; may your holiness sanction, this. (334)

- Mitākṣharâ** :—He, however. who on the occasion of every *parva*, makes the twice-born hear this *Dharma S'âstra*, for him, the fruit of a horse-sacrifice should accrue—thus it is an *Arihavadâ* in regard to the 30 direction for causing to be heard. This boon requested by us, in all respects may your holiness sanction. (334)

1 See above p. 3 ll. 3-14.

2 Śāl. p. 2 l. 17

The Author states the boon conferred

Yājñavalkya, Verse 335

Having heard this expressed by the sages, *Yājñavalkya* also with a delighted heart, 'so be it,' thus expressed, after saluting the Self-born. (335)

5

Mitākṣharâ:—This, as expressed by the sages, upon having heard the Lord of the Yogis also, with the lotus of his face blooming on account of the prayer regarding the retaining etc. of the Dharma Sâstra produced by himself, to the **Self-born** i.e. to the Brahman having made a salutation, i.e. having bowed, "May all this be as has "been prayed for by your holinesses", thus indeed the Great Sage spoke. (335)

10

In this way has reached the conclusion, the Third Book on **Prâyaścitta** in the commentary called the Easy **Mitākṣharâ**

On the *Dharma Sâstra* of Yājñavalkya,

15

The composition of **Vijñāneśvara Bhaṭṭâraka** the *Paramahansa Parivrâjaka*,

The son of *S'ri Bhâradvâja Padmanâbha Bhaṭṭa Upâdhyâya*.

Here the list of contents of the Chapters is being written. There,

—First, on Impurity.

20

—Second—Duties in Adversity.

—Third—On Hermits.

—Fourth—On the Supreme Soul.

—Fourth—The Chapter on *Prâyaścittas*.

There, first the Fruit of action. (6)

25

The enumeration of the causes of the *Mahâpâtakas*. (7)

The *Mahâpâtakaprâyaścittas* together with other extensions. (8)

The *Upapâtakaprâyaścittas*. (9)

The Chapter on *Miscellaneous Prâyaścittas* (10)

The procedure for the abandonment of the degraded. (11)

30

The procedure for the performance of the Penances. (12)

The Amenability for the Secret *Prâyaścittas*. (13)

The Characteristics of the *Kṛchhras* etc. (14)

Thus end the Chapters.

This interpretation of the *Dharma Sâstra* is the composition of **Vijñāneśvara** *Yogin* himself, a disciple of the sage bearing the title of **Uttama**. (1)

5 This interpretation of the work of the sage **Yājñavalkya**, thus concluded, to what learned man will it not be acceptable? Though extremely concise in words, it has a wide import, and sprinkles the immortal nectar on the ears (2).

10 The **Mitâkṣharâ** has been put by me in language deep (in meaning) and clear (in expression), wide in import, has this exposition been set out (3).

15 There has not been, nor will there be, on the surface of the Earth a town like **Kalyâṇa**; nor has been seen, nor even heard, a ruler of the Earth comparable to **Śrī Vikramârka**; **Vijñāneśvara** *Pandita* does not admit of anywhere any one compared to him; may to the end of eternity be permanent this trio resembling the desire-yielding creeper. (4).

20 The creator of works sweet in their composition, reaching the very limit of the wonderment of the learned; the bestower of boons requested by the multitude of applicants and in the form of incessant **Yajus**; the contemplator of the form of the conqueror of *Mura*, the vanquisher of enemies born with the body, may the master of the science of truth live as long as the Sun and the Moon. (5).

25 May the resplendent **Vikramāditya Deva**, protect as long as the Moon and the stars last this entire world, extending as far as the bridge which is the mound of reputation of the front ornament of the line of the **Raghūs**, as far as the great overlord of the mountain, as far as the western ocean with its rising waves on account of the activities of the supple aquatic animals within it, and as far as the Eastern ocean also, with his feet resplendent with the lustre of the crest jewels on the heads of the bowing sovereigns. (6)

30 If the organs are turned within, then what of austerities? If the organs are not turned inward, what use then of the austerities? Inside and outside also if there be **Hari**, what more then is

austerity ? and if neither inside nor outside be the Hari, what is the use of austerity then ? (7)

May this be dedicated to the Overlord of the World. May here be glory.

Vīramitrodaya¹

5

In this manner, having propounded the laws regarding the *Varnas*, *Āśramas*, and others in the form of a request and a reply, the Author states the fruit of learning this treatise

Yājñavalkya, Verses 329-335

The sages viz. the *Sāmaśrava* and others spoke to the Lord of the Yogis : i.e. humbly requested. 'Hold' i.e. remember i.e. who causes appointed *Brāhmanas* to hear from this Dharmaśāstra. Wealth in the form of corn; one who has the same in plenty, as for other kind of wealth mention having already been made before by way of fruit. Of him i.e. May he have this; is the supplement. Therefore, what has been requested by us the revered one may agree to i.e. may you express your agreement in the form of a boon being conferred. (334)

10

15

One who was internally pleased i. e. who was internally gratified. To the Self-born i. e. to the Brahman, either with the object of maintaining the usage, or for auspiciousness, or for the actual realisation of the boon, after having made a bow, declared the boon. By the use of the word '*tathā*' twice is indicated the cumulation of the fruit in various forms such as sons etc. The word *eva* is indicative of certainty in the event. By the use of the word *api*, 'even,' by the *a fortiori* reasoning has been indicated the excessive realisation of the fruit for hearing more. The word *hi*, 'indeed', states a reason for hearing. By the use of the word *cha* is also added that a *Śūdra* would be happy. By

20

25

1 There is again a difference in the text of *Yājñavalkya* as given in the *Vīramitrodaya* and as set out in the *Mitākṣharā*. The *Vīramitrodaya* has the following additions prefixed to Verse 329 (its number 328)

निप्रेष्वपि विशेषेण धार्या वाजसनेयिकैः । इच्छाद्भिः श्रेयसि फलमिह लोके परत्र च ॥
यद्वाप्तं मया देवादानित्यद्वि सनाननात् । तद्वै सर्वमिदं प्रोक्तं श्रुतिस्मृत्यभिसंपन्नम् ॥
निःश्रेयसकरं वृणा शार्खं देवर्षिसेवितम् । ज्ञात्वा ये ह्यव्यवस्थान्ति ते न संयान्ति वै पुनः ॥

And after Verse 335 occur the following :

निर्जित्य वादे दैवान् वै ऋषीन् सर्वादपस्थितान् । गा बोधेनाऽऽहतास्तस्मै नमो ब्राह्मणहेतवे ॥
अध्यायत्रयसंक्षिप्तं सर्वेषां बुद्धिचर्द्धनम् । अनुष्ठुप् छन्दसा ह्येतद्याज्ञवल्क्येन भाषितम् ॥
सर्वपापहरं पुण्यं ह्यप्रसन्नं समञ्जसम् । श्लोकानामपि विज्ञेयं सहस्रं चतुस्तमम् ॥
आदित्यस्य प्रसादेन प्राप्तवान् यो यजुर्गणम् । प्रणभेद्याज्ञवल्क्यं तं पिप्पलाद्वरोरलम् ॥

the use of the word *api* the Author indicates that the sages also were highly pleased at the wise words of Yājñavalkya. The word *hi* is used as a metrical supplement.¹

Thus ends the third Book called the *Prāyaścitta*.

5 In the commentary on the revered Yājñavalkya *i.e.*

The Commentary of Śrī Vīramitrodaya written by Śrī Mitramisra.

The foremost among those who have reached the end of all branches of learning.

The son of Śrī Paraśurāmamiśra Sūri, the son of Śrī Haṃsa Paṇḍita.

10 Being appointed by Śrī Vīradeva, the Sun of the lustre blossoming forth the lotus of the heart of the earth encircled by the four oceans.

And the Great lord of the great kings, the son of the great overlord Śrī Madhukara, whose lotus-like feet are illumined by the collection of rays, emanating from the crest-jewels of the circle of all the tributary

15 Kings.

Here ends the Commentary called the Vīramitrodaya.

Śūlapāṇi

Yājñavalkya, Verses 328-335

20 *Kṛcchhrakṛt* etc. One who is intensively devoted to the performance of the *Sāntapana* and the like *Kṛcchhras*, obtains religious attainments which lead to the attainment of heaven, and the desired objects such as the sons etc. and great prosperity. As one who has offered a sacrifice with concentration, obtains the great result of the *Jyotiṣṭoma* etc. in the form of heavenly bliss to be eternally enjoyed, in the

25 same manner also one who performs the *Kṛcchhra*. (328)

Śrutvā etc. This, *i. e.* about to be stated. (329)

Viṣṭapa etc. The meaning is easy. (330)

The meaning of these two is clear. (331-332)

30 *Brāhmaṇa* etc. The form *Yāti*, 'goes,' is used in the sense of 'will go' under the rule that the *laṭ* (लट्) termination is used when the present is near. (333)

Ya idam etc. 'Your Honour' by this is indicated *Yājñavalkya*. (334)

35 *Śrutvā* etc. The word *tu* is indicative of what has passed. With a view to secure concurrence in the desired result is the salutation to the Self-born, or by way of preserving the usage, or as a benediction. (335)

Here ends the commentary composed by Mahāmahopādhyāya Śūlapāṇi Saṃhūḍia on Yājñavalkya, the Third Book.

